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FOR THE YEAR 1823.

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JANUARY, 1823.

No. 1.

VIEW OF THE MISSIONS UNDER THE DIRECTION OF THE
AMERICAN BOARD OF COMMISSIONERS FOR
FOREIGN MISSIONS.

INTRODUCTORY REMARKS.

THE Board was instituted in June, 1810; and was incorporated, by the Legislature of Massachusetts, June 20, 1812. Its beginnings, as is well known, were small, and the anticipations of its supporters not remarkably sanguine: but its resources and operations have regularly increased, till, in respect to the number of its patrons—the amount of its funds—and the extent of its influence, it is entitled to a place among the principal benevolent institutions of the earth. Its patrons are found in all parts of the country; its funds, though small compared with the exigencies of its missions, with the wants of a dying world, and with what we trust they are yet to be, are highly respectable; and it exerts a direct influence upon a multitude of immortal minds, among Pagans, Mohammedans, and Jews; and an influence, both direct and reflective, perhaps upon a still greater multitude, in this Christian land. All this calls for a grateful remembrance, and for devout thanksgivings; but, God forbid that the Board, or its officers, or missionaries, or patrons, should arrogate praise to themselves on account of it. *He that glorieth, let him glory in the Lord. O Lord, righteousness belongeth unto thee, but unto us confusion of faces.*

The American Board of Foreign Missions, however, can neither claim, nor does it desire, exclusive patronage. There are other Foreign Missionary Societies, for whom there is room, for whom there is work enough, and for whose separate existence there are, doubtless, conclusive reasons. There are, also, societies for domestic missions, which, by increasing the number and strength of the churches at home, are an important and necessary aid to foreign missions. There are, also, Tract Societies, and Bible Societies, and—at the foundation, as it appears to us, of the great system of moral means organized for the renovation of the world—Education Societies. All these are but different departments of the same administration; and have a mutual dependance, and a mutual influence; and perfectly harmonize in their tendencies and results. All have claims upon the churches,—claims which are not to be set aside. None have been patronized too much; but some have been neglected to the great detriment of the whole system. This has been the case, more especially, with societies, whose object is the education of young men for the ministry. If past facts will furnish any rational ground for conjecture in respect to what is yet to come, we should suppose that, as a general thing, the great agents in benevolent enterprises, will hereafter be the men, who have been aided, in their preparations for usefulness, by the hand of charity. At any rate, most of the agents and missionaries of the American Board of Foreign Missions, have been, at some period of their education, and in a greater or less degree, charity scholars.

While, therefore, we respectfully and earnestly call upon our friends and patrons to continue and increase their benefactions to that department of the great Christian Cause, in which we are engaged; while we bring before them, often, and with much importunity, the claims of our missionaries; of their schools; of the heathen population around them; of districts and nations, near and remote, sitting in darkness, and from their deep gloom sending forth the entreaty, "Come over and help us;" and of a world in arms against all that is good and glorious—a world, wretched, helpless, but not beyond recovery;—we would be understood as pleading, not simply for our own institution, but for all institutions designed to promote the same general object,—the GLORY OF GOD IN THE SALVATION OF MEN. We admire that *systematic* charity, which contributes in aid of all good objects, because they are good and praiseworthy; and to each, according to its relative claim. Were the whole patronage of the benevolent given to one object, it would be like pouring the entire waters of a continent into a single river. If we would be truly faithful, we must exercise our judgments. Christian charity is not a blind

impulse; but, is characterized in Scripture, as the *wisdom that is from above*,—such wisdom as is in heaven,—which is *pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy*.—Entering upon a new year, we can, therefore, wish our friends and patrons nothing better, (and we desire this wish to be reciprocated,) than that they may be filled with this wisdom, and *may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and long suffering, with joyfulness*. As we commence the year, so we shall probably end it,—if, indeed, we end it in this world. How important, then, that we rightly commence a year, which may be our last!

The system of operation adopted by the American Board of Commissioners for Foreign Missions, may be considered under two divisions,—its **HOME DEPARTMENT**, and its **FOREIGN ESTABLISHMENTS**.

HOME DEPARTMENT.

JEREMIAH EVARTS, at the Missionary Rooms, No. 69, Market Street, Boston, is Corresponding Secretary of the Board, and Clerk of the Prudential Committee. To him should be addressed all communications, which relate to the appointment of missionaries and assistants, and to the general concerns of the Board.

HENRY HILL, Esq. at the Missionary Rooms, is Treasurer of the Board; to whom all letters relating to donations, or to any pecuniary concerns of the Board, should be addressed.

The following gentlemen compose the Prudential Committee of the Board,—The Hon.

WILLIAM REED, the Rev. **LEONARD WOODS**, D.D., **JEREMIAH EVARTS**, Esq., **SAMUEL HUBBARD**, Esq., and the Rev. **WARREN FAY**.—Though the Committee have not stated weekly meetings, the exigencies of the missions require, that meetings should be held, on the average, about once each week, through the year.

In addition to the above, the increasing labors at the Missionary Rooms, demand that there be stated and competent assistants employed.—The establishment at home, must bear some proportion to the number and extent of the establishments abroad.

FOREIGN ESTABLISHMENTS.

The Board has established missions, in the order of time in which they are now named, at Bombay, and Ceylon; among the Cherokees, Choctaws, and the Cherokees of the Arkansas; at the Sandwich Islands; and in Western Asia.

I. MISSION AT BOMBAY.

This mission became fixed in 1814. It was commenced by Messrs. Hall, Newell, and Nott. Messrs. Bardwell, Graves, Nichols, and Garrett, joined it at different periods since that time. Mr. Newell died of the *cholera morbus*, May 30, 1821. Messrs. Nott and Bardwell returned to this country, on account of ill health.—The mission has three stations,—Bombay, Mahim, and Tannah.

BOMBAY.—A large city on an island of the same name. It is the capital of all the British possessions on the western side of the peninsula, and is the primary seat of the mission.

Rev. Gordon Hall, *Missionary*; Mr. James Garrett, *Printer*.

MAHIM.—Six miles from Bombay, on the north part of the island.

Rev. Allen Graves, *Missionary*.

TANNAH.—The principal town on the island of Salsette, 25 miles from Bombay.

Rev. John Nichols, *Missionary*.

The missionaries are engaged in three principal objects,—the translation of the Scriptures: the superintendence of schools; and the preaching of the Gospel.—Almost the whole of the New Testament had been translated into the Mahratta language, at the latest dates. Genesis, of the Old Testament; and, of the New Testament, Matthew, Luke, John, Acts, and the epistles of James, Peter, John, and Jude, had been printed. The editions of Genesis, Matthew, John, and Acts, were exhausted, while, for copies of some of them, the natives are almost daily asking. The missionaries declare themselves ready to print the whole Bible, translated by them into the Mahratta language, as fast as the means can be procured. Recently they have made application to the American Bible Society for help.—The number of schools, till ten were suspended more than a year ago for want of funds, was 25;—17 on the islands of Bombay and Salsette, and eight at as many different places along one hundred miles of the adjacent coast. Possibly the schools which were suspended, have been resumed. The schools contain, on an average, about 50 scholars, which would make the whole number of scholars exceed 1000.—A *Native College*, and a *Mission Chapel*, are both greatly needed at Bombay.

II. MISSION IN CEYLON.

This mission was established in the district of Jaffna, which is in the northern extremity of the island of Ceylon, October, 1816. The original missionaries were Messrs. Richards, Warren, Meigs, and Poor. Mr. Warren died at Cape Town, in South Africa, August 11, 1818, where he had gone for the benefit of his health.—The mission has five stations.—Tillipally, Batticotta, Oodooville, Panditeripo, and Maneply.

TILLIPALLY.—Nine miles north of Jaffnapatam.
Rev. James Richards, and Rev. Daniel Poor, *Missionaries*. Nicholas Permander, *Native Preacher*.

BATTICOTTA.—Six miles north-west of Jaffnapatam.

Rev. Benjamin C. Meigs, and Rev. Henry Woodward, *Missionaries*. Gabriel Tissera, *Native Preacher*.

OODOOVILLE.—Five miles north of Jaffnapatam.

Rev. Miron Winslow, *Missionary*. Francis Malleappa, *Native Preacher*.

PANDITERIPO.—Nine miles north-west of Jaffnapatam.

Rev. John Soudder, M. D. *Missionary*. George Koch, *Native Medical Assistant*.

MANEY.—Four miles and a half, north-west of Jaffnapatam.

Rev. Levi Spauldings, *Missionary*. Philip Mathew, *Native Preacher*.

The missionaries educate somewhat more than 100 heathen children in their families, and superintend 24 free schools, containing about 1,200 scholars. The whole number of heathen children, therefore, to whom the American missionaries in Ceylon are extending the benefits of a Christian education, is about 1,300: of these 50 are females.—The mission church consists of 32 members, of whom 14 are male, and three female, Malabars. It may be seen, therefore, that the missionaries have commenced reaping a harvest from the seed sown. The converts are very active; a spirit of inquiry is spreading among the natives; and knowledge is increasing. There is abundant reason to believe, that this is not a mere temporary excitement. Doubtless it arises,—necessarily we had almost said,—from the great increase of spiritual light; and will grow with the light, till the full blaze of the Gospel shall leave no trace of idolatry remaining.

III. MISSION AMONG THE CHEROKEES.

On the 13th of January, 1817, Mr. Kingsbury arrived at Chickamangah, since called Brainerd, and commenced preparations for an establishment there. "The weather was extremely cold for this climate," says Mr. K. "and I felt the want of comfortable lodgings, having only a skin spread upon the floor, and a thin covering of blankets; but my health was kindly preserved." Messrs. Hall and Williams soon after joined him. Several have been united to this mission, and, for various reasons, have left, whose names do not appear in this survey.—This mission has three stations,—Brainerd, Creek-Path, and Taloney.

BRAINERD.—The oldest station of the Board among the Indians. It is situated within the chartered limits of Tennessee, on the Chickamangah creek, 250 miles N. W. of Augusta; 150 S. E. of Nashville; and 110 S. W. of Knoxville.

Rev. Ard Hoyt, *Superintendent and Missionary*; Rev. Daniel S. Butrick, and Rev. Wm. Chamberlain, *Missionaries*; Dr. Elizur Butler, *Physician*; Messrs. Abijah Conger, John Vail, John C. Ellsworth, Erastus Dean,

Sylvester Ellis, and Ainsworth E. Blunt, *Assistant Missionaries*; and John Arch, a converted Cherokee, *Interpreter*.

CREEK-PATH.—One hundred miles W. S. W. of Brainerd. A school was established here in April, 1820.

Rev. William Potter, *Missionary*. At this station, Catharine Brown, a converted Cherokee, is employed as a *Teacher*.

TALONEY.—Sixty-two miles S. E. of Brainerd, on what is called the Federal Road. A school was established here in May, 1820.

Messrs. Moody Hall, and Henry Parker, *Assistant Missionaries*.

New stations are contemplated at High-Tower, Chatoga, Wills-Town, and other places. To these new stations, several, who are now at Brainerd, will remove.—Not far from 300 Cherokee children have derived more or less benefit from the schools of these three stations.—There has been no instance hitherto, among the Cherokee converts at Brainerd and Creek-Path, of any such departure from Christian conduct, as to bring scandal on the cause, or call for censure from the church.

IV. MISSION AMONG THE CHOCTAWS.

The mission among the Cherokees being in successful operation, Mr. Kingsbury and Mr. Williams left Brainerd, about the first of June, 1818, for the Choctaw nation. They selected a site for their station, and about the 15th of August, felled the first tree. "The place was entirely new, and covered with lofty trees; but the ancient mounds, which here and there appeared, shewed, that it had been once the habitation of men." The station was named Elliot, in honor of the "Apostle of the American Indians."—The mission has now four stations,—Elliot, Mayhew, the French Camps, and the Long Prairies.

ELLIOT.—Within the chartered limits of the state of Mississippi; on the Yalo Busha creek; about 40 miles above its junction with the Yazoo; 400 miles W. S. W. of Brainerd; and 145 from the Walnut Hills.

Mr. Cyrus Byington, *Licensed Preacher and Missionary*; Dr. Wm. W. Pride, *Physician*; and Messrs. Joel Wood, Anson Dyer, Zechariah Howes, John Smith, and Elijah Bardwell, *Assistant Missionaries*.

MAYHEW.—On the Ook-tib-be-ha creek, 12 miles above its junction with the Tombigbee, and 100 miles E. of Elliot. Commenced in the spring of 1820.

Rev. Cyrus Kingsbury, *Superintendent of the Choctaw Mission and Missionary*; Rev. Alfred Wright, *Missionary*; and Messrs. Calvin Cushman, William Hooper, Samuel Wisner, Philo. P. Stewart, and David Remington, *Assistant Missionaries*.

FRENCH CAMPS.—A settlement on the Natches road, south-west of Mayhew.

Mr. Loring S. Williams, *Assistant Missionary*.

THE LONG PRAIRIES.—Near where the line, which separates the states of Mississippi and Alabama, intersects the dividing line between the Choctaw country and the white settlements on the south; 140 miles south-easterly from Mayhew.

Mr. Moses Jewell, *Assistant Missionary*.

A school will probably be opened at the Six-Towns next spring.—Very successful efforts have been made by the Choctaws, in the S. E. part of the nation, to put an end to intemperance and infanticide among them.

V. MISSION AMONG THE CHEROKEES OF THE ARKANSAW.

Commenced in 1820. There is only the station of

DWIGHT.—On the west side of Illinois creek; four miles north of the Arkansaw river; 200 miles above the Arkansaw Post; and 500 miles from the junction of the Arkansaw with the Mississippi.

Rev. Alfred Finney and Rev. Cephas Washburn, *Missionaries*; and Messrs. Jacob Hitchcock and James Orr, *Assistant Missionaries*.

VI. MISSION AT THE SANDWICH ISLANDS.

Established in April, 1820. It has two stations,—Hanaroora and Wymai.

HANAROORA.—On the island of Woahoo.

Rev. Hiram Bingham and Rev. Asa Thurston, *Missionaries*; Messrs. Daniel Chamberlain and Elisha Loomis, *Assistant Missionaries*; and Thomas Hoppo and John Honoree, *Native Assistants*.

WYMAI.—On the island of Atooi.

Messrs. Samuel Whitney and Samuel Rugles, *Assistant Missionaries*; and George Sandwich, *Native Assistant*.

In the above survey, are the names of 71 persons employed by the Board among the heathen; of whom 28 are ordained ministers of the Gospel, and seven licensed preachers. Besides these, there are 54 female helpers, a few of whom are single women, but most are wives of the missionaries.

The *superintendence* of the above system of missions, as may easily be conceived, involves cares, labors, and responsibilities, enough to make any man exclaim, "Who is sufficient for these things!"—The *support* of the missions,—so numerous are the families and schools connected with them; so remote from this country and from each other; so cut off, generally, from civilized society; and so entirely dependant on the churches,—must require great expenditures, and liberal and unremitted contributions.—Their *enlargement*—such an enlargement as will bring forward the conversion of the world from a distant age to one near the present,—calls for missionaries and funds, in an unprecedented ratio of increase.—O that the exigencies of a dying world were seen and felt by churches professing to have been washed in atoning blood; and that the *grace of our Lord Jesus Christ, who, though rich in blessedness and glory, for our sakes became poor, that we, through his poverty, might become rich*, did excite in all his professed followers, bowels of mercies for millions on the verge of an endless ruin!

THE HARVEST TRULY IS PLENTIFUL, BUT THE LABORERS ARE FEW: PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WILL SEND FORTH LABORERS INTO HIS HARVEST. Matt. ix, 37, 38.

On the 19th of November, Rev. William Richards, Rev. Charles S. Stewart, and Rev. Artemas Bishop, *Missionaries*; Dr. Abraham Blatchely, *Physician*; Messrs. Joseph Goodrich, and James Ely, *Licensed Preachers and Assistant Missionaries*; Mr. Levi Chamberlin, *Superintendent of secular concerns and Assistant Missionary*; and four natives of the Sandwich Islands,—embarked at New Haven, Con. to join the mission at the islands,

Mr. Loomis is a printer, and there is a press belonging to the mission. A year ago they commenced printing a spelling book in the native language; and they design to print a catechism historical and doctrinal, a Scripture tract, and a grammar and vocabulary, as they make progress in the language. The children in the schools manifest a great avidity for books.

VII. MISSION TO PALESTINE.

The first missionaries, Messrs. Fisk and Parsons, arrived at Smyrna in January, 1820.

Rev. Pliny Fisk and Rev. Daniel Temple, *Missionaries*

The Rev. Jonas King, *Missionary*, who has been residing at Paris for the sake of the literary advantages of that city, (See, vol. xviii, p. 353,) has probably joined this mission by this time. He proposes to continue in the mission three years.

Rev. William Goodell and Rev. Isaac Bird, *Missionaries*, embarked at New York, in the early part of last month, for the mission in Western Asia.

The Rev. Levi Parsons died at Alexandria, in Egypt, on the 10th of February last, greatly lamented by his companion in labors, and by all the patrons of missions. A very affecting account of his sickness and death, will be found at p. 218 of our last volume.—The Greek types for the printing establishment, were to go with Mr. King from Paris, where they had been manufactured, to Malta, in which place the press is to remain for the present. Mr. Bird will probably qualify himself to take the general superintendence of the printing establishment.

INTELLIGENCE.

MISSION IN CEYLON.

JOINT LETTER OF THE MISSIONARIES.

THIS letter is dated May 30, 1822. It begins with a statement of facts relative to the ill health of Mr. Woodward; his voyage to Madras and Calcutta, for its restoration; and the series of kind providences, which attended him. These were sufficiently noted at p. 172, of our last volume. Mr. Woodward arrived at Jaffna, with improved health, on the 16th of January.—The letter then adverts to intelligence just received, confirming a report which had reached them some time before, that their “beloved friend and patron,” Dr. Worcester, was no more in this world. “This intelligence,” say they, “has filled our little circle with mourning. We all had the happiness of being personally acquainted with this friend of the heathen; and we have all heard him plead with the Angel of the covenant for them, and also for those who had left kindred and home for their sakes. But we bow in silence to Him, whose ways are in the deep, and in whose sight the death of his saints is precious.”

Mr. and Mrs. Richards have been called to part with their little daughter, who died on the 31st of December. On the day following, she was buried by the side of Dr. and Mrs. Scudder's infant, and near the remains of Mrs. Poor. Some new symptoms had excited fears, that the dissolution of Mr. Richards was not far distant.—The letter proceeds:

Bible Societies formed by the Heathen, and others.

Of the cause of Christ in general in this district, we rejoice in being able to speak with encouragement. At the commencement of 1821, a Tamul Bible Society was formed in Jaffnapatam, consisting mostly of native Christians; and on the 17th of November, one of the same description, composed almost entirely of heathens themselves, was formed at Mallagam, which lies nearly in the centre of the parishes under our care. These two associations pay an annual subscription of several hundred Rix dollars for the spread of the word of God in their own language. It cannot be supposed that men, whose system of religion is condemned by the principles of Christianity, could contribute to the circulation of the

Bible from proper motives; but, whatever be the object, we rejoice in the belief, that the example may do some good, and that the habit of giving to such an object, however small be the contributions, may be instrumental of the happiest results.

On the last day of the year, a Branch Bible Society, auxiliary to the Colombo Bible Society, was formed in Jaffnapatam. In this are united Malabars, Portuguese, Dutch, English, and Americans. The formation of this society was the most interesting event we have witnessed in this place. Summs, amounting to 1,200 Rix dollars annually, were subscribed, and an interest was excited, which we trust will not soon subside. By the well directed efforts of these societies, we cannot but hope that light will spring up and knowledge be increased.

Some schools, which had been suspended for want of funds, had been resumed. The *epusmodic cholera*,—that dreadful scourge to the native population,—after having swept away thousands, had nearly ceased its ravages. Sunshine had returned after the storm; and quietness after a season of general confusion and alarm. The schools, which had been deprived of half their scholars, were again filled; and the congregations attending on the public preaching of the word, had, in most cases, become as in times past.—The following paragraphs should not be abridged.

Preaching the Gospel.

We feel confident that there never has been a time, when we could more emphatically say, “knowledge is increased.” After the more regular services in the forenoon at our stations, on the Sabbath, six missionaries, three native preachers, and fifteen or twenty of our most forward boys in the boarding schools, whom we generally “send forth by two and two,” are able to go into villages, fields, streets, and from house to house, for the purpose of preaching the Gospel, or of reading tracts, or extracts and portions from the Scriptures; and, as many of the places at which we preach are previously appointed, we not unfrequently have small congregations.

The method of spreading the Gospel, by sending our boarding boys to read to the people, has become interesting and greatly useful, as it not only enables us to communicate the truth to hundreds in a day, who must otherwise remain uninstructed, but at the same time teaches our boys to defend the Christian religion from all the false

accusations and vain objections brought against it by the heathen. Nor is it less interesting to state, that the females which have joined our church, seem to take a lively interest in the cause, and often seek opportunities, by going to different houses, of communicating truth to their own sex, and are sometimes successful in persuading a few to break away from their former customs, to go to the house of worship, and to listen to a preached Gospel.

Besides these methods of spreading the knowledge of salvation through Christ, we have taken tours, in which we have visited most of the parishes in the district, and some of the neighboring islands. On these tours we spend as much time, as circumstances render proper, always taking our supplies with us, as it would be altogether imprudent to depend either upon the generosity, or the compassion of the people; and even if we could, their scanty store would not always afford our necessary food. It is our grand object to preach the Gospel to every creature wherever we go, and to declare, as may be best suited to the hearer, the whole counsel of God.—It is hardly necessary to add, that our opportunities for a judicious and profitable distribution of tracts and books, are very numerous; and it is matter of deep regret that, through the failure of our printing establishment, and of funds, we are, in this respect, very much embarrassed.

The Boarding Schools.

By some of the above remarks, you will understand that our boarding schools still continue to be a source of great encouragement. We have recently commenced a school of this description, at Manepy, so that we now have one at each station. Perhaps it may be thought by some, that we are forsaking the more appropriate work of a missionary, and confining our attention too much to the education of these children and youth. But it should be distinctly understood, that the care and instruction of these schools devolve, in a great degree, on the females of our mission, assisted by natives; and though domestic duties may prevent them from laboring, to any great extent, among the people, they may in this way be very useful to the cause.—In these schools, much religious instruction is daily given, and all possible care is taken to keep the scholars from the contaminating influence of heathen customs. The change effected in the habits of these children, by the discipline of a few days only, is exceedingly interesting, and the number from these schools who have been added to our church, sufficiently proves, that the moral influence of such discipline is most happy in its effects.

Admission to the Church.

In some of our former letters, we mentioned the hopeful conversion of two girls in the boarding-school at Tillipally, and also that some other individuals gave evidence of a change of heart. On the 21st of December, these girls, Miranda Safford and Mary Poor,* and the hired man of Mr. Richards, Daniel Smead, were admitted to the church. One of the girls and the hired man received the ordinance of baptism; the other, being from a Roman Catholic family, had been previously baptized. These two were the first females we have received to our communion from among the heathen; and as they have made considerable progress in reading, and in a knowledge of the word of God, as well as in many things of less importance, we cannot but hope they will be made a great blessing to many of their own sex.

A boy, named S. B. Gautier, belonging to the boarding school at Panditeripo, has also been admitted to our church. For some months past there have been favorable appearances at Oodooville. Some individuals connected with the station, and two or three in a neighboring village, expressed great anxiety for the salvation of their souls; and there was encouragement to hope, that five or six would eventually be added to our church. In these hopes we have not been entirely disappointed. Four of the number, the instructor of the boarding school, one male and one female domestic, and a woman in the neighborhood, were received into the church, on the 21st of last month. Most of the brethren and sisters, and a very large congregation of native people, were present. After the sermon, three of the candidates knelt and received the ordinance of baptism. The other one, having been a member of Mr. David's school, had been previously baptized by him. They were then all admitted into fellowship with the church. Mr. and Mrs. Winslow's child, and six children of the newly admitted members, were also baptized. The ordinance of the Lord's supper was then administered, and the whole concluded by singing the doxology. All the exercises, excepting the prayer before the baptism of Mr. Winslow's child, were in Tamil. This was a most interesting scene. We had never before witnessed the heathen coming to Christ, bearing their children in their arms. We had never before, at one time, received so many; nor had we before admitted an individual from the midst of the heathen, entirely removed from every influence, excepting that of a preached Gospel, as was the case of the

* The original names of these girls were Chelly and Mariel. *Editor.*

woman in the neighborhood. The congregation gazed with apparent astonishment, wondering whereunto this would grow. Our little church now consists of 32 members, of whom 17 are Malabars; and we are happy to add, with devout thankfulness, that we have as yet admitted no one, who does not come out from the world, and give evidence of spiritual communion with the Father, and with his Son Jesus Christ.

All of these persons had been more or less opposed by their relatives. Several attempts were made to withdraw the two girls from the school, and often, when they went to hold religious conversation with the women, they were ridiculed, and sometimes abused. "Their conduct at this time," say the missionaries, "gave us the best proof of their being renewed in heart." Smead, being at a greater distance from his relations, who live at Trincomalee, has been less opposed; though his uncle came to Tillipally for the purpose of reclaiming the offender, "who had brought so much disgrace upon his family." Smead, in return for the arguments, sarcasms, reproaches, and abuse of his uncle, earnestly entreated him to attend immediately to the salvation of his soul.—Two others from the heathen have offered themselves as candidates for admission to the church; but, though nothing appears against them, while there is much in their favor, a longer trial seemed to be expedient. One of them, whose name is Pandarum, resides in Tillipally; the other resides in Oodooville, and is the husband of the woman above mentioned.

A Christian Marriage.

At Tillipally, on the 3d of April, Daniel Smead and Miranda Safford, both mentioned above as members of our church, gave their friends and relatives an opportunity of witnessing a Christian marriage. This was a new circumstance. The ceremony, conducted by Mr. David, was in the church, and in the presence of many heathen, principally the relatives and friends of the couple. This marriage has, for several reasons, produced considerable excitement among the people. The parties are of different casts. Smead is of the Vellale cast, which, on this island, is second only to that of the Brahmins. Miranda is of the Chanda cast, which is comparatively low. According to the custom of the people, an individual of one of these casts cannot marry, nor even eat with, an individual of the other. But, at this time, prejudice and custom lost their influence, and all united in partaking of a feast prepared for the occasion on our

premises. One of the most extraordinary circumstances in the view of the heathen, is, that Smead and Miranda are in the habit of eating together. This practice does not obtain, even among the Roman Catholics of this country; and the heathen think it quite intolerable that a woman should eat with her husband. We feel gratified, that this event has had a good effect, and that three girls of good cast, from the village where this girl lived, have, in consequence, been offered to become members of the school.

The concluding remarks in the letter, though not new, are deserving of very attentive consideration.

It cannot be supposed that a cause, in which the temporal and eternal welfare of so many souls is involved, can be carried forward without constant and extensive efforts; neither can it be supposed that He, from whose undiminished treasures all the nations of the earth are supplied, has committed his cause to such weak instruments, without pledging himself to bestow all needed aid. We feel that he has thus pledged himself, and that he will not only redeem his pledge, but that for any temporal enjoyment, which is, with proper feelings, sacrificed for the cause of Christ, he will restore a hundred fold in this world, and in the world to come life everlasting.—We exhort all to prepare for a long and vigorous struggle with the powers of darkness, and to put on the whole armor of God: for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—Much land remains to be possessed, and the missionary stations already occupied, are but poorly furnished with laborers. Every individual follower of Jesus should distinctly understand, that the work of proclaiming the Gospel to all nations, is not the work of a day. It is the proper business of life; and may not be accomplished, till our children's children more fully comprehend the nature and extent of the promises, and, more promptly obeying the commandments of God, shall labor more faithfully, suffer more cheerfully, and contribute more liberally, to forward this glorious cause.

In the bonds of Christian fellowship

Most truly yours,

J. RICHARDS.
B. C. MEIGS.
D. POOR.
M. WINSLOW.
L. SPAULDING.
H. WOODWARD.
J. SCUDDER.

MISSION AMONG THE CHOCTAWS.

MAYHEW.

Extracts from the Journal of the Mission.

(Continued from Vol. xviii, p. 378.)

THE journal states, that intermittent and remittent fevers, of an unusually malignant type, have prevailed, not only through the Choctaw nation, but through the western country generally.

On the 5th of October last, Mr. Kingsbury commenced a journey to the south-east part of the nation. His object was to select a scite for a new school, and to make arrangements for putting the school into operation. Two days afterwards, Mr. Jewell left Mayhew to join company with Mr. Kingsbury at the residence of the "Mingo," (or principal chief,) about 20 miles from Mayhew.—For the support of the contemplated school, an appropriation of \$1,000 annually, for 16 years, was made by the Choctaws, in March, 1824; but various circumstances have prevented its establishment till the present time.

Face of the Country.

The course, which the brethren travelled after leaving Mayhew, was S. by E. The first 40 miles was through a level, rich prairie country, interspersed with copses of trees, like islands scattered through the ocean. But generally the woodland was most extensive, and appears to form the ground work, in which the prairies are interspersed. The margin of the creeks, for a considerable distance, were covered with heavy timber, principally oak and hickory. The country, though extremely fertile, has but few inhabitants. This is owing to the want of water. There are scarcely any springs that appear on the surface, and all the small branches or brooks are dry through the summer and autumn. Probably there are many springs concealed under the rich, alluvial soil, which, if the country should be inhabited by civilized people, would be found by a little digging. This has been the case at Mayhew. Only two streams of running water were found in the above distance of 40 miles. The first was Catawpa, five miles from Mayhew; the other was Ooknoxihee, a large creek which empties into the Tombigbee, about 60 miles below the mouth of the Ook-tib-be-hah, and about 150 miles above St. Stephens. The largest creeks in this country are small, at this season of the year, and may be easily forded; but in the winter they be-

come large, and frequently overflow their banks to the extent of from one to three miles. This renders travelling in the winter season, extremely difficult. From a dry and hard road, which is almost every where found in the autumn, the country is suddenly transformed into a region of mud, with extensive swamps covered with water, and large overflowing creeks.

At the distance of 40 miles from Mayhew, the brethren left the military road, which leads to New Orleans, and took a course more easterly, in a direction towards St. Stephens. The remainder of the way was through a woody country, some part of which was very hilly, through a barren soil, and many small streams of pure water.

Scite of a New Station.

At the distance of 100 miles, after leaving the military road, the brethren arrived at what are called the Long Prairies, near where the line, which separates the states of Mississippi and Alabama, intersects the dividing line between the Choctaw country and the white settlements on the south. At this place resides H. Nail, an aged white man, or, as he is called, an "Indian countryman," who married a "quarteroon" Choctaw woman. He has had 13 children, 12 of whom are living. His son, about 25 years old, an industrious, intelligent man, is settled near his father, and has a family of small children. These people have done much to improve the condition of the Choctaws in this part of the nation. Joel Nail, the son, is captain of the "light-horse," or regulating company in this district, and has much influence with the principal captains. They are very friendly to the object of the missionaries.

The "light horse" here spoken of, consists of a company of ten men appointed to act as a patrol, for the purpose of punishing offenders, collecting debts, &c. This company had its origin at a general council in the N. E. district about a year before; and was the first instance of the organization of a civil power among the Choctaws, for the purpose of executing the laws.

As many conveniences were found in this neighborhood for the accommodation of a school, the brethren, after mature and prayerful deliberation, determined to make the first establishment at this place. A scite was selected within about half a mile of the above families. It is on the east side of the Buckatunnee, a large creek, which runs southerly and empties into the Chickisahha. Preparations were immediately made to have some cabins erected, and a supply of provisions secured.

Two saw-mills and two grist-mills are within seven miles; and a blacksmith's shop is within three miles. Provisions of various kinds can be obtained in the neighborhood. The *soite* is about two miles from white settlements; about 25 miles from the nearest landing place in the Tombigbee, and 50 miles N. W. of St. Stephens.—The intelligence which follows, in respect to the progress of Indian civilization, is certainly very important. It will perhaps occur to the minds of our readers, that no attempts to suppress intemperance on this Christian, civilized land, have had half the success, which has attended those made among the Choctaws.—The dreadful custom of destroying infants, with its remedy, is brought distinctly to view. Every where, "the dark places of the earth are full of the habitations of cruelty."

The prospects of this part of the nation are encouraging, as it respects civilization. Several important laws have lately been made by the chiefs, and promptly executed by the regulating company.

Law for the suppression of Intemperance.

The object of one of these laws is, to suppress intemperance. For a long time, the Choctaws have carried on a great trade in whiskey. Those who could raise money, or who had cattle to dispose of, would purchase large quantities in the settlements, for the purpose of retailing it at a great advance upon the first cost. Four years ago, the price was one dollar for a bottle containing about half a pint. No sooner was it announced, that a cargo of whiskey had arrived, than all within hearing would assemble, and never quit the place till it was consumed. Those who had money would give it. When that was wanting, clothes, blankets, guns, and every species of property, would be freely given in exchange for whiskey, with very little regard to the comparative value of the articles. It would be impossible to describe the evils, which resulted from the practice. Poverty, wretchedness, quarrelling, and murder, filled the country.—This is now wholly stopped in this part of the nation. What could not be checked by the influence of the government, or the strong arm of civil power, is now completely put down by the Choctaws themselves.

Law respecting Infanticide.

Another important law is against infanticide. From time immemorial, the Choctaws have considered this no crime. Hundreds of helpless children have been inhu-

manly murdered by their parents. A young man takes a wife, and having no means of supporting a family, soon leaves her. The woman seeing herself deserted, says her child has no father to provide it a blanket: it had better be dead than alive. Sometimes it is destroyed before birth. Sometimes the mother digs a grave, and buries it alive, soon after it is born. Sometimes she puts it to death by stamping on its breast, by strangling it, or by knocking it on the head. Yes! this horrid practice has prevailed for ages among the Choctaws! Thanks be to God, it is now likely to be effectually checked.

A woman was lately brought before a council of captains and warriors in the district, charged with having killed her infant child. On trial it appeared, that when the child was three days old, she killed it by knocking it on the head with a pine knot. She was tied to a tree, and whipt till she fainted. Her husband, who had instigated her to this deed, was punished in like manner. This was the first punishment inflicted, in this nation, for infanticide; and, it is believed, the practice will soon be abandoned, at least in this district.

Different Indian Clans.

On the 16th, Mr. Kingsbury left Mr. Jewell to make further arrangements relative to the school, and proceeded, in company with Mr. J. Nail, towards the Chickisahha, Huwahnee, and Sixtowns. These lie in a N. W. direction from the *soite* selected for the school. After travelling about 25 miles, they crossed the Chickisahha. Near this place, which is about 25 miles north of the southern boundary of the Choctaw nation, the French formerly had a fort, and a Roman Catholic church. It is said that, in high water, they brought large boats up the river to this fort. At this season of the year, the Chickisahha* is not more than 30 or 40 yards wide; and the navigation would now be much obstructed by trees. Large boats are sometimes, with much difficulty, brought as far as Winchester, 50 miles below.

After having gone five miles from the river, they came to a place where about 500 men, women, and children were assembled to attend a ball-play. The Chickisahha and Huwahnee captains were on the ground. The usual dance was for a while postponed, and the captains and warriors assembled to hear a short talk relative to the school. They were highly pleased that a school was to be opened near them, and

* In former communications, the name of this river has been spelt Chickasawhay. The above orthography corresponds with the pronunciation, the accent being on the penult.

declared themselves satisfied with the scite that had been selected.

From this place, Mr. Kingsbury proceeded westerly through the Sixtowns. This is by far the most numerous clan in the S. E. district. On this account, the whole district has frequently been called the Sixtowns, but improperly. It comprises four clans,—the Chickisahha, the Huwahnee, the Sixtowns, and the Coonsahas. Formerly they lived in six compact towns, but are now scattered over the country for the convenience of wood, water, and agricultural pursuits. Each of these clans is under the direction of a principal man, or leader, who, since the war, in which the Choctaws were employed with the United States' troops, are called captains. These captains are under a chief, who is styled Mingo, or king.

The captain of the Sixtowns, whose name is Hwool-la-ta-hoo-mah, or, in plain English, *Red Fort*, is an active, energetic man; possessing a great share of intelligence and firmness. He rejoiced much that there was to be a school in the district; but was very sorry it was not to be in his clan. As the school at the Long Prairies was designed to be small, and it was desirable that there should be two in the district, Mr. Kingsbury gave assurance, that he would write to the Prudential Committee to have good persons sent out, to open a small school among his people. Hwool-la-ta-hoo-mah himself also wrote a letter, stating the laws he had made for the government of his people, and his wishes relative to a school. This letter has been received. Possibly the language was dictated by some white person; but, for aught that appears, the handwriting is his own. The writing is not elegant; but then it is not bad; and it often becomes our duty to read letters, which are less plainly written. Excepting a few cases of punctuation, we give the letter unaltered.

LETTER FROM THE CHIEF OF THE
SIXTOWNS.

*Sixtowns, Choctaw Nation,
Oct. 18, 1822.*

HWOOL-LA-TA-HOO-MAH, chief of the Sixtowns to the Society of good people, who send Missionaries to the Choctaws.

Brothers, The first law I have made is, that when my warriors go over the line among the white people, and buy whiskey, and bring it into the nation to buy up the blankets, and guns, and horses of the red people, and get them drunk; the whiskey is to be destroyed.

The whiskey drinking is wholly stopt among my warriors.

The Choctaw women have long been in the way of destroying their infants, when they did not like to provide for them. I have made a law to have them punished, that no more innocent children be destroyed.

The Choctaws formerly stole hogs, and cattle, and killed them. I have appointed a company of faithful warriors to take every man who steals, and tie him to a tree, and give him thirty-nine lashes.

It has been the custom with the Choctaws, when there are three or four sisters, and they marry, that they all live together in one house. I do not want it to be so any longer. I have told them to move away from each other, and settle by themselves, and work, and make fields, and raise provision.

The Choctaws have taken each others' wives, and run away with them. We have now made a law, that those who do so, shall be whipt thirty-nine lashes. And if a woman runs away from her husband, she is to be whipt in the same manner.

The Choctaws, some of them, go to Mobile and New Orleans. I have told my warriors to stay at home and work; and if they go, and do not get back in time to plant corn, their corn is to be burnt down.

The number of men, women and children in the Sixtowns, is 2164.

I want the good people to send men and women to set up a school in my district. I want them to do it quick. I am growing old. I know not how long I shall live. I want to see the good work before I die. We have always been passed by, and have had no one to advise and assist us. Other parts of the nations have schools; we have none. We have made the above laws, because we wish to follow the ways of the white people. We hope they will assist us in getting our children educated.

This is the first time I write a letter. Last fall the first time we make laws. I say no more. I have told my wants. I hope you will not forget me.

HWOOLATAHOO-MAH.

Some may smile at the above system of jurisprudence; and some, perchance, may feel the need of professional skill, to explain the latter part of the statute which respects the going to Mobile and New Orleans. For ourselves, we regard these laws as the certain prelude of a more perfect code. The evils which they aim to suppress, viz. intemperance, infanticide, idleness, &c.—are the very evils, which were hurrying the Choctaws to final ruin as a people.

The laws are as wise as those, which have

marked the rise of any other nation from a state of absolute barbarism; and they exhibit all that simplicity in form and language, which always characterizes the productions of a people in the incipient stages of civilization. A complex system of jurisprudence, is the price of great improvements in the social and civil state.

Mr. Kingsbury remarks, that some active and well disposed young half-breeds, (particularly Joel Nail,) were instrumental in procuring these laws.

MISSION AT THE SANDWICH ISLANDS.

JOINT LETTER OF THE MISSIONARIES.

THIS letter, which bears date of February 1, 1822, states, that the whole number of regular pupils under the instruction of the missionaries, was then about 65. About 40 of these were at the station of Woahoo, and about 25 at Wymai. A new station was contemplated, as soon as the chiefs should point out a desirable place for it. Several places seemed to be, in many respects, inviting: among others, Ohido, on Owhyhee; Lahinah, on Mowee; and Hanapapa, on Atotoi.—We give but brief extracts from the letter.

A Reinforcement needed.

We are more than satisfied with the high ground taken by the Prudential Committee, with respect to the laborers for this field. You are doubtless well aware that, in the present state of this nation, the exigencies of this mission demand the aid of no ordinary talents. A considerable number of laborers, who are emphatically *prudent*, *tried*, and *faithful* men, could now, we believe, be very advantageously employed in this field, and we earnestly request that they may be sent to our aid. We desire further, that among the missionaries of the Board, our case may be regarded as, in a very important and striking sense, peculiar, and having peculiar claims.

The letter urges this point with considerable earnestness, by instituting a comparison of the claims of the different missions of the Board.

Printing and Translations.

We are happy to announce to you, that, on the first Monday of January, we com-

menced printing, and, with great satisfaction, have put the first eight pages of the Owhyhean spelling-book into the hands of our pupils, copies of which we now transmit for the examination of the Committee, and as little curiosities from these dark isles. By the next conveyance, we hope to send complete copies, with a preface. We intend to print a catechism historical and doctrinal, a Scripture tract, and a grammar and vocabulary, as we make advances in the language. Our pupils will devour books in this language, as fast as we can make them.

The translation of the Scriptures into any language, is a great work; especially if there be no learned men, to whom the language is vernacular. Of such there are none here. Add to this the great apparent poverty and ambiguity of the Owhyhean language, which needs the aid of gesticulation to make it clear and forcible:—and a good translation of the entire Bible into it, ought not to be expected for many years to come. Probably our eyes will never be gladdened with such a goodly sight.

EMBARKATION OF NEW MISSIONARIES TO THESE ISLANDS.

IN our last number, we promised a more full account of the circumstances of the embarkation which took place at New Haven, Con. on the 19th of November; and of the solemn and interesting services, which preceded it.

Excepting Stephen Popohe, a native of the Society Islands, and William Kummo-oolah, Richard Kriooloo, and Cooperce,* natives of the Sandwich Islands,—the names of all the male members of this mission family are to be found in the survey of missionary stations, at the beginning of this number. All who are there named, except Mr. Chamberlain, are married, and are accompanied by their wives. Connected with the family, is a pious colored woman, Betsey Stockton, who is qualified to teach school, and take charge of the domestic concerns. The whole number that embarked, was eighteen.

The ship Thames, captain Clasby, in which they took passage, having been originally designated and used for a packet between this country and Europe, affords superior accommodations.

The embarkation took place on Tuesday. On the Sabbath evening preceding, a meeting was held for prayer. The Rev. Mr. Bard-

* These four natives are hopefully pious; though only the two first are united to the church.

well, formerly missionary to India, addressed the mission family, and the Rev. President Day addressed the people. Monday evening being the time appointed for delivering the Instructions of the Prudential Committee to the missionaries, the church was crowded at an early hour; and the messengers of the churches, "ready to depart on the morrow," united,—for the last time, in a Christian land, with each other, and for the last time, on earth, with their patrons and friends,—in the public worship of God. Mr. Richards, preached an appropriate discourse from Isaiah lx, 9;—"Surely the isles shall wait for me;" after which the Corresponding Secretary delivered the Instructions of the Prudential Committee. It was a season of intense interest,—one which must have affected the hearts of all present, and will never be forgotten by the professed disciples of the Lord Jesus, whose dying love, six or seven hundred, on that evening, sat down to commemorate at his table.

"A collection was taken up for the mission," says the Christian Spectator, "amounting to \$334. In addition to this, donations were made from different individuals of the city and its vicinity, to the amount of \$1,000, the inhabitants of all classes uniting their contributions for the support and comfort of the mission family during their long voyage, and after their arrival.

"On Tuesday afternoon, a large concourse of people assembled on Tomlinson's wharf to take leave of the devoted little band, who had for several days occupied nearly all their thoughts. A circle was formed around the missionaries with their own nearest relations and friends just back of them, and the clergymen and others who were to officiate on the occasion, directly opposite. A hymn composed by William B. Tappan, was then sung. No heart could be so insensible, as not to thrill with emotion as the loud hallelujah of praise ascended to the Most High:—

Wake, Isles of the South! your redemption is near,
No longer repose in the borders of gloom;
The strength of His chosen, in love will appear,
And light shall arise on the verge of the tomb,
Alleluia to the Lamb who hath purchased our pardon;
We will praise him again when we pass over Jordan:
We will praise him, &c.

The billows that girt ye, the wild waves that roar,
The zephyrs that play where the ocean-storms cease,
Shall bear the rich freight to your desolate shore,
Shall waft the glad tidings of pardon and peace.
Alleluia, &c.

On the islands that sit in the regions of night,
The lands of despair, to oblivion a prey;

The morning will open with healing and light,
The young star of Bethlehem will ripen to-day.
Alleluia, &c.

The altar and idol in dust overthrown,
The incense forbade that was hallowed with blood;
The Priest of Melchisedec there shall atone,
And the shrines of Atoni be sacred to God!
Alleluia, &c.

The heathen will hasten to welcome the time,
The day-spring, the prophet, in vision once saw—
When the beams of Messiah will lumine each clime;
And the isles of the ocean shall wait for his law.
Alleluia, &c.

And thou OBOOKIAH! now sinned above,
Wilt rejoice as the heralds their mission disclose;
And the prayer will be heard, that the land thou didst love,
May blossom as Sharon, and bud as the rose!
Alleluia to the Lamb who hath purchased our pardon;
We will praise him again when we pass over Jordan:
We will praise him, &c.

"The missionaries were then feelingly commended in prayer, by the Rev. Mr. Merwin, to the care and protection of Him who 'rides upon the whirlwind and directs the storm.'

"Notice was then brought from the ship, that but a few minutes remained before the time appointed for their embarkation. These moments were spent in singing,

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

We share our mutual woes:
Our mutual burdens bear;
And often for each other flows
The sympathising tear.

When we asunder part,
It gives us inward pain;
But we shall still be join'd in heart,
And hope to meet again.

"The solemn stillness that had pervaded the assembly during the religious exercises, was followed by a convulsive throb of sympathy when the parting embrace was given. One could scarcely fail of being reminded of St. Paul taking leave of his friends at Miletus, when 'he kneeled down and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.'

"As the boats receded from the shore, the missionaries doubtless dwelt with agonizing eagerness on the lessening forms of those who watched their departure. But no want of resolution was perceived on either side. Fathers and mothers gave up their children to the noble work, praising God that they were accounted worthy to labor in such a glorious cause; and the missionaries themselves with a cheerful courage, bade farewell to their native land, relying with undoubting confidence on the promise of Christ—"I will be with you even to the end of the world."

AMERICAN EDUCATION SOCIETY.

SEVENTH REPORT.

Rev. ASA EATON, Boston, *Clerk.*

AARON P. CLEVELAND, Esq. Merchants Row, Boston, *Treasurer.*

Rev. LOUIS DWIGHT, Andover, Mass. *Agent.*

RESPECTING the anniversary meeting of this Society, which was held in Boston, on the 2d of October, we gave a brief notice, at p. 397 of our last volume. The Report, which was presented on that occasion, has since been printed. It contains a series of interesting facts, of which we shall lay the most important before our readers. They will deserve and receive the attentive consideration of all, who earnestly desire to be accounted faithful stewards, in the great day of trial.

Progress of the Society.

In the summer of 1815, a few young men in Boston thought it their duty to educate a pious young man for the ministry. They met the first time for consultation, at the study of our lamented friend and brother, the Rev. Joshua Huntington. The subject magnified in importance; and at an adjourned meeting, several other gentlemen were invited for the purpose of ascertaining, whether it was not their duty to educate more than one; and if so, how many; and in what manner? The subject here opened in still greater magnitude, and at another adjourned meeting, in the Vestry of Park Street Church, where the neighboring clergy and others had been invited to attend, the American Education Society was formed, August 29, 1815; and the Act of Incorporation was obtained, December 6, 1816. Fear and trembling then mingled with ardent hope. The difficulties to be anticipated from the novelty of the undertaking, and from the jarring elements of denominational and local feeling, assumed in the eyes of many an imposing aspect; and some sincere friends of the object more than doubted the practicability of uniting, in its favor, the energies of any considerable portion of the Church. But, the providence of God had proclaimed that "something must be done;" many hearts responded, "something shall be done." Heaven smiled on the incipient measures that were adopted, and in the first year of its existence, the Society received into its treasury \$5,000; the second year, \$7,000; the third year, \$8,000; the fourth year, \$19,000; the fifth year, \$9,000; the sixth, \$13,000; the seventh and last, \$17,000,

besides a bequest of \$2,500, and important aid to a large amount in board and clothing, tuition and classical books, making a total in cash, of \$76,000. This Society has now a permanent fund of \$21,800, and has afforded assistance since its organization, to three hundred and fifty-four young men.—"GREAT EFFECTS RESULT FROM LITTLE CAUSES."

Receipts.

The subscription opened, at the last annual meeting, amounted to nearly \$2,000, of which \$700 were the annual subscriptions of seven individuals, and \$350 of seven others. The whole amount of annual subscriptions obtained, that week, is equal to a permanent fund of \$20,000 during the life-time of the subscribers. This is an honorable example of liberality.

The whole amount of receipts in money, for the last year, is stated above, to be about \$17,000. Important aid has been received, also, in board, clothing, tuition, and classical books.

1. In *Board*.—This aid is afforded by those, who live in the vicinity of Academies and Colleges. About 20 beneficiaries have been thus aided by individuals and families.

2. In *Clothing*.—Many boxes of valuable articles have been presented to the Society; and these articles have been distributed among grateful recipients.

It is pleasant to be able to record here, a remark of the President of Yale college, with which the testimony of other officers corresponds, in relation to the gratitude of Beneficiaries. To any one who doubts their gratitude, "it would be satisfactory to attend a meeting of indigent youth with the committee of appropriation, and see how gratefully they receive the articles appropriated to them; and how reluctantly they disclose their wants; and how the most affecting circumstances are disclosed incidentally."

3. As in board and clothing, so in *Tuition*, essential aid has been received; and still further aid may be expected. In Bowdoin College, by a regulation of the Trustees, the term bills of one half the students, if they are indigent, may be remitted. In Amherst Collegiate Institution and Academy, the Trustees have offered tuition gratuitously to forty of the Society's Beneficiaries. In Union College, fifty dollars a year is granted to each from the College fund. The Trustees of Williams College are enabled to remit half the term bills to all the indigent students. In Phillips, Bradford, Wrentham, Londonderry, Exe-

ter, Lenox, and some other academies, tuition is gratuitous to the Society's Beneficiaries.

4. *Classical Books*, also, which may be estimated at seven hundred dollars, have been presented by gentlemen in Newburyport, Boston, New Haven and elsewhere; and classical libraries, for the use of indigent students, have been commenced in Stockbridge, Hopkins, Wrentham, Bradford, Newburyport, Saco, Union, and Pembroke academies. These are all the property of the American Education Society, and are placed under the care of the instructors, for the exclusive use of the Society's Beneficiaries. In each book, these circumstances, together with the name of the donor, are written. Classical libraries had been previously formed, and the Beneficiaries have received the benefit of them, in Yale, Union, Williams, and Middlebury colleges, and in Brown university; and measures are adopted to form another in Bowdoin College; so that the library of the American Education Society, will now be an object of distinct consideration; and we cannot but hope that it will receive the attention of those, who have long since completed their education, and have on hand classical books, which they do not want; also of those who are about to close their college life, and of booksellers friendly to the object.

The books most needed for the Society's Library, are classical books for the first and second stages of education; that is, for the Academic and Collegiate stages. The Appendix names the following as some of the most important:—

Grammars, Dictionaries, Lexicons, Greek Testaments, Virgil Delphini, Cicero's Select Orations, Græca Minora and Majora, Blair's and Priestley's Lectures, Day's Algebra, Webber's Mathematics, and Playfair's Euclid; Enfield's Natural Philosophy; Day's Surveying and Navigation; Sallust, Horace, Cicero De Oratore; Paley's Moral Philosophy, and Evidences of Christianity; Locke on the Human Understanding, and Stewart and Brown on the Mind, Butler's Analogy, &c. &c.

Principle of Expenditure.

Notwithstanding the prosperous state of the funds, it has been deemed inexpedient to suspend the rule adopted last year, requiring from each Beneficiary a promissory note for one half of the sum allowed to him; and equally inexpedient to increase the ratio of appropriations. The principle, hitherto maintained by the Board, may never be lost sight of—viz. that no more

can be done for the assistance of any young man than is necessary to preserve him from discouragement, and insure success to his personal exertions. On the scale of appropriation hitherto adopted, it is impossible for any Beneficiary to complete his education without very strict economy and diligence, unless he have other resources than those known to the Directors. And when to this is added the fact, that every Beneficiary renders to the Board an exact account of all his receipts, and of all his expenditures, at the close of each quarter, and that this account is examined and approved by his Preceptor, the friends of the Society will feel entire confidence, that their free-will offerings are not squandered and lost.

Objections to the Society.

The Report considers several objections to the Society, as existing in the minds of many well disposed persons. Such are the following:—That the beneficiaries are improvident, and do not what they can to assist themselves;—that, in some cases, there is a want of satisfactory evidence, that the beneficiary is indigent;—also, with respect to his talents, piety, and progress in learning;—that the Society assists students in the Theological Seminary at Andover;—and that there are ministers enough already educated, who are unemployed.

To the *first* objection it is answered,—that the ground of the objection is, in most cases, rather *apparent*, than *real*; and that much has been done, during the past year, to remove any apparent ground, which there might be for it.

In Williams, Amherst, Yale and some other colleges, the students cultivate missionary fields. Generally, they cut their own wood. Eighteen Beneficiaries, at one of our most respectable literary institutions, during one quarter of the last year, earned by their own personal exertions one fourth of their support; and ninety-five, in different academies and colleges, during another quarter, earned \$2,100. And there is reason to believe that the great majority of the Society's Beneficiaries are prudent and industrious.

In reply to the *second* objection, the Directors state their precautions to prevent, and their efforts to detect, imposition. They are certainly such as leave no ground for complaint. The Directors request any, who may have proof, that a beneficiary is not indigent, to forward such evidence to the Clerk at Boston, without delay.

Extracts of letters from the Officers of the several Colleges, sufficiently refute the *third* objection.

To the *fourth* objection it is replied, that though (as may be seen in the Appendix to Professor Stuart's Dedication Sermon,) the funds of the Seminary at Andover are quite inadequate to the support of all its indigent students, not a farthing has ever been contributed by the Society, to any of their beneficiaries, after they had entered that seminary.

The reply to the *last* objection is briefly this:—That if there are preachers wholly unemployed, it is not because there is nothing to be done. It appears, however, from examination, that, in Connecticut, the number of unsettled ministers and licentiates was no greater the last year, than it was 20 years ago; which is remarkable.

Influence of the Society.

Not only are the resources of the Society increasing, but it is already exerting a powerful and salutary influence on colleges, academies, and schools. Many of the Beneficiaries teach a part of the year, and not unfrequently they have been instrumental of revivals of religion in their schools. But when so great good as this has not resulted, they have in all instances, it is believed, instituted morning and evening prayers, and the reading of the Scriptures with their scholars, and communicated much religious instruction; it is impossible to tell how much fruit the seed thus scattered shall produce. Their influence upon the academies is learned not only from the testimony of their instructors, but in the anxiety of the people to get this class of young men into their academies, and their readiness to assist them when they are there. Their influence, on the colleges, all the officers agree in saying, is most salutary; and the following facts speak volumes on the subject. In the lapse of two years, previous to 1821, there were revivals of religion in seven colleges, in which more than one hundred and eighty students were added to the churches. How much of this effect is to be attributed to your beneficiaries, it is not possible to tell; but the following extract of a letter from an eyewitness, and one of the professors in Yale college, accords with the testimony of the officers of other colleges, and is highly satisfactory to all the friends of Education Societies. He writes; "We are again blessed with a revival of religion. The influence of the Charity Students in producing this state of things, under the divine blessing, has been very great. Indeed,

what could we do without them. No one can speak on this subject but an officer of college. Every year increases our conviction that the church would be amply repaid—doubly paid, for all its expense in supporting charity students, were the effect confined to the walls of a college—were every Beneficiary to die the moment he leaves us." As from the letter, so by a comparison of the present religious state of the colleges, with their religious state twenty years ago, the same truth is evident. Last year, in the colleges of New England, New York, and New Jersey, there were 1821 students, of whom 546 were hopefully pious, which is almost one third of the whole number. From the same colleges during ten years, from 1800 to 1810, only one sixth were pious.

This is a very cheering view. To witness the benign effects of this charity, we are not compelled to go forward into future ages; nor abroad into distant nations. But, before the young men have come forth as preachers of the Gospel; before they have settled down as pastors of churches, or gone abroad as heralds of salvation; in the early stages of the charity, and almost at the outset of the preparation for usefulness,—there is an extensive development of happy influences. No sooner is the seed sown, than there is a luxuriant growth, and a whitening harvest. The fact is indisputable;—as soon as Education Societies had brought a moral power to act on many of our colleges, novel and surprising changes were beheld taking place in the religious state and character of those colleges.

But it is not in the Colleges alone, that the beneficiaries have become a blessing. The Report speaks of their usefulness as members of Academies, and as teachers of Schools. Of the influence which they exert, in this last capacity, enough, we conceive, has not hitherto been said. As the beneficiaries have no funds of their own, and do not receive sufficient aid from the Society to meet their ordinary expenses, they are generally obliged to teach a school, some part of each year. Doubtless this is, on all accounts, a desirable necessity. While it is a real advantage to the young men, it raises the standard of education in the country, by increasing the number of competent instructors; and, also, does much to promote true piety, by bringing religious doctrines and precepts into frequent contact with many minds. In most parts of the country, the schoolmaster is regarded as an

important character. What he says and does, is the subject of much remark. His sayings are repeated, and his actions imitated. How important that he be a pious man! Such men the American Education Society, and other similar institutions, are designed to furnish. Now the 200 beneficiaries of that Society, may instruct 200 schools; and these schools, allowing 50 scholars to each, may contain 10,000 scholars.—It is not too much to believe, that the influence of this Society, which has been spreading for seven years, is now felt by almost every rank and condition. And this conviction is confirmed by the facts in the following paragraph.

Although the American Education Society is yet in its infancy, thirty-five of its Beneficiaries have already completed their collegiate education. Of this number, one is a Professor in one of the New England colleges; another is a Tutor. Five are settled Ministers; four are Missionaries faithfully and successfully engaged in their Master's service; and four others have lately received license to preach, of whom we could mention many interesting circumstances. Six are engaged as teachers of respectable Academies; and fourteen are pursuing their theological studies. To their worth the Directors from personal acquaintance with most of them, are happy to bear public and honorable testimony.

We have already prolonged our remarks, and multiplied our extracts, beyond our original intention. We add, therefore, only the following animated passage, which is found near the end of the Report:

It is often said, "there are so many such objects, some must be abandoned, or all languish." How is the declaration supported by facts? Fifteen years ago, two pious students at Williams College, in their morning walk beneath the shades of the lofty Hoosac, conceived a plan of sending Missionaries to the heathen. Since that time, the American Board of Commissioners, the American Bible Society, and the American Education Society have been formed;—and what do we learn from their history?—that they cannot all exist together?—that if one flourishes, another must languish?—if one is pressed forward, another must be abandoned?—that there are so many such objects it is impossible to support them all?—No! we learn other and nobler truths. The receipts of the American Bible Society are annually increasing; the resources of the American Board of Commissioners for Foreign Missions are an-

nually increasing; and we have seen that the American Education Society is steadily marching onward.

NORTHAMPTON FOREIGN MISSIONARY SOCIETY.

Annual Report.

Dea. EBENEZER S. PHELPS, *Treasurer.*

THE tenth anniversary of the existence and operations of the Foreign Missionary Society of Northampton and Vicinity, auxiliary to the American Board of Foreign Missions, was on the 8th of October last. The annual meeting was holden in Sunderland; at which time a discourse was delivered before the Society; and the Report of the Directors was read, accepted, and ordered to be printed and distributed among the members of the Society.

The receipts for the last year, were \$645.69; being an advance on the year preceding, of \$73.51.

From the Report presented on that occasion, we shall make a few extracts.—The following paragraph contains a good deal of affecting truth.

The year which brings us to this anniversary, like other years of missionary effort, has been overcast with light and shade, and interspersed with success and disappointment. No great object of human enterprise has ever been attained without many intervening obstacles, and embarrassing events.—Even the kingdom of Christ is not to be extended without many occurrences to try the faith and patience of its advocates and friends. A degree of adversity is then to be anticipated, by those who undertake to promote even this kingdom. Every past effort in this work, like the history of the present day, verifies this remark. The annals of missions will tell us of shameful apostasies, of establishments once made, but afterwards abandoned, of losses sustained by fire and at sea, of the martyrdom of many missionaries, of the death of an Elliot, a Brainerd, a Vanderkemp, a Swartz, a Buchanan, a Martyn, and a Worcester. Still the cause has steadily advanced. The work has progressed. This year tells us of the death of a Newell, a Parsons, and Mrs. Poor. Wide is the breach thus made in the missionary family; and great is the loss which the holy cause sustains. They are gone from the toils, and hardships, and labors of the missionary life, and from their conflict with the "god of this world who rules in the hearts of the children" of idolatry, superstition, and sin,

to inherit, as we trust, the rewards of the faithful. Gone from this state of personal warfare, and this field of missionary action, their departed spirits now encircle the throne of God, and with kindred spirits look far down on earth, with all the benevolent solicitude which heaven can create, to notice the progress of that cause they so often prayed for, and so dearly loved.

The next extract which we make, is from the latter part of the Report.

American benevolence has as yet done comparatively little towards the "conversion of the world." By its past exertions, you indeed see a missionary establishment at Bombay and Ceylon, a small band despatched to Palestine, a company of successful laborers at the group of Owbyhean isles, and several stations among our savage tribes; but what are all these missionary achievements compared with what is yet to be accomplished? Survey then, the wide moral waste which spreads itself before you in every direction, and remember that it is to be converted into a fruitful field, by missionary cultivation. It is to be redeemed from the "man of sin," from the false prophet, and from the dominion of idols, and to become the land of Immanuel, filled with Bibles, ornamented with temples for God, blessed with Sabbaths, and inhabited by a people to his praise. It is to be acquired by the prayers, and alms, and efforts of Christians. *Already* have some important conquests been made. *Already* do many of the heathen tribes, and of the lost sheep of the house of Israel, stand bending over the wall that separates them from the Christian fold, and beg you to send them that "glorious liberty wherewith Christ hath made you free." *Already* do they utter the complaint, we

sink, we famish, we die, Oh! send us the bread and water of life. *Already* has the God of nations set his seal to the propriety and utility of your enterprise.

Will any one—can any one say, let the good work now cease? *Will* any one—can any one say, that the cause, of Foreign Missions shall now be abandoned. What! the work cease, when the talents, and the patronage, and the prayers of the great and good throughout the Christian world are employed in its promotion? What! shall the cause be abandoned, which, at this moment, engages the hosts of heaven, and the King of Zion, in its advancement? Shall the arms of our charity be withered, while "Ethiopia is stretching out her hands unto God?" Shall we repose in slumber while the world is waking? Every Philanthropist, with every Christian will resolutely say, No!

We cannot forbear copying one other passage, because such acknowledgments as it contains, coming from our respected patrons, animate us very much in our monthly labors.

It is an additional encouragement, that the Board have provided means for bringing home to our doors and our fire-sides, by the publication of the Missionary Herald, monthly intelligence concerning the condition of the heathen, and the state and prospects of the mission in all its branches. This information, continually flowing in upon us, places the heathen before us in their depravity, guilt, and wretchedness, and creates in our breasts an interest in their immortal welfare, not to be suppressed.—We see what has been done, what is now doing, what remains yet to be done, and we are excited to inquire, what more can we do.

DONATIONS

TO THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

From Nov. 13th to Dec. 12th inclusive.

<i>Abington</i> , Ms. Fem. Benev. Soc. first par. for West. Miss. by Miss M. Howe, Tr. 32, 31; chi. in sab. sch. 70 c.	33 01	<i>Auburn</i> , N. Y. Mon. con. by J. C. Brigham,	15 10
<i>Abington and Bridgewater</i> , Ms. So. for ed. hea. chi. Mr. J. Hersey, Tr.	30 00	<i>Augusta</i> , Me. Fem. Mite So. 11; Juv. Mite So. sem. an. pay. for Benjamin Tappan, 6; For. Miss. So. N. par. 12; mon. con. 14; by Rev. B. Tappan,	43 00
<i>Amherst</i> , Ms. C. box, by Miss H. Eastman, 2; For. Miss. So. Miss L. Eastman, Tr. for S. I. M. by Rev. Z. S. Moore, D. D. 20	22 00	<i>Augusta</i> , Ga. A contrib. 87, 77; Rev. S. Taylor, fr. chi. in a sch. at the N. 1, 50; by Rev. R. Baseom,	89 37
<i>Andover</i> , Ms. A friend, 1, 8; C. box, of Miss A. W. Woods, 1, 82,	2 90	<i>Austerlitz</i> , N. Y. Mr. D. Barnes, by Mr. J. C. Brigham,	2 00
<i>Ashburnham</i> , Ms. indiv. by Rev. W. Goodell,	1 00	<i>Barkhamstead</i> , Ct. Northern Star Lodge, by T. Dwight, Esq.	15 00
<i>Ashby</i> , Ms. Young Ladies Benev. So. for John Milton Putnam, and <i>Arcthusa</i> Putnam, Sand. I. by Miss E. Rice, Tr.	15 00	<i>Bangor</i> , Me. A few friends for hea. chil. by Rev. J. Peat,	2 00
<i>Ashfield</i> , Ms. Fem. Benev. So. 4th an. pay. for Alvan Sanderson, by H. White, Tr.	12 00	<i>Bedford</i> , Ms. Ed. so. 4th an. pay. for Samuel Stearns, by S. Fletcher, Tr.	12 00

Mon. con. by Rev. S. Stearns,	41 73	Hatfield, Ms. H. H. & A. Partridge, av. of	
Bedford, N. Y. Hon. John Jay, for F. Miss. sch.	20 00	onions,	3 06
Berkley, Ms. Mon. con. by A. Hathaway, Esq.	12 00	Plainfield, Ms. av. of onions,	89
Tr.		Northampton, Ms. a friend, for Jews, 1; for	
Berlin, Ms. Av. of m. fields, from individ. by D.	6 00	gen. pur. 1; a friend, 1,38,	3 23
Fay,		Cummington, Ms. Coll. by Rev. James Briggs,	
Berlin, Ct. Fem. miss. so. Mrs. A. Barnes, Tr.	13 00	for Sand. Isl. miss.	3 75
by H. Hudson, Esq.		Southampton, Ms. Young ladies so. for ed.	
(Worthington So.) A dona. by Rev. Dr.	17 50	M. W. Gould, 24; (west dist.) by Elisha	
Chapin,		Edwards, Jun. 12,	36 00
Beverly, Ms. Av. of land for west. miss. by Mr.	6 00	West Hampton, Ms. Fem. char. so. for Enoch	
I. Trask,		Hale, 17; Miss Kingsbury, 1,	18 00
Bluchill, Me. J. Parker, 1; So. fored. hea. chil.	4 50	Rowe, Ms. a friend, 1,	1 00
M. Shepardon, Tr. 3,50,		South Hadley, Ms. Mon. con.	7 25
Boeten, Ms. United Mon. con. for Pal. M.	60 63	Hamstead, N. H. A contrib. for Jewish chi. by	
For a chi. to be named Hannah Franklin		W. A. Hallock,	3 00
Bradshaw, at Mayhew, from A. Bradshaw,	30 00	Hansover, Ms. Mon. con. by Rev. Mr. Chapin,	17 42
C. box of Miss Witham, 5; a friend 5,	10 00	Hardwick, Vt. Union con. prayer m. by E.	
An indiv. for miss. to South America (prev.		Strong, Esq.	14 50
rem. 90,71) part profits of "the Retrospect,"		Hartford, Ct. Young men's miss. so. by B. W.	
10; do. do. of "Harley Wood," 4; a lady in		Birge, Tr.	70 00
Alabama, by Mrs. A. McMillan, Fairfield,	19 00	Harvard, Ms. Mon. con. by Rev. G. Fisher,	18 00
Wil. Del. 5,	10 64	Hinsdale, Ms. Fr. ladies, by R. Loomis,	3 00
Bradford, Vt. Mon. con. by Rev. S. McKeen,		Holden, Ms. Contrib. for Pal. m. by Rev. W.	
Bridgeport, Ct. Coll. in Rev. Mr. Waterman's		Goodell,	81 75
cong. by Rev. C. S. Stewart,	18 50	Hudson, O. Sem. an. pay. for George Hooker,	
Bridgewater, N. Y. A friend, by dea. A. Thomas,	1 00	fr. A. Kilborn,	6 00
Brookfield, Ms. First par. Fem. cent. so. P.		Huntington, Ct. Fr. pupils, in the fam. of Mr.	
Howland, Tr. for Sand. Isl. miss.	42 77	H. Rudd,	5 00
Contrib. (in addi. to 44,30; ack. in Her. of		Jamaica, L. I. Coll. by Rev. Mr. Weed,	10 00
last mo. under West Brookfield,) for do. by		Jericho, Vt. A lady, by Miss E. White,	1 00
Rev. E. Phelps,	5 83	Keene, N. H. Mon. con. by Rev. Z. S. Bartow,	6 10
Brookville, Me. Capt. S. Wasson,	3 00	Kingsborough, N. Y. Mon. con. dea. S. Giles, Tr.	30 13
Buckland, Vt. Young men's miss. so. for west.		Kingston, Ms. Mon. con. 6,73; cha. box, 1,87;	
m. by J. Jones, Tr. 3,13; av. of quincea, by		m. garden, by two boys, 1,50; by N. Cush-	
L. Jones, 2,	5 13	man,	10 10
Buffalo, N. Y. Benev. So. contrib. at mon. con.		Kingston, N. Y. Fem. mite so. for a chi. in the	
9,93; a friend, 4; Mrs. L. West, since dead,		family of the Rev. Mr. Woodward, to be	
5; by J. C. Brigham,	18 93	named David Comfort,	12 00
Burton, O. A friend, by P. B. Beals,	1 50	Lee, Ms. Av. in part of m. f. from U. Linnell,	
Cambridge, Ms. First par. Tract and miss. so.	23 00	and L. Robinson, by Rev. Dr. Hyde,	4 00
Canton, Ct. Part of a bequest of the late Dr.		Litchfield Co. Ct. For. Miss. So. by Hon. B.	
Solomon Everest, by Benj. Ely, Esq. exact.		Tallmadge, Tr.	80 85
(500 previously remitted),	400 00	Longmeadow, Ms. Mon. con. by J. Whiton,	7 63
A lady, 3; do. 1, for Sand. Isl. miss.	4 00	Marlborough, Ms. Rev. S. Bucklin, for Pal.	
Charleston, N. Y. Aux. miss. so. for w. miss.		m. 1; dea. A. Goodale, for do. 1; an indiv.	
by H. L. Devendorf, Esq.	20 00	for do. 50 c. by Rev. W. Goodell,	2 50
Charleston, S. C. A contrib. 199,75; half of		A friend,	3 00
another coll. 97,59 (the other half being		Maryland, N. Y. Av. in part of m. f. fr. indiv.	
for Chickasaw miss.) sub. of Tr. Fleming,		by J. Burbank,	2 50
Mr. McLeod, and other indiv. 184; a lady, 1;		Middletown, Ct. A fem. by Rev. R. Bascom,	50
a gent. 5; by Rev. R. Bascom,	487 44	Middletown, Upper House, Ct. Mrs. M., Ev-	
Fem. Juv. hea. sch. so. of Mrs. Hahnbaum's		arts, 5; E. Savage, 37 c. by Rev. Dr. Chapin,	5 37
semp. for Nathaniel Russell and Eliza		Mifflin Co. Pa. Av. of m. card, by Mary M. Long,	25 00
Beach,	50 00	Milton, Pa. W. Moore,	1 00
Charlestown, Ms. For Richard Banter, in Cey-		Mt. Vernon Se. N. Y. Mon. con. by Mr. J. C.	
lon, by Rev. Mr. Fay,	12 00	Brigham,	4 67
Charlestown, Jeff. co. Va. for William Walton,		Nantucket, Ms. Young ladies res. so. for Abner	
by W. C. Walton,	15 00	Morse, by Miss A. Coffin, Sec.	15 00
Chester, Ct. Mon. con. by T. Dwight, Esq.	18 00	Natchez, Miss. Samuel Postlethwaite, Esq.	
Chesterville, Me. Mon. con. for w. miss. by		an. sub.	50 00
Rev. J. Pent,	14 27	Natick, Ms. C. box of Mrs. N. Childs, by Rev.	
Clarkson, N. Y. Mon. con. Pres. so. 3; E. Bliss,	13 00	Mr. Moore,	1 80
10; by Mr. J. C. Brigham,		Newark, N. J. Fem. mite so. for hea. chil. in	
Clinton, N. Y. Mr. Phillip and Mrs. F. Taylor,		India, by H. Woodruff, Tr.	65 00
prem. on cattle and home manufac. by dea.		New Brunswick, N. J. Mr. S. Seymour, av.	
A. Thomas,	20 00	agency of Herald,	1 50
Mon. con. fr. dea. Buttler, by do.	8 00	Newburgh, N. Y. Coll. in cong. of Rev. Mr.	
Cornish, N. H. Fem. hea. sch. so. Miss O. Hall, Tr.	6 23	Johnson, by Rev. C. S. Stewart,	30 00
Cornwall, Ct. N. par. Fem. benev. so. for Sand.		Newburyport, Ms. Mon. con. in 1st Pres. chh.	
I. miss.	10 00	25; a mother's thank-off. for Sand. I. miss.	
S. par. Myra Gilbert,	1 00	5; by Rev. S. P. Williams,	30 00
Mon. con. for Sand. Isl. miss.	10 00	Fem. Elliot So. 3d an. pay. for Daniel Dana,	
Danby, N. Y. Mon. con. by Rev. S. Parker,	20 17	30; 2d an. pay. for Samuel Porter Williams,	
Durham, N. H. Mon. con. by Rev. F. Burt,	16 80	30; by M. A. Wheelwright, Tr.	60 00
East Windsor, Ct. Fem. so. to ed. hea. chi. by		Coll. at mon. con. in 1832, in Rev. Mr. Dim-	
H. Hudson, Esq.	9 80	mick's so. for the foll. pur. Pal. m. 7,50; to	
Sent by friends, to sch. under Mr. Ruggles's		consti. the Rev. Luther F. Dimmick an	
care, S. Isl. m.	14 00	Honorary Member of the Board, 50; for	
Fair Haven, Ms. Coll. in fem. pr. meetg. by		gen. pur. 15,10; by S. Tenney, Esq.	73 60
Mrs. R. Gibbs,	2 32	New Haven, Ct. Coll. on Monday eve. Nov.	
Frederick Co. Va. for George Lemmon,	30 00	18th, after a sermon by Rev. Mr. Richards,	
Gardiner, Ms. Fem. so. Miss A. A. Osgood, Tr.	18 46	and the Instructions by the Cor. Sec.	332 25
Griswold, Ct. An. sub. of ed. so. for hea. chi.		A friend for Pal. m. 25; do. for do. 5; av. of	
in the East, by D. Huntington, Tr. 20;		m. f. culti. by stud. in Yale coll. 6,65; con.	
young ladies' cha. so. a dona. from capt.		of prayer at Y. coll. 13,19; by T. Dwight,	
E. Tyler, 3,	23 00	Esq.	49 84
Gulfport, Ct. Hea. sch. so. fored. hea. chi. S. Bur-		A little girl, 4 years old,	1 00
gis, Tr. by T. Dwight, Esq.	70 00	Fem. Miss. So. by Miss Dunning, for Sand.	
Halfax, Vt. A fem. 2; chi. in Sab. sch. 2; by T.		Isl. m.	30 00
Wood, Esq.	4 00	Indiv. by Mrs. Richards, for do.	6 00
Hamp. Chris. Depty. West Hampton, Ms. chh.		Mrs. Townsend, Hon. R. M. Sherman, and	
for For. M.	5 00	H. Sanford, 2 each,	6 00

chi. of a sch. for Sand. Isl. m. 2; an unknown person for tracts, for do. 5,	7 00	by indiv. 47, 58, by dea. A. Thomas,	50 91
Mrs. Spencer and Mrs. Dexter, 1 each,	2 00	Pelham, N. H. United For. Miss. so. in Nottingham West, N. H. 4, 81; Fem. cent so. 14, 45; a female, for fem. sch. in Ceylon, 1;	
West. asso. miss. So. by N. Clark, 2d. Tr.	75 00	Mon. cen. 8, 85; by Rev. J. H. Church,	29 11
A. fem. for Pal. m. by Rev. W. Goodell,	10 00	Philadelphia, Pa. Solomon Allen, Esq.,	100 00
Av. of sleigh and harness, by Rev. I. Bird,	15 00	Pittsfield, Ms. Ladies' Pittsfield Jews so. to support a Jewish school in India, by F. J. Wright, Sec.	60 00
New Haven and Vicinity,* Ct. From indiv. &c. for Sand. Isl. m. by T. Dwight, Esq.,	166 36	Dona. from Mr. J. Ward, for Brainerd miss. 10; for gen. pur. 20; by Rev. H. Humphry,	30 00
New Haven Co. Ct. West district, Miss. so. N. Clark, Tr. by T. Dwight, Esq.,	49 20	Pittsford, Vt. Av. of a num. of fleeces of wool fr. several indiv. by Mr. A. Penfield,	20 00
Newington, Ct. Two chil. of M. Kellogg, Jun. by Rev. Dr. Chapin,	3 00	Plymouth, Monument Pond, Ms. Fem. asso. fr. Mrs. I. Blackmore,	6 50
New Ipswich, N. H. Av. in part of m. f. fr. I. Spaulding, by R. Hall,	4 00	Practical, Me. Fem. cent so. Sarah Chapman, Tr. by Rev. P. Chapman,	13 00
New York City, Arthur Tappan, Esq. for S.I. m. 100 00		Prattsburgh, N. Y. Thank-off. fr. an aged widow, by Mr. N. Niles,	3 40
An indiv. for Pal. m. by Mr. Ibberton, 3; do. by Rev. Mr. Patten, for do. 5; Z. Lewis, Esq. for do. 1; a friend, 20; a few ladies of the Brick chh. 11; a fem. friend, 8; indiv. in Rev. Mr. Patten's cong. for Pal. m. 7, 62; coll. by Mrs. W. in cash, besides other articles, 6, 35; chi. in H. Goldsmith's sch. for Jew. chi. 3; Miss Goldsmith, 1, a friend, 1; do. saved by adhering to system, 8; person unknown, for Pal. m. 5; indiv. by Miss Murray, 14; Sab. sch. in Mariner's chh. by Rev. Mr. Goodell, 69 c.	88 56	Princeton, N. J. So. in Theol. Sem. for ed. hea. youth in Ceylon, for Archibald Alexander, and Samuel Miller, by D. A. Penick, Tr. Third an. pay. fr. Sab. sch. for John S. Newbold, by Mr. I. G. Hamner,	6 00
Dr. Hawes of N. C. by P. Hawes, Esq.	10 00	Coll. in cong. of Rev. Mr. Woodhull, by Rev. C. S. Stewart,	37 40
Sab. eve. Dec. 1, after sermon by Rev. Mr. Goodell, and another by Rev. Mr. Bird, in Murray st. chh.	193 36	Randolph, Ms. First par. Mon. con. by Dr. E. Alden,	18 38
Monday eve. United mon. con. in the middle Dutch chh.	211 86	Rindge, N. H. Legacy of the late widow Content Sherman, received of the heirs, Lt. D. Hale and Mr. W. Barker,	50 00
Thursday, Dec. 5, after a sermon, by Rev. Mr. Bird, and the celebration of the Lord's supper, in Rev. Dr. Romey's chh.	195 25	Rockbridge Co. Va. Fem. benev. so. of New Providence Cong. Mrs. J. M. Beard, Tr. by W. Clarke, Esq.,	12 00
Coll. in cong. of Rev. Mr. Cox, Spring st. by Rev. Mr. Waterman,	50 54	Rochester, N. Y. Mon. con. Presb. so. by Mr. J. Gould,	22 00
Norfolk and Plymouth Cos. Pal. miss. so. for the support of Rev. Mr. Temple, by Dr. E. Alden, Tr.	220 00	Rocky Hill, Ct. Thanksgiving-day contrib. by Rev. Dr. Chapin,	14 57
North Bridgewater, Ms. Evangel. so. by Rev. D. Huntington,	72 56	Rome, N. Y. Fem. Sab. sch. for ed. hea. chi. by dea. A. Thomas,	3 37
Northampton, Ms. Coll. at weekly prayer meet. by E. Clark,	15 00	Rosley, Ms. Fem. cent so. by L. Cogswell, Tr.	17 37
For. Miss. So. of Northampton and neigh. towns, by dea. E. S. Phelps, Tr. Williamsburgh, 9, 50; Hadley, 46; Sunderland, 30, 50; do. at an. meeting, 4, 31; Northampton, 109, 50; Southampton, 10, Belchertown, 12, 50; do. a friend, 3, 55; Montague, Mr. Root, 2; Westhampton, 24; deacon P. Sikes, 13,	265 86	Royalston and Athol, Ms. Miss. so. to ed. a youth at Sand. Isl. by Mr. Wm. K. Talbot, Tr.	4 00
Northumberland, N. Y. J. Olmstead, Esq. 1; Mrs. Olmstead, 1, 50; H. Hubbard, 1,	3 50	Rupert, Vt. Dea. C. Graves, av. of agency for Herald,	2 00
Orange Co. N. Y. For a chi. at the Sand. Isl.	30 00	Salem, Ms. Mon. con. at tab. chh.	10 31
Quid Village, N. Y. E. Burge, a bal.	50	Salisbury, Ct. Indiv. for Sand. Isl. m.	1 00
Paris, N. Y. Martin Porter, av. of potatoes, 3, 33; do. of 285 1-2 bushels, raised on one acre of land belong. to H. McNeil, cultiv.		Sherburne, N. Y. Dona. from L. Follet, 3; E. Babcock, Esq. 17,	20 00
		Smyrna, N. Y. Av. of m. f. by T. Dwight, Esq.	32 00
		Southampton, Ct. A lady, for Pal. miss. by T. Dwight, Esq.	5 00
		A widow's mite, by Mr. J. Goodrich, Coll. for Sand. Isl. m. after a sermon, by Rev. Mr. Ogden,	40 00
		South Reading, Ms. Av. of a veil, fr. a lady, by Rev. Mr. Emerson,	5 00
		South Salem, N. Y. Fem. cha. so. by T. Dwight, Esq.	17 50
		Indiv. for hea. sch. by do.	5 60
		Springfield, N. Y. Coll. in cong. of Rev. Mr. Putnam, by Rev. C. S. Stewart,	15 00
		Stoddard, N. H. Indiv. to, ed. hea. chi. by Rev. I. Robinson,	10 40
		Stratford, Ct. Fem. for. miss. so. Miss M. A. Tomlinson, Tr. by T. Dwight, Esq.	25 41
		Swatara, Pa. United Miss. So. of Dauphin co. Mr. E. Crouch, Tr. by R. Ralston, Esq.	25 00
		Tiverton, R. I. Rev. E. Colman, by Mr. N. Willis,	50
		Torrington, Ct. Fem. Bombay so. for Bombay miss. by H. Hudson, Esq.	3 50
		Torrington, Ct. Mr. H. E. Hodges, by T. Dwight, Esq.	3 00
		Townsend, Vt. L. S. Rand, Esq. for Sand. Isl. m.	2 00
		Trumbull, Ct. Mon. con. by Rev. Mr. Taylor, Alanson Sanders, av. m. f.	3 00
		Truro, Ms. Cong. So. by Mr. S. Davis, Tr.	15 50
		Turin, N. Y. Fem. cent so. for Cornwall sch. by dea. A. Thomas,	3 00
		Tuscarora Valley, Pa. Coll. fr. indiv. by Miss E. Patterson,	22 00
		Utica, N. Y. First Presb. so. mon. con. 9, 87; fem. friend of m. 50 cts. do. 1; chi. in S. Clark's sch. to ed. hea. chi. 2, by dea. A. Thomas,	13 37
		Vernon, N. Y. Av. of m. fields, by Mr. J. C. Brigham,	6 19
		Virgil, N. Y. Mr. Ira Dunning, by dea. A. Thomas,	
		Wallingford, Ct. Young ladies' benev. asso.	

* This sum was received from the following sources:

Branford, Ct. Av. of m. f.	8 91
Brookfield, Ms. Dorcas so.	2 50
Canton, Ct. Mon. con.	2 25
Connecticut, An aged clergyman,	10 00
Cheshire, Ct. A gent.	1 00
East Haven, Ct. A lady,	1 00
Fair Haven, Ct. Miss Rowe's char. box, 2; Mr. Rowe, 10,	12 00
Green's Farms, Ct. Contrib. in Rev. Mr. Hooker's cong.	25 06
New Haven, Ct. Av. of a watch, by dea. Whiting, 4, 25; a friend, 1; a lady, 1; two chil. 56 c. Wm. Kennedy, 1; a friend, 1; do. 50 c.; a lady, 1; a gent. av. of watch seal, 1; av. of two do. by dea. Whiting, 3, 75; Mr. Time. Atwater, 2; several indiv. 8, 84; Mr. W. Trumbull, 6; Mr. Silliman, 6; several indiv. 27, 19; cha. box, by three ladies, 9,	74 09
Northford, Ct. Miss Cooke, av. of books, &c. 2, 60; indiv. 21 c.	2 90
Salem, Ct. Mon. con. 10, 10; chi. in Miss Spencer's sch. 1, 55,	11 65
Wallingford, Ct. A friend,	1 00
Woodbridge, Ct. Amity so.	14 00
	166 36

† The coll. was 17, 44; 13, 13 were paid for printing Report, &c. for 1821.

Miss H. Hall, Tr. by dea. A. Thomas,	12 00
Walham, Ms. Second par. Mon. con. 7,50; a fam. thanksg. offg. 10,50; a fam. 50 c. by Rev. S. Harding,	18 60
Washington, Ct. Fem. cha. so. for Sand. Isl. m. by D. N. Brinsmade, Esq.	20 00
Wenham, Ms. Av. of a fruit tree, 2; a friend, 1,	3 00
Westfield, Ms. A few friends, by Mr. Gridley,	1 30
West Hartford, Ct. Young ladies soc. Miss L. S. Whitman, Tr. by T. Dwight, Esq.	14 00
West Hartland, Ct. Mrs. O. Gaylord, by T. Dwight, Esq.	2 00
West Springfield, Ms. Young men's benev. soc. for west. m. by Mr. A. Chapin, Tr.	23 75
West Town, N. Y. A friend to missions, Mrs. Gridley, for Pal. miss.	3 00
Wethersfield, Ct. Young ladies rea. benev. soc. 3d ann. pay. for Timothy Dwight, by T. Dwight, Esq.	2 00
Fem. For. miss. so. Miss A. Marsh, Tr. by Rev. Dr. Chapin,	12 00
Mon. con. 26,83; cha. boxes, 2,16; by Rev. Mr. Tenney, for S. L. m.	63 50
Whiterborough, N. Y. Sab. sch. chi. for ed. hea. chi. fr. J. B. Wilson, by dea. A. Thomas,	28 99
Wilmington, Del. Fem. praying so. and chi. in Sab. sch. for Thomas Witherspoon and Elizabeth Kean, by Mrs. L. M. Gilbert,	3 64
Windham, Vt. A friend, 1; two lit. boys, in Sab. sch. 32 a. by Mr. J. L. Burnap,	24 00
Windsor, N.H. Fem. cent so. for ed. hea. chi. by Rev. I. Robinson,	1 32
Winlow, Me. Chi. cha. so. 1; Mrs. S. P. 50 c. by Mrs. A. Paine,	3 38
Wirttenbury, Ct. Fem. benev. soc. by T. Dwight, Esq.	1 50
Woodbridge, Ct. Ladies' cent so. 3d ann. pay. for Charity Woodbridge, Mrs. Allen, Tr. by T. Dwight, Esq.	7 00
Wrentham, Ms. Mon. con. 1,23; a friend, 25 c. by Mr. A. Mann,	13 00
York, U. C. Henry Shepard, by Mr. N. Willis,	1 48
Amount of donations received this month, \$6,053 02.	1 00

DONATIONS IN CLOTHING, &c.

Bluehill, Me. A barrel of clothing for west. miss. (of which 5,03, fr. Mrs. Kitttridge, Mt. Desert.) by Rev. J. Fisher,	60 38
Boscawen, N. H. A box for west. miss.	42 15
Boston, Ms. A bedquilt, fr. Miss C. Lane,	
Bradford, N. H. Two bush. beans, from Rev. R. Page, and Dr. H. Studley,	
Buckland, Ms. A box from ladies, for west. miss. by Miss L. Jones,	
Catekill, N. Y. A box for Elliot, inc. a bundle, valued at \$10, fr. Mrs. P. Johnson, Livingston, N. Y.	
Charleston, S. C. A waggon presented by Mr. T. Fleming, and a large quantity of books, for young men, and for Indian miss.	
Dedham, Ms. Eight copies Village Psalmody, fr. Mr. J. Warren,	
Goshen, Ms. Twenty-seven yards cloth, fr. females, for Choctaw miss.	6 75
Ham. Chr. Dep. Hinudale, Ms. from ladies of fem. rea. so. by R. Loomis,	31 53
Worthington, Ms. A box,	26 00
Harvard, Ms. A box, from ladies' read. so. for Dwight, Mrs. M. Fisher, T.	50 00
Middlebury, Vt. Twenty and a half yds. tow cloth, for west. miss. from ladies in N.E. par.	
New Haven, Ct. For the Pal. miss. a medicine chest, 13; clothing, &c. fr. ladies, 70; sundry books from a gent. 10; do. 10; do. 5,	108 00
Thetford, Vt. A box, from fem. cha. so. by Miss E. White,	50 97
Walpole, N. H. A box, from ladies, by Mr. Crehore, for Mayhew,	61 50
West Hampton, Ms. Twenty-seven yds. flannel, and a bundle, for Ind. miss.	16 00
West Hartford, Ct. A box from a so. of young ladies, Miss L. S. Whitman, Sec.	91 50
West Newbury, Ms. Fifteen pieces communion plate, fr. 2d chh. by Mr. J. Parker,	
Winslow, Me. A box, fr. ladies, by Mrs. A. Paine,	12 50
Unknown, A box for Mayhew. Do. for Creek path,	

For the Sandwich Island Mission.

Brookfield, Ms. A bundle of clothing, fr. Dorcas So.	27 00
Connecticut, A box, from miss. so.	
Dedham, Ms. A wheelbarrow and a variety of articles fr. indiv.	
Derby, Ct. Books, 5; (Great Hill,) a bundle of clothing, 12 40,	17 40
Gilmanton, N. H. A box,	
Hamden Plains, Ct. Clothing, by T. Dwight, Esq.	6 06
Holliston, Ms. A box, fr. indiv. by Mr. W. Rockwood,	30 40
Humphreysville and Washington, Ct. Clothing, by T. Dwight, Esq.	32 37
Huntington, Ct. Kipton So. articles fr. ladies, by do.	15 41
Massachusetts, Two bundles, 17,35, fr. two ladies, 50,	37 35
Middleton, Ct. A box,	35 63
Monmouth, N. J. A box, fr. ladies, by Mrs. M. Scudder,	
New Haven, Ct. Sundry arti. of provisions, clo. books, &c. sent in and coll. fr. citizens and fr. young gent. in coll.	
A box, fr. indiv. 25; books, provision, &c. 32; deducted on purchases, given in to the miss. 20; sundry arti. fr. ladies, given to fem. of the miss. fam. 68,84; a gent. 4,50; books fr. a gent. 40; sundry arti. fr. indiv. 7,50; clothing fr. indiv. 30, by T. Dwight, Esq.	227 84
Northford, Ct. books and pamphlets, fr. Miss Cooke, 30,86; a box, 16; by T. Dwight, Esq.	35 86
Portland, Me. Eight window sashes, by Mr. C. Blanchard,	
Salem, Ct. Two bundles, by T. Dwight, Esq.	
Utica, N. Y. A box,	
Wallingford, Ct. Clothing, by T. Dwight, Esq.	17 54

A box fr. indiv. and fr. a Juv. Fr. So. of Fem. Chil. in Winstead So. Winchester, Ct. for the Sandwich Isl. m. and val. at \$7,35, was rec'd. by Mr. E. Ely, Hartford, Ct. and forwarded to the place of its destination.

A great variety of books, &c. were given for this mission, by individuals, too numerous to be named in this list.

The following donations have been committed to the care of Mr. John F. Haven, New-York city.

Benson, Vt. A box, fr. Fem. Alms So. Joanna Kent, Sec. for Brainerd m.	53 85
Catherine, (N. Y.) and Reading, A box fr. Fem. miss. so. Mrs. E. Divin, Tr. for Cher. m.	21 79
Dorset, Vt. A box, fr. ladies, for Taloney.	
Greenwich, Ct. A box, for Elliot.	
Harpersfield, N. Y. Two boxes fr. indiv. by Rev. S. Fenn.	
Hartford, N. Y. A box fr. fem. cent so. for Arkansasaw,	
Hartwick and Fly Creek, N. Y. A box fr. benev. So. for Brainerd,	69 59
Hebron, Vt. A barrel, fr. fem. cha. so. O. Wilson, Pres. for Taloney,	45 00
Killingly, Ct. S. par. A box for Brainerd.	
New Marlborough, Ms. A box and cask, for do.	112 00
Norfolk, Ct. Sundries in a box and cask fr. New Marlboro, Ms.	18 00
Nezwich, N. Y. A box.	
Onondaga, N. Y. A box, fr. fem. cha. so. for Sand. I. m.	
Pavlet, Vt. A box fr. indiv. for Mayhew.	
Rockaway, N. J. A roll of cloth, for Mayhew.	
Rupert, Vt. A barrel, fr. ladies, for Taloney.	50 00
Turin, N. Y. A box fr. fem. cent so. Mrs. M. Baldwin, Tr. for Cornwall sch.	26 13
Unknown, A box for Elliot.	

ERRATUM.—The sum of \$36,40, acknowledged from Gloucester, Ms. in the last no. of the Herald, was from the Fem. cent So. and not from the Fem. So. for prom. Chr. Knowl. The account was published as it was sent to us.

THE LITTLE BLIND GIRL.

A CLERGYMAN, in a letter which enclosed a sum of money for the Treasury, has given us an account of a little blind girl, to which we cheerfully afford a place in our work. Children who read this account, should be excited to "go and do likewise." Parents, also, should be stimulated to take pains with their children. The mother of this little girl took much pains to instruct her; and if a child can be carried forward so rapidly in useful learning, without the help of eyes, how great the encouragement to labor with those, to whom God has given the aid of all the senses.

This little child, who contributed twelve cents and a half to the sum I now send you, was born blind. But, though only about eight years old, she knows more of the Bible, and of the religious state of the world, especially of missionary exertions, than thousands do, who have grown up to mature age, in this Christian land. She listens attentively to accounts given of the heathen children, and seems anxious to know their situation, and what will become of them, if they continue in their present condition. She will recite whole chapters from the Bible, and will name the texts, taken by different preachers, months after she heard them; and even give a pretty accurate account of their sermons.

Having obtained her *little offering*, she immediately resolved how to dispose of it. Her words were, "I will give it to Mr. —, to send to the missionaries."

SYSTEMATIC CHARITY.

A GENTLEMAN from a distance, lately wrote to us as follows:

I have long been desirous of rendering some aid to your society. My circumstances, however, have been such, that I knew not how to contribute money. But having recently commenced business, with very moderate prospects, it occurred to me, that I had a *right*, if it were not clearly my *duty*, to set apart a certain portion of the Lord's gifts for his cause in the earth. I have, therefore, taken a certain part of every gain, small or great, and devoted it to the service of God. The amount has not indeed been large; but, by being carefully managed, it has enabled me to assist in the support of an aged disciple, during the whole time I have been in business, and to support her wholly, for two months of that time; and also to contribute a weekly stipend for a poor and wretched family. Besides this, I have been enabled, within six months, to contribute \$10 to the general cause of religion, in addition to the \$3, which I now enclose. I would not trouble you with this communication, were it not to tell of the satisfaction I have derived from this plan.—The money laid aside, is not considered mine at all. The only inquiry, when an application is made, is, Have I any thing in the treasury, and how can I dispose of it to the best advantage? I feel as though I were putting my hand into the Lord's treasury, and acting for him.—I have no doubt, Sir, that the deductions made on every gain, have been saved in carefulness and economy.

FOREIGN INTELLIGENCE.

ENGLISH BAPTIST MISSIONARY SOCIETY.

THE view of the superstitions of the Hindoos which follows, is from the pen of the Rev. Dr. Ward, the much respected gentleman, who was lately in this country, in quest of pecuniary aid to the Native Mission College at Serampore.

View of the Popular Superstition of the Hindoos.

On landing in Bengal, in the year 1793, our Brethren found themselves surrounded with a population of heathens (not including the Mahomedans) amounting to at least one hundred millions of souls.

On the subject of the DIVINE NATURE with the verbal admission of the doctrine of the Divine Unity, they heard these idolaters speak of 33,000,000 of gods. Amidst innumerable idol temples, they found none erected for the worship of the One Living and True God. Services, without end, they saw performed in honor of the elements and deified heroes; but heard not one voice tuned to the praise or

employed in the service of the One God. Unacquainted with the moral perfections of Jehovah, they saw this immense population prostrate before dead matter—before the monkey, the serpent—before idols, the very personifications of sin; and they found this animal, this reptile, and the lecher Krishna and his concubine Radha, among the favorite deities of the Hindoos—all these millions in prostrate homage before the instrument of the fall, here called the Ununtu, the everlasting—before sin, deified in the persons of an infamous lecher and his concubine! Lower than this, human reason cannot fall—the human being cannot be precipitated. In this worship, do we not perceive put forth the utmost malice of the powers of darkness? And can we not imagine, that when the news of this consummation of the triumph over man was carried to the Stygian council—

The hollow abyss
Heard far and wide, and all the host of hell,
With deaf'ning shout return'd the loud acclaim?

To one hundred millions of men in such a state of deplorable ignorance and alienation from God, was it not of the last consequence,

that the glorious nature of the True God, whom to know is life eternal, should be made known?

On further inquiry they found, that this immense population had no knowledge whatever of the DIVINE GOVERNMENT: that they supposed the world to be placed under the management of beings, ignorant, capricious, and wicked; that the three principal deities, the Creator, the Preserver, and the Destroyer, having no love of righteousness, nor any settled rules of government, were often quarrelling among each other, and subverting one another's arrangements; and that among 330,000,000 of governors, the governed knew not whom to obey, nor in whom to confide. Now, to a Christian mind, having before it the vicissitudes, afflictions, and difficulties of the present state, nothing can appear more deplorable than this ignorance of the divine government—nothing more desirable than some correct knowledge of that wisdom, goodness, and power, which is exercised in the government of the world.

They found that this people were equally ignorant of the LAW OF GOD—that the injunctions of their Shasters were often contradictory, not unfrequently commanding services puerile and vicious, and were rather a transcript of the blind and corrupted heart of man, than of the divine nature—and that these people had no idea of sin, as connected with a disposition different from the mind of God, and as a moral evil. If the knowledge of his spiritual state be, of more importance to man than all other acquirements, and if *by the law is the knowledge of sin*, then surely it was of the utmost consequence to all these millions, that to them should be made known the holy principles of that government under which all mankind are placed.

Our Brethren found, that, through their ignorance of the divine law, of the corruption of the heart, and of the deep turpitude of sin, these people imagined that the waters of the Ganges had virtue enough in them to purify the mind from its earthly stains; and hence they saw the whole population residing in its neighborhood, morning and evening, crowding to the river: they saw this holy water carried for religious uses to the most distant parts, and the dying hurried in their last moments to receive their last purification in the sacred stream. Under the delusion, that sin is to be removed by the merit of works, they observed others undertaking long and dangerous pilgrimages in which thousands perished; while others were seen inflicting on their bodies the most dreadful tortures; and others were sitting through the day and through the year, repenting the names of their guardian deities. Who can contemplate mistakes like these, terminating in everlasting disappointment, without perceiving the wisdom and the benevolence of the command, *preach the Gospel to every creature*, and pointing all to the Lamb of God which taketh away the sin of the world?

Respecting the real nature of the PRESENT STATE, the missionaries perceived that the Hindoos labored under the most fatal misapprehensions—that they believed the good or evil actions of this birth were not produced

as the volitions of their own wills, but arose from and were the unavoidable results of the actions of the past birth—that their present actions would inevitably give rise to the whole complexion of their characters and conduct in the following birth—and that thus they were doomed to interminable transmigrations, to float as some light substance upon the bosom of an irresistible torrent. To a people like these poor Hindoos, *without hope*, how necessary the messages of mercy—the invitations and promised succors of the Gospel!

Among these idolaters no Bibles were found—no Sabbaths—no congregating for religious instruction in any form—no house for God—no God, but a log of wood, or a monkey, no Savior, but the Ganges—no worship but that paid to abominable idols, and that connected with dances, songs, and unutterable impurities: so that what, should have been divine worship, purifying, elevating, and carrying the heart to heaven, was a corrupt but rapid torrent, poisoning the soul and carrying it down to perdition—no morality: for how should a people be moral, whose gods are monsters of vice; whose priests are their ringleaders in crime; whose scriptures encourage pride, impurity, falsehood, revenge, and murder; whose worship is connected with indescribable abominations, and whose heaven is a brothel? As might be expected, they found that men died here without indulging the smallest vestige of hope, except what can arise from transmigration—the hope, instead of plunging into some place of misery, of passing into the body of some reptile! To carry to such a people the Divine Word, to call them together for sacred instruction, to introduce among them a pure and heavenly worship, and to lead them to the observance of a sabbath on earth as the preparative and prelude to a state of endless perfection, was surely a work worthy for a Savior to command, and becoming a Christian people to attempt.

But, finally, our Brethren found, that the ideas of these heathens respecting a FUTURE STATE were equally erroneous and pernicious with those already stated. By a Future State, they perceived that a Hindoo commonly understands nothing more than transmigration; and that he dies with the expectation of immediately rising to birth again in some other body—in that of a dog, or a cat, or a worm feeding on ordure; that if he has committed some dreadful crime, he expects to fall, for a time, into some one of the dreadful states of torment described in the Shasters. They discovered, that no Hindoo, except he has given all his wealth to the priests, or has performed some other act of splendid merit, or except he drown himself in a sacred river, or perish on the funeral pile, has the least hope of happiness after death. Those who are supposed to attain happiness, are said to ascend to the heavens of the gods, where, for a limited period, they enjoy an unbounded indulgence in sensual gratification. This is the only heaven of conscious bliss held out to a Hindoo; and held out to him on conditions, which the great bulk of the people find to be impracticable. The state beyond this, reserved exclusively for Jogees, is absorption,

or a complete loss of separate existence in union to the soul of the world. How important to pour into the lap of all these millions, living without God, and without Christ, and without hope, the unsearchable riches of Christ—to carry to them the news of life and immortality, that they may possess that hope which is as an anchor to the soul, both sure and steadfast, and which is the source of a purification terminating in everlasting perfection!

DECLINE OF HINDOO IDOLATRY.

From the Christian Spectator.

By a late arrival from England, the interesting intelligence has reached us, that this mighty fabric of corruption is fast crumbling into ruin. Such is already the state of public sentiment in Hindoostan, that at the last grand festival of Juggernaut, so small was the number of pilgrims present, that they were not able to drag the car. This glorious result has doubtless been produced by the labors of missionaries aided by a free press.

In one of the London papers, the circumstances are thus stated:—

London, Sept. 24.

"It must gratify every friend to the progress of human reason to learn that notwithstanding the difficulties so long considered insuperable, a glorious change is effected in British India. The free press of Calcutta has operated most powerfully in reforming the most inveterate and revolting abuses. The effect of seven native presses at work in that great city has been to triumph over Hindoo superstition in its strong hold. During the last festival of Juggernaut, so few pilgrims were present that they were unable to drag the car.—The Brahmins called in other aid, but no devotee could be persuaded to sacrifice himself to the idol. They now talk of removing the Rath to a more central situation. The wily priesthood have sagacity enough to perceive that they must remove the theatre of their sanguinary superstition beyond the sphere of a free press—or that the bigotry of thirty centuries will disappear. To the permanent glory of our Indian administration, a large portion of the population of Bengal are receiving the rudiments of an improved system of education, while thousands of elementary works are circulating throughout our empire. Even Hindoo women, against whom widowhood and consequent burning alive are denounced for learning the alphabet, and who must not read the Veda under pain of death, have placed their daughters at the public schools. The celebrated Hindoo reformer, Ram Mohun Roy, has held public meetings at Calcutta for the purpose of freely discussing the tenets of his religion, and exposing the cruelties practised under them."

A quarterly paper published by the Baptist Missionary Society, and received two or three days since by the editor of this work, (the Christian Spectator,) from a friend in London, confirms this statement; while it attributes the result to its true cause:—

"We are much pleased to be able to tell

you, that it appears as if the faithful labors of missionaries had already begun to produce an important effect upon the public mind in general, and that Juggernaut is likely to fall into disrepute. A gentleman, connected with India, lately stated in a large company of other gentlemen, at the East India House, that when they were about to drag his heavy car at a late festival, the Brahmins could not find persons enough to perform this laborious service, nor a single devotee who would throw himself under the wheels: so that they began to think of removing the idol, and all his establishment, to some other part of the country, where the inhabitants felt more zeal in his service!

"This intelligence will doubtless give you joy, Christian friends, and so it ought. It proves that your contributions and prayers for the success of the missionary cause have not been in vain: but we hope it will convince you, also, of the need of perseverance, and encourage you to be *steadfast, immovable, and always abounding in the work of the Lord*. It is most reasonable that this Moloch of the East, as Dr. Buchanan calls him, should be deserted; that his chariot should stand still, till it rots, for want of worshippers to drag it forwards and backwards; and that the poor deluded creatures, who have been paying divine honors to this ugly block of wood, should retire from their service ashamed and confounded. But our rock is not as their rock, our enemies themselves being judges, and shall *He* be treated thus? Seated in the chariot of his gospel, paved with love for the ignorant and wretched, he has commenced his progress among these poor idolaters—you have assisted, many of you, in helping forward his chariot—and surely you will not imitate the worshippers of Juggernaut, and forsake that work of faith and labor of love in which you have been engaged?"

AMERICAN BAPTIST MISSIONARY SOCIETY.

On the 24th of September last, Mrs. Judson, the wife of Mr. Judson Baptist missionary at Rangoon, arrived at New York. Her health—the failure of which was the cause of her visiting this country,—had been much improved by the voyage and the change of climate. Since her arrival, an Address of hers to American females, relative to the situation of heathen females in the east, has been published. The following representations of their condition, will not fail of exciting the sympathies of their more favored sisters in this Christian land. The address appeared in the Watchman, a weekly religious paper published in Boston.

Condition of Females in the East.

In Bengal and Hindostan, the females, in the higher classes, are entirely excluded the face of man. At the age of two or three years they are married by their parents to

children of their own rank in society. On these occasions all the parade and splendor possible are exhibited; they are then conducted to their fathers' abode, not to be educated, not to prepare for the performance of duties incumbent on wives and mothers, but to drag out the usual period allotted in listless idleness, in mental torpor. At the age of thirteen, fourteen, or fifteen, they are demanded by their husbands, to whose home they are removed, where again confinement is their lot. No social intercourse is allowed to cheer their gloomy hours, nor have they the consolation of feeling that they are viewed, even by their husbands, in the light of a companion. So far from receiving those delicate attentions which render happy the conjugal state, and which distinguish civilized from heathen nations; the wife receives the appellation of *my servant*, or *my dog*, and is allowed to partake of what her lordly brutal husband is pleased to give at the conclusion of his repast! In this secluded, degraded situation, females in India receive no instruction, consequently they are wholly uninformed of an eternal state. No wonder mothers consider female existence a curse; hence their desire to destroy their female offspring, and to burn themselves with the bodies of their deceased husbands. This last circumstance might imply some attachment, were it not a well known fact, that the disgrace of a woman who refuses to burn with the corpse of her husband is such, that her nearest relations would refuse her a morsel of rice to prevent her starvation. Thus, destitute of all enjoyment, both here and hereafter, are the females in Bengal. Such is their life, such their death—and here the scene is closed to mortal view!

The females in the Burman Empire, (containing a population far above the United States of America,) are not like the females in Bengal, secluded from all society. In this respect they are on an equality with ourselves. Wives are allowed the privilege of eating with their husbands. They engage in domestic concerns; and thus, in some respects, the Burman females deserve our particular sympathy and attention. But they enjoy little of the confidence or affections of their husbands, and to be born a female, is universally considered a peculiar misfortune. The wife and grown daughters are considered by the husband and father as much the subjects of discipline, as younger children; hence it is no uncommon thing for females of every age and description, to suffer under the tyrannic rod of those who should be their protectors.

Burmah, also, like her sister nations, suffers the female mind to remain in its native state, without an effort to show how much more highly she has been favored. The females of this country are lively, inquisitive, strong, and energetic, susceptible of friendship and the warmest attachment, and possess minds naturally capable of rising to the highest state of cultivation and refinement. But, alas! they are taught nothing that has a tendency to cherish these best native feelings of the heart. That they possess strong, energetic minds, is evident from their mode of conversing, and from that inquisitive turn which is so conspicuous.

Rangoon.

The *Latter-day Luminary*, and the *Columbian Star*,—the former a monthly, and the latter a weekly, publication, issued at Washington City,—contain recent accounts from this mission. Dr. Priece, with his wife and infant daughter, reached Rangoon in December 1821, and Mr. Hough and family in the January following. The number of Burman converts, who had been baptised up to February 6, 1822, was fourteen. But persecution had arisen, and impeded their labors greatly.

The last persecution of our distinguished disciple, *Moung Shwagaung*,—says Mr. Judson,—which took place in September last, and terminated in his being obliged to flee for his life; struck a fatal blow to all religious inquiry.

There is not, however, an end put to the hopes and usefulness of the missionaries. All that is wanting to open before them a wide field of successful labor, is simply that *one man* should be made to feel kindly towards them. That man is the king of the country. Solomon says,—“The king’s heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will.”

The king has once or twice inquired about the “American Teachers,” in such a manner as to give the idea that the impressions which he received when they [Judson and Colman] presented their petition, were not correct—Thus opening the way a little for another application. Were the king to utter his fiat against any Burman’s embracing the Christian religion, not a Burman would dare to listen to us. But were the king to allow freedom of conscience, not a country would present stronger invitations to missionaries. Our circumstances are just those which arise from possessing no knowledge what the king will do.

The following extract of a letter from Mr. Judson, dated April 20, 1822, shews that the usefulness of the mission is very far from being suspended.

My first attempt at translating was made on the gospel of Matthew, after I had been nearly four years in the country; but I was so dissatisfied with the result, and so convinced of the inadequacy of a four years’ acquaintance with a foreign language, to enable me to make a *good* translation of the scriptures, that I proceeded no further. Some time after, influenced chiefly by the importunity of the little church, which had grown up in the mean time, I gave them Ephesians and part of Acts. But it was not, until I had been in the country nearly eight years, that is, about

a year ago, that I undertook the work, with a more settled purpose; and have now finished the Gospels, Acts and Romans. I shall probably, by the time you receive this, have finished the whole New Testament. I translate, as you suppose, from the original, following generally the text of Griesbach.

Chittagong.

Chittagong is an extensive district in the S. E. of Bengal. It is separated from the Burman empire by a range of mountains; and is subject to the British, who have, at the capital of the district, a military force, and a civil establishment. Into this district, Mr. and Mrs. Colman removed, when it was thought they could no longer remain safely in the Burman empire. For a season, they resided at Islamabad, the capital, called, also, Chittagong. In November 1821, they left Islamabad for a place called Cox's Bazar, where they arrived, after a pleasant sail of three days. We find, in one of the above mentioned publications, a letter from Mrs. Colman, dated December 1, 1821, stating some of the circumstances, which occurred soon after their arrival at this station. In their case the promise was certainly fulfilled,—"Lo, I am with you."

A Bobdhist priest, on a visit from Ceylon, thought proper to prolong his visit beyond the allotted period, on purpose to frustrate their benevolent designs. Mrs. Colman writes:

Immediately on our arrival, the above mentioned priest commenced hostilities by seizing our teacher by the hair of his head, and by loading him with reproaches and threats.—The teacher, who has for some time past given evidence of being a real Christian, bore the insult in a very patient manner, and gave fresh proof that he had been renewed by the Spirit of God. The next day after, a mob, consisting of several hundred people, surrounded the place where we now reside, for the purpose of destroying our goods, and of expelling us from the town. But this blessed promise, "As thy day is, so shall thy strength be," was abundantly verified. The Lord stood by us, and gave us that composure of mind, which was so requisite for the occasion. His mercy was also signally displayed in quieting the angry passions of the human heart.—The mob, in order the more effectually to accomplish their wicked purposes, had obtained a petty government officer to sanction their proceedings. He entered the room with the most malignant countenance, and made many attempts to induce Mr. C. to quit his seat. Finding that his efforts availed nothing, but that we both kept ourselves calmly seated, he seemed struck with astonishment, quietly seated himself, and entered into conversation. This greatly exasperated the rioters without, who used the most abusive and threatening language; accused the officer of entering into

friendship with Mr. C. when he had accompanied them to assist in our expulsion. Nothing indeed could exceed their threats and revilings, or the noise and disturbance which they made. The person who conducted the mob is, we learn, a very artful, wicked man, and obtains his subsistence principally by receiving bribes. He, however, by the overruling mercy of God, was compelled to treat us in a friendly manner, and to disperse the mob without suffering them to do us any personal injury.

This defeat only served to heighten the anger and resentment of the priests, who, on being informed of the event, immediately took a solemn oath, that they would not eat until we were expelled. For several days we were subject to continual alarms. Various reports reached us that the people were determined on our expulsion, and that if this could not be effected in open day, it should be done under the covert of midnight darkness. But we committed ourselves to our heavenly Father, knowing that we were safe beneath his protecting hand.

One circumstance was particularly trying to us. We had calculated, that on the fourth or fifth day after our arrival we should have the agreement made with the carpenters, and some other preparatory steps taken towards building; but it was circulated by the opposers that whoever undertook to build the house, or to render us the least assistance, should be considered worthy of death; and so effectually did this threat terrify the people, not only in Cox's Bazar, but throughout the surrounding villages, that we found it impossible to procure a single workman. Even an Arrakanese whom he had hired on our first arrival, became so alarmed that he begged we would discharge him.

By some means the order which the magistrate promised to issue on our account was detained a number of days. Had it reached here before us, it is probable that much of the disturbance would have been prevented.—However, on the 21st of November, just nine days after our arrival, to our great relief and joy, it was received. It was very satisfactory, and produced a happy effect. In the course of a few days, another very severe order was issued, accompanied by a polite and obliging letter from the judge to Mr. C. In consequence of these orders, particularly of the last, the tumult has ceased, and the people are no longer afraid to work for us. We have now the satisfaction of seeing a beginning made on the bungalow, and expect it will be completed in the course of twenty days.

Death of Mr. Colman.

In less than eight months after his removal to this place, Mr. Colman was called away from all earthly labors and trials. He died of a Jungle fever, on the 4th of July last. Mrs. Colman was also ill of the same fever. Mr. Colman was an excellent missionary; and his loss cannot but be severely felt by his associates, and by the society, under whose patronage he was.

DOMESTIC INTELLIGENCE.

EMBARCATION OF MISSIONARIES.

WE cannot give a better account of the public services, preceding the embarkation of Messrs. Goodell and Bird, at New York city, for the Palestine Mission, than follows:

From the American Missionary Register.

The Rev. William Goodell and the Rev. Isaac Bird, assigned to the Palestine Mission, under the care of the American Board of Commissioners for Foreign Missions, arrived in this city, with their wives, on the 26th ult. with a view to embark for Malta, in the brig *Shepherdess*, which was expected to sail in two or three days, but did not get away till Monday morning, the 9th inst.

The passage had been engaged from New-Haven; but owing to an accident, the owners found it expedient to complete the lading of the vessel here, and this made it necessary for the missionaries to follow. This circumstance is mentioned, as their embarkation from New-York was entirely unexpected.

The delay of their sailing gave opportunity for several appropriate religious services. On Sabbath afternoon, the 1st inst. Mr. Goodell preached in the church in Murray street, from Matt. xvi, 2, 8, on *The Signs of the Times*. His design was to show, that there are, at present, clear indications of the great extension and final prevalence of the Christian religion. In pursuance of this design, he dwelt upon Sabbath Schools, Revivals of Religion, and the origin, labors, and success of Education Societies, Missionary Societies, Bible Societies, and Societies for the conversion of the Jews. He adverted, also, to Tract Societies, Peace Societies, and Societies for the benefit of Seamen. At the close, he remarked, that there was no reason to apprehend any interference of one society, or one class of operations, with another, as they all unite in promoting the same grand object; and that all persons, from the little child to the man of gray hairs, and in every condition, may have the happiness of doing something to hasten the millennium.

The Rev. Dr. Romeyn and the Rev. Mr. Whelpley offered the prayers. The house was much crowded, as several clergymen, wishing to give their sanction to the mission, and to be present on the occasion, attended with their congregations.

In the evening, Mr. Bird preached in the same church, from John x, 16. *And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice.* The audience was large, and, at the close of the services, a collection was taken for the Palestine Mission, amounting to about \$200.—The prayers were offered by the Rev. Mr. McCarty and the Rev. Mr. Cox.

On Monday evening, several congregations united in observing the monthly concert in the Middle Dutch church, which is supposed to be capable of accommodating more worshippers than any other church in the city.

Mr. Bird made the first prayer.

Mr. Evarts, the Corresponding Secretary of the American Board of Commissioners for Foreign Missions, read extracts of letters, which had lately been received from missionaries, and transmitted to him from Boston.

He introduced the subject by observing, that the letters related to two missions, which hold a deep interest in the minds of the Christian public, not only of this country, but of Great Britain, and some parts of continental Europe. While the friends of missions, to a man, highly approve the exertions made to enlighten and christianize the aborigines of our own continent, and especially of our own country, they feel a more than ordinary interest in the missions to the Sandwich Islands, and to Palestine.

He then read the following sentences from a letter, written by Mrs. Bingham to her sister, and dated at the Sandwich Islands. Jan. 28, 1822:—"The school has engaged my attention the last fortnight very closely. How pleasant, if you could just look within, when twenty-five surrounded me, each having the commencement of an Owhyhee Spelling Book, eighteen or twenty a slate and pencil, ten or twelve a writing book, and thirteen an English Testament."

This letter was written, he observed, about twenty-one months after the first landing of the missionaries. The progress, which had been made, was astonishingly rapid, compared with that of any other mission among untutored people. It was many years before the missionaries at the Society Islands could obtain any children, who would attend school, or learn to read at all. Now, there are supposed to be 10,000 individuals, who can read the Gospels, printed at the mission-press of those islands, and received with the greatest eagerness by the people. But at the Sandwich Islands, children learned to read the English Testament the very first year of the mission; and, before the second year was completed, the mission-press began its operations. On the first Monday of January last, the beginning of our Owhyhee Spelling Book was struck off; the first sheet of which has been received in this country, and which was immediately put into the hands of children and adults anxious to receive it.

Curran, the celebrated Irish orator, being struck with the intelligence of the people, where they were all taught to read, at an early period of their lives, exclaimed, "*See what these four and twenty letters have to say for themselves.*"

If learning to read, thus exalts the character of men, as members of a civil community, what shall be said of it, as the means of their becoming acquainted with the Word of Life? And if those who contribute to the improvement of the modes of education, in their own enlightened country, are justly styled benefactors, how ought we to esteem the faithful missionary, who introduces letters among a savage people, and trains to learning and to virtue these children of the forest?

Shall not such a woman as Mrs. Bingham, who went from a sphere of great usefulness in her own country, and from a large circle of most affectionate friends, be encouraged in her work, as she sits down to instruct, with most unvaried assiduity, the ignorant and neglected children of pagans? The appeal is made to every friend of human improvement, whether such labors, for such a purpose, are not entitled to high commendation and efficient support. The appeal is made to every female in this great assembly, whether such laborers are not to receive, besides a mere comfortable support for themselves, such support for the children under their care, as shall enable them most effectually to promote the end they have in view; which is no less than the introduction of Christianity and civilization among a people, who have been sunk for ages in the deepest ignorance and barbarism.

The other letter, from which Mr. Evarts read extracts, was written by the Rev. Jonas King, who is now attached to the Palestine mission. It was dated at Paris, Sept. 21, 1822, and mentioned the following subscriptions, as having been made towards his support as a missionary to Palestine, for three years: viz.

Mr. S. V. S. Wilder, of Paris, annually, for three years,	£ 100
Thomas Waddington, Esq. St. Remy, France, (500 francs.)	93
Louis Mertens, Esq. Brussels,	93
John Venning, Esq. St. Petersburg, annually, for three years,	93
The Rotterdam Missionary Society, (for two years.)	93
The Foreign Missionary Society at Paris,	93
A gentleman of New York,	37

This letter also stated, that, at the formation of the Foreign Missionary Society in Paris, the Rev. Daniel Wilson, of London, was present, made a most animating speech in French, and added a donation of 100 francs. Mr. Wilson is a distinguished clergyman of the English Episcopal church. The newly organized society appointed Mr. King their first Missionary, though he is to act under the direction of the American Board of Commissioners for Foreign Missions. The British ambassador at the court of France kindly gave him a particular passport to go into the Turkish dominions; and he experienced many other civilities, in reference to his contemplated journey, both from societies and individuals.

The letter was read to illustrate the manner in which men of different countries are brought to co-operate in sending the Gospel. Mr. Fisk wrote to Mr. King, requesting him to join the mission for a season. The letter was laid before a Christian friend for his advice. He approves of the measure, and application is made to others. Thus a missionary is supported by a few individuals, scattered at a great distance from each other. The whole proceeding leads to the formation of a Foreign Missionary Society in Paris, the results of which, even on this side the grave, none but the Omniscient can estimate.

Mr. Evarts concluded by remarking, that the services of men engaged in commercial

pursuits are of great value, in promoting the cause of missions. Of this, Mr. Wilder is an example. Though much occupied in mercantile transactions, he deems it an honor and a high gratification to devote both time and influence to this noblest object which can employ the agency of man.

The remarks by Mr. Evarts were followed by two addresses; one by the Rev. Dr. Mac Auley, the other by the Rev. Mr. Cox. The Editor of the work from which we extract was disappointed in his expectation of procuring for his readers the address of Dr. Mac Auley. The substance of Mr. Cox's address is given. We should be much pleased to insert the whole of it; but our limits constrain us to be content with one or two extracts.

Having quoted the great commission given by the "Prince of missionaries" to his apostles, just as he was about to ascend from the summit of Olivet to his original glory, Mr. C. added:—

Now of these words, the true meaning is ascertained by deeds and facts—by apostolic usage and example. The apostles and primitive preachers of Christianity were all missionaries. Such was Peter—after a miracle had broke the enchantment of his Jewish prejudices. Such was Paul, the apostle of the nations: his heart was expanded with that philanthropy, which originates in the love of God, and his feet were winged in the paths of missionary obedience. He tells the church of Rome, whom he had then never visited, that he had come as near to them in his evangelical toils, as he could come, without actually standing in their city, or upon the peninsula: "So that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ. Yea, so have I strived to preach the Gospel, not where it was named, lest I should build upon another man's foundation: but as it is written, to whom he was not spoken of, they shall see: and they that have not heard shall understand."

Thus we are engaged in no fanciful affair. Invisible, indeed, are its ends and its author; but, firm its support, divine its patronage, blessed its progress, and certain its success. Unlike the vain, earthly enterprise of the crusaders, to which reference has been made, that monstrous offspring of chivalry and superstition, which erst emptied the population of Europe upon the plains of Palestine, it appeals to the testimonies of God for its high vindication—it points to the social and civil, the temporal and eternal blessedness of man for its immediate and beneficent object; it draws from eternity the incentive and the sanction of its efforts.

The prophecies indicate not uncertainly the ultimate and the universal triumph of Christianity. Soon shall "the truth as it is in Jesus," be published "to every nation and kindred, and tongue, and people;" and soon shall a mighty "angel come down from heaven, having the key of the bottomless pit and a

great chain in his hand; and lay hold on the dragon, that old serpent, which is the devil, and Satan, and bind him a thousand years; and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he deceive the nations no more, till the thousand years be fulfilled." Soon shall the kingdom of light be extended, and the truth of the Gospel be ascendant in the earth: soon shall the grace of the Redeemer baptize the spirits of this globe's population, and, (in the animated, half-poetic, and wholly prophetic language of the late president Dwight,) "from Nova Zembla to Cape Horn, and from California to Japan, the spires of Christian temples shall gladden the eye of the traveller, and the notes of salvation vibrate on his ear."

"The groans of nature in this nether world,
Which heav'n has heard for ages, have an end.
Foretold by prophets, and by poets sung,
Whose fire was kindled at the prophet's lamp;
The time of rest, the promised Sabbath, comes.
Six thousand years of sorrow have well nigh
Fulfilled their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things
Is merely as the working of a sea
Before a calm, that rocks itself to rest;
For He, whose will the winds are, and the clouds,
The dust that waits upon his sultry march,
When sin hath mov'd him, and his wrath is hot,
Shall visit earth in mercy; shall descend,
Propitious, in his chariot, pay'd with love;
And what his storms have blasted and defaced,
For man's revolt, shall with a smile repair."

Mr. C. then remarked, that nothing but a conviction, that the cause of missions is the cause of God, and sanctioned by the divine command, will move the millions, secure the resources, and concentrate the energies, of Christendom, in this *work of faith and labor of love*. He proceeded:

We feel for these friends with whom we are so soon to part. My associations tell me there is an analogy between this occasion and that when "there came a woman, having an alabaster-box of ointment of spikenard, very precious; and she brake the box, and poured it on the head" of Jesus, as he reclined, at meat. That guiltless head was soon to bow in death, "the just for the unjust, that he might bring us to God." "And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. She is come aforehand to anoint my body to the burying." And we are assembled to anoint them for their burial. Buried to us they soon will be till the heavens are no more—buried till we meet them, with the congregation of the risen dead, "at the judgment-seat of Christ." And shall we here yield to the sympathies of our nature, indulge the joy of grief in its romantic tide, and "sorrow as those who have no hope?" No! rather let us say, with that holy calculator, who studied his arithmetic in the school of Christ, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Contrasted with our efforts and privations, who do indolently less, their enterprise is arduous, their sacrifices great: but there is a relation in which both appear diminished and

annihilated. Compared with his philanthropy who descended from the throne of glory to the place of skulls, all our self-denial—all our achievement is nothing! We do indeed admire their piety, and "glorify God in them." We mingle our sympathies with their sufferings, and will embalm their names and their mission in our recollections and our prayers. This concert of prayer shall ever revive them in our memories. It shall be to them as "the tree of life, which yielded her fruit every month: and the leaves of the tree were for the healing of the nations." We will trace them on their way in our imaginations, and when our fancy sees them entering the Mediterranean, and nearing that land of sacred story, the cradle of Christianity, now under the judicial seath of God; and remembering that there Jesus lived, and preached, and died; that there was the scene of Pentecost, and the seat of the primitive churches; that those shores were once trod by the feet and vocal with the preachings of apostolic missionaries; and instead of the glory that has departed, beholding every where the crescent, the mosque, the turban, the triumphs and the trophies of Mahomedan imposture, its bloody fruits and lascivious orgies, we will anticipate their warning to our western churches: we will hear them saying, "O America! beware of neglecting the great salvation! thy candlestick may, too, be removed out of its place; prize and perpetuate the pure principles of Christianity, the institutions and blessings of the *only religion*."

The closing prayer was offered by the Rev. Mr. Goodell, and a collection was taken up amounting to about two hundred dollars.

On Thursday, the 5th, which was the day of the annual thanksgiving, in this state, the missionaries attended public worship, at the Rev. Dr. Romeyn's church in Cedar-street. Mr. Goodell offered the first prayer. Mr. Bird preached from Mark xvi, 15. *Go ye into all the world, and preach the Gospel to every creature*.

About the close of the sermon, the clergy and many private members of several churches and congregations, in accordance with a previous arrangement, came in.

The instructions to the missionaries were then delivered by the Corresponding Secretary.

Preparations having been made for the celebration of the Lord's Supper, the Rev. Dr. Milledoler prayed and gave thanks, and addressed the communicants during the administration of the bread. The Rev. Mr. Knox made an address during the administration of the wine.

The Rev. Mr. M'Murray prayed,

A collection was taken, amounting to nearly \$200; the exact sum of the three collections, for the benefit of the mission, being \$600.47.

These solemn services were closed with an address by the Rev. Dr. Mac Auley to the communicants, the missionaries, and that part of the congregation who did not unite in the commemoration of a Savior's love.

When most of the audience had retired, the managers of the United Foreign Missionary Society, agreeably to previous arrangements, were introduced to the missionaries, and a

short address, expressive of the kind wishes of the Board, was delivered by the Rev. Dr. Milledoler, Secretary for Foreign Correspondence.

The missionaries, while they were waiting in this city, became acquainted with many friends of the Redeemer, by whom they were received and treated with great kindness and hospitality. Beside what has been mentioned above, Mr. Goodell preached in the Rev. Mr. Patten's church, on Sabbath, the 1st inst.; in the Rev. Dr. Mac Anley's on Wednesday evening; in the Rev. Mr. Matthews on Friday evening; and on the Sabbath, the 8th, at the Mariner's church, at the Rev. Mr. Whelpley's, and at the session room of the Brick church.

On the 1st inst. Mr. Bird preached at the Mariner's church, and on the 8th at the Rev. Mr. Stafford's place of worship.

The missionaries unexpectedly embarked on Sabbath evening, the 8th inst. at 10 o'clock. Thirty or forty of their friends, having understood that they had been summoned on board, called at their lodgings, and, having united in a song of praise, and in prayer by the Corresponding Secretary of the American Board of Commissioners, accompanied them to the vessel, where another hymn was sung, a portion of Scripture was read, and prayers were offered by Mr. Dwight of New-Haven, and Mr. Lewis, the Domestic Secretary of the United Foreign Missionary Society. At an early hour on the following morning, this interesting Mission Family took their departure, followed by many fervent prayers for a blessing upon their benevolent enterprise.

VISIT OF INDIAN YOUNG MEN,

At Charleston, S. C.

On the 6th of November, Adin C. Gibbs, a Delaware; and John Ridge, David S. Tawcheeey, James Fields, Thomas Bassel, and John Vann, Cherokees;—arrived at Charleston, S. C. They had all completed the allotted period of study, at the Foreign Mission School in Cornwall; and, in company with the Rev. Reynolds Bascom, who is to spend a few months in missionary labor at Elliot,—were on their way to the Indian country. All, excepting the first named of the Cherokees, are professors of religion. Gibbs goes to the Choctaw nation as an assistant missionary and catechist. The others will aim, we trust, to be useful to their countrymen, in whatever station Providence shall place them.

On the Sabbath evening after their arrival, a meeting was held in the Circular Church, and addresses were made, by Adin C. Gibbs and John Ridge, to a very numerous audience. Gibbs gave a short history of the Cornwall School;—the number of scholars; the places from whence they came; the manner of their

leaving their native country; the means by which Providence brought them to the school; the impression made on their minds by the manners and ordinances of civilized and Christian life; and the hopeful conversion of most of them to faith in the Lord Jesus.

Ridge spoke of the early possessions of the Cherokees in Carolina, and of the wars, which formerly existed between his nation and that state; and used terms rather severe in respect to those, who disbelieved in the practicability of Indian civilization.

"He entered into a detailed statement,"—says the Charleston Religious Intelligencer,— "of the government of the Cherokee nation, which was certainly an evidence of considerable progress from the savage state. He stated that many of the inhabitants had large possessions in cattle, and great produce from their farms; that the men were versed in the arts of husbandry, and the females in those of domestic life."

The effect produced on the audience by these addresses, is said to have been that of high satisfaction. A collection was taken amounting to about \$200.

On Friday evening, November 15th, another meeting was held in the same church. The house was much crowded; and the effect was similar to that of the former meeting. The collection amounted to \$195 38; one half of which, in accordance with a suggestion of Mr. Bascom, was given to the Chickasaw mission, under the superintendence of the Synod of South Carolina and Georgia.

The address, which Ridge delivered at this meeting, has been published in the Religious Intelligencer. We think it proper, that one or two extracts from it should be given in our work.

Extracts from the Address of John Ridge.

The inconveniences attached to uncivilized habits, and the degraded state of untutored savages, cannot be duly estimated, without a particular knowledge of their history and daily avocations. On a former occasion, I unfolded to you the happy effects of missionary labor among them, and the prominent advantages resulting in the transition from a savage to civilized life. Among the remarkable causes of mortality which exist among them, their habits greatly accelerate their final extermination. That "vinum causa malorum magnorum est," all nations are ready to acknowledge; but in greater degree, the powerful and baneful effects of it have been felt by the poor Indians. The laws of honor and morality are great checks to the progress of this contagion in civilized countries; but where no barriers, of consequence, to its promulgation exists, these intoxicating liquors

reign triumphant. The roving disposition of the aborigines of this country, tends to their extinguishment; (I now speak of Indians in general who are deprived of missionaries and who have made no advances in civilization.) As they have no permanent habitation, their continual peregrinations must expose their wives and children to the inclemencies of the weather, to hunger and neglect, which as a matter of course, must impair the constitutions of the most healthy, and the feeble fall certain victims to these hardships. Among the numerous speculations of the learned, many erroneous theories have been advanced on the comparative happiness and contentment of the enlightened and savage life. It is said by some, that there is more real enjoyment and contentment predominant in the savage, than in civilized man; but I question whether the gentlemen who support this argument, would be willing to renounce the privileges of polished society, and voluntarily adopt the manners of savages, and take their abode in the wilderness, far from civilized people. Will any one believe that an Indian, with his bow and quiver, who walks solitary in the mountains, exposed to cold and hunger, or the attacks of wild beasts, trembling at every unusual object, his fancy filled with agitating fears, lest the next step should introduce his foot to the fangs of the direful snake, or entangle it "amidst his circling spires that on the grass float redundant," actually possesses undisturbed contentment superior to a learned gentleman of this commercial city, who has every possible comfort at home? Can any one convince me, that the degraded Hottentot in Africa, or the wild Arab in the desert of Sahara, whose head is exposed to the piercing rays of a meridian sun, entirely dependent on his camel for safety, enjoys more real contentment of mind than the poorest peasant of England. Will any one compare the confined pleasures of the Hindoo, whose mind is burdened with the shackles of superstition and ignorance, who bows before the ear of Jugernaut, or whose wretched ignorance compels him to invoke the river Ganges for his salvation—Will any one, I say, compare his pleasures, to the noble and well regulated pleasures of a Herschel or a Newton, who surveys the regions of the universe—views the wisdom of the Deity in forming the lights of heaven with all the planets and attending satellites revolving in their orbits, irradiating infinite space as they move around their common centres—and who demonstrate, with mathematical exactness, the rapid flights of the comet, and its future visits to our solar system!

I have made this contrast, to shew the fallacy of such theories, and to give you a general view of the wretched state of the Heathen, particularly of the aborigines of this country, who are gradually retiring from the stage of action to sleep with their fathers. It is to the exertions of the benevolent that their safety depends, and the hand of charity can only pluck them from final extermination. The measures adopted for their education and civilization, is the only hope to save the sons of the forest from oblivion; and I congratulate all the friends of Indians, that their endeav-

ours have not been in vain, as I have attempted to show on a former occasion.

The paragraph which follows, concludes the address.

The Indians stand with open arms to receive your missionaries, and your missionaries are ready to engage in this great enterprise.—What then is wanting!—Shall the schools be discontinued for want of funds? Shall the ardent expectations of the Indians be frustrated? *Your liberality will not permit it; and I presume to be confident, that as South-Carolina is distinguished for its information and patriotism, that she will be stimulated to be the very first among the benevolent.*

Besides the contributions mentioned above, a large number of valuable books were contributed, partly to the young men, and partly to the Indian mission, and \$184 were subscribed by a few individuals, towards procuring suitable conveyances for those of the company, who needed them, and for their baggage;—and one gentleman gave a waggon. Four of the youths, and Kapooly, (a Sandwich islander, who was going to Brainerd as a domestic assistant,) were content to accompany the baggage on foot.

At Augusta, Geo.

Augusta being on the way to Brainerd, the company was induced to spend four days there. They were treated with much kindness.

"Last evening," Mr. Bessom wrote on the 27th of November,—"we had a meeting in Mr. Brantly's church. Many were unable to get in. The meeting was begun and closed with prayer and singing. Kidge read a composition of 15 or 20 minutes, chaste and pertinently written, on the mutual change of feeling between the whites and Indians; the good effect of missionary efforts; and the desirableness of continuing them with increased zeal. Gibbs and Boudinot,* led in prayer, and made a most solemn and tender impression, by their hearty appeals to the audience, on the value of Christian privileges; and the state of the heathen."

The collection at this meeting, amounted to \$87 77.—A letter from a very respectable inhabitant of Augusta, thus notices the little company.

"Their whole conduct, during their stay here, gave evidence, that they were governed by the principles of the Gospel. Indeed, wherever they go, they will put to silence all objections as to the practicability of civilizing and christianizing their too long neglected countrymen."

*Elias Boudinot joined them before they left Charleston. He was obliged, by declining health, to leave the Theological Seminary at Andover, and return to his own country.

REVIVALS OF RELIGION.

FROM our correspondence, and from various religious publications sent to our office, it is our intention to select and embody, every month, such statements of revivals of religion existing in different parts of the land, as appear to us entitled to credit, and fitted to interest the mind and improve the heart.

Virginia.

A letter from Jefferson county gives the following statement, which we observe is confirmed by the narrative of the Synod of Virginia:—"I have lately attended a meeting of the Synod of Virginia. It was a time of unusual excitement among both ministers and people. There have been several revivals of religion within our bounds, during the past year, and they still continue and increase. In Lexington and its vicinity, there have been more than 200 persons added to the Presbyterian church, during the space of a few months. Hampden Sydney College, in Prince Edward county, has also been visited with a time of 'refreshing from the presence of the Lord.' Richmond, Petersburg, and Norfolk, have also been highly favored. Two or three other places exhibit appearances, which have excited very pleasing hopes."

Pennsylvania.

At Newtown, 43 are said to have been recently added to the church; at Neshaming,

79; and at Doylestown, upwards of 50. At Griersburg, also, is considerable religious inquiry: 36 were added to the church, in the early part of September; making 108 that have been united to the visible kingdom of Christ, since the first of June last. New-Hope and Carlisle are said, also, to be enjoying, at the present time, special tokens of divine favor. About thirty students, in the college at the latter place, are reported as deeply solicitous respecting their prospects in eternity.—The friends of Zion are not likely to be too much impressed with the value of such excitements in our colleges.

New Jersey.

There seem to be revivals of religion in different parts of this state. "In almost every place where I have been," says a clergyman who has travelled considerably in New Jersey, "I have witnessed the operations of the Holy Spirit." The following places are mentioned in the New York Christian Herald, as among the most favored:—Deerfield, Millstone, Mansfield, Germen Valley, Fox Hill, White House, Lebanon, Lamington, Bedminster, Rookaway, Morristown, Chatham, Hackettstown, Somerville, Bound Brook, and Baskingridge. At Somerville, it is said, "upwards of 60 were added at the first communion, and at the second, 145. At Bound Brook about 100 have been added to the church. At Baskingridge, there are supposed to be 300 anxiously concerned. At Somerville, 200 are said to have been admitted to the church."

MISCELLANIES.

ENLARGED LIBERALITY.

A NOBLEMAN of South Prussia, feeling a deep interest in the missionary exertions among the Hottentots, and in the success of the Foreign Mission School at Cornwall, transmitted a handsome donation to his correspondent in England, (the Rev. Francis Cunningham,) with directions that it should be equally divided between these objects.—The sum appropriated to the school at Cornwall was 48*l.* 1*s.* and Mr. Cunningham generously made it 50*l.* authorizing the Cor. Sec. of the Am. Board of Com. for For. Missions to draw on him for that amount.

A letter has recently been received from Edward A. Newton, Esq. of Calcutta, in which he expresses his satisfaction that the Board had commenced the formation of a *Mission Library*, and makes a donation of *fifty dollars* toward that object. The Board is under particular obligations to this gentleman for numerous kind offices, as well as for his proffered services hereafter.

At the recent embarkation of the missionaries from New Haven, a spirit of uncommon liberality prevailed. The missionaries and their friends were received with the utmost kindness and cordiality by gentlemen of the college, the Rev. Messrs. Merwin and Taylor, and numerous other friends of missions. It was peculiarly gratifying to witness the deep interest, which the community generally manifested in the objects and the hearty goodwill expressed by great multitudes toward the individuals, who were to be personally engaged in promoting it. The contributions in money, and various useful and necessary articles, for the benefit of this mission, are acknowledged in the monthly list. Probably some are unintentionally omitted; though pains have been taken to get an accurate account of them. It is estimated, that the value of the donations received at New Haven, including those, which were sent from other towns to the care of T. Dwight, Esq. was about \$1,500.

The sailing of Messrs. Goodell and Bird from New York gave occasion to a similar display of Christian liberality. Many of the clergy in that city, the Board of Managers of the United Foreign Missionary Society, and private Christians, availed themselves of this occasion to testify their regard to the missionary cause, and their interest in the Palestine Mission.

After the missionaries had sailed, it was proposed by members of different churches in that city to form an association for the permanent support of Messrs. Goodell and Bird. The proposal met with a kind reception, and the outlines of a plan were speedily adopted, by which the object was considered as attained.

MISSIONARY HERALD.

AT the commencement of another year, we have occasion to make grateful mention of the continued patronage, which our work receives; and while we do this, we would urge its friends to renewed exertions in its behalf. The same reasons, which induce the publication of the work at all, must impel us to wish that it may obtain a wider, and still wider, circulation.

It will be remembered, that this work is not published for private emolument; but that all the influence, which it exerts, and all the profits, which are capable of being derived from it, are subservient to the cause of missions. The plan, upon which it is printed and distributed, has been adopted by the American Board of Commissioners for Foreign Missions, after much deliberation and reflection on the part of the Prudential Committee, and after considerable experience in relation to periodical works of this kind. This plan is briefly as follows.

The publisher prints the work, at the established rates, for which labor of this kind is performed. At the end of the year, he makes out his bill for paper and printing. This bill is paid from the avails of the work, two thirds of which avails are applied to that purpose as they are received, till the bill is discharged. The remaining third is reserved as profits, with all that shall be collected after the printing is paid for.

Though a majority of subscribers are punctual, many are dilatory in making payment; so that the printing bill for the volume of 1821, is not fully discharged, from the portion of avails reserved for that purpose, even at

the close of 1822, and all the avails which have as yet been received for the volume of 1822, are not equal in amount to the bill for printing.

In consideration of the largeness of the contract, and of the privilege of advertising on the covers, the publisher takes upon himself the labor of distributing the work, and of keeping the accounts and collecting the debts, without any commission or allowance whatever. This labor is much greater than might be supposed. It now requires the assiduous attention of two persons nearly the whole time. In the opinion of competent and disinterested judges, the work is published on terms very favorable to the Board.

In regard to the amount of profits, very extravagant estimates are sometimes formed by persons, who are not aware of the actual cost of the work; nor of the great discount made to agents, who take a large number of copies; nor of the risks and losses, to which concerns of this kind are exposed. Notwithstanding these drawbacks, however, a considerable sum will be realized as profits on the two volumes, which have been published by the Board; and, as we may hope, on every subsequent volume. Although the expense of the volume for 1821, was greater than it would have been, if an edition sufficiently large had been printed in the first instance, yet more than \$2,000 have been received as profits on that volume; and, if the debts are paid as well as they should be, the profits will surpass \$2,500. We cannot speak with so much precision, as to the profits for the last volume, a large portion of the debts being yet uncollected; but there is little doubt, that the profits will considerably exceed the last mentioned sum.

As to the appropriation of the profits, our patrons are referred to the resolutions of the Board on this subject, as published in the Herald for November 1821, p. 352, and Nov. 1822, p. 338; and in the annual Reports for 1821, and 1822.

On the whole, there is reason to express a high gratification, that the Herald has been so acceptable and powerful an agent in exciting attention to the wants of the heathen world, and to the efforts made for their relief. None of the Missionary Societies in Great Britain have been able to communicate intelligence respecting missions, to their patrons extensively, without incurring considerable expense; but the circulation of the Missionary Herald has relieved the Board from expenses, which would otherwise have been unavoidable.

MISSIONARY HERALD.

VOL. XIX.

FEBRUARY, 1823.

No. 2.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

MISSION IN CEYLON.

ACCOUNT OF DANIEL SMEAD, A NATIVE CONVERT.

Tillipally, May 30, 1822.

Dear Sir,

ABOUT seven months ago, some extracts from the journal kept at this station were forwarded to the Prudential Committee. The journal, from which those extracts were made, contains some notices respecting the hopeful conversion of Daniel Smead, a native Malabar, now living in our family in the capacity of a hired man. As Smead's attention was first excited to religious subjects at Batticotta, and as no particular circumstances respecting him have been mentioned in the journal at that station, we thought it expedient to give you a short, connected account of the exercises of his mind, and of the reasons we have to believe, that he has been made a subject of saving grace. We take the liberty, therefore, of sending you the following account; and subscribe ourselves yours, with sentiments of sincere respect and affection.

JAMES RICHARDS,

J. Everts, Esq. DANIEL POOR.

DANIEL SMEAD, a young man of about 19 years of age, was born of heathen parents, of the Vellale cast, at Trincomalee. He lived with his parents till he was eight or ten years old, and was then employed as a servant in several English families. In the year 1817, he came to Jaffna with a gentleman, in whose family he lived till the latter part of 1819. Not being pleased with the treatment he received, he left his master, and was for several months without employment. At this time, he went to visit several of his relatives, who live near Jaffna; but they despised and rejected him, saying, "You have polluted yourself by living with white people, and shall not live in our house." He would have returned to Trincomalee, but was ashamed to go home, as he was then in a destitute state. He continued in Jaffna

several months, supported by the charity of some of his acquaintances. In January, 1820, he went to Batticotta, and requested employment in Mr. Richards's family. He was received for a time on trial. He soon gave evidence that he was well acquainted with his business. He was, however, considerably inclined to intemperance, and to some other gross vices, which are prevalent among the natives. After being at Batticotta several months, and seeing the children there engaged in learning, he expressed a wish to learn to read and write. By diligence in his business, he was able to spend a small portion of his time in the school. In the former part of the year 1821, there was some appearance of special seriousness at the Batticotta station. At that time, Smead's attention was excited to the concerns of his soul. He regularly attended the meeting, which was held weekly by Mr. Meigs with those, who were disposed to make inquiries on religious subjects. From the nature of his inquiries at those meetings, and from his general deportment, it appeared that he was in earnest in seeking the salvation of his soul. He frequently sought opportunities for conversation on religious subjects, and expressed much pleasure on receiving instruction. We were surprised to learn how grossly ignorant he was of moral and religious subjects, when he first went to Batticotta. He supposed that the Sabbath was appointed by the Governor, and that its design was to give to gentlemen, an opportunity for amusement and recreation. His views on other important points, were equally erroneous.

In the month of March, he exhibited some evidences of having received Christ by faith as his Savior. About this time, his father, and several of his near relatives, died. The manner in which he was affected by these events, increased our hopes of his saving conversion. He appeared to be much concerned for the souls of his deceased friends, fearing that, as they had lived and died in idolatry, ignorant of the only Savior of sinners, they had perished. He was much quieted by the representations that were made to him of the character of God, and thought it

desirable, that such a Being should reign, and have all things at his disposal.

Soon after, he was taken sick, and suffered great pain; but his mind was in a happy frame, and he was much disposed to converse on religious subjects with all who came to see him. The change that had been wrought in him, as manifested by his conduct, attracted the notice of all who knew him.

On Mr. Richards's removal to Tillipally, we were furnished with further evidence of his sincerity, by the speedy and intimate acquaintance, which he formed with those, who are considered pious at this station. He soon became acquainted with the views and feelings of most of those, who are connected with the family, and frequently conversed and prayed in private with all, who were willing to hear him. Though he was an entire stranger in the parish, he conversed freely with different persons, and even with the head men of the village. As he is quite unassuming in his manner of address, many are induced from curiosity to listen to what he says.

Observing, that on Sabbath mornings he was frequently abroad in the neighborhood, conversing with the people, we began to send him in turn with those members of the church, who stately go to the school-bungalows, in several villages, to hear the children repeat the catechism, and to read and converse with those who attend on such occasions. For many months past, he has been useful by conversing on religious subjects with persons in various places. Though his knowledge is comparatively small, he manifests considerable judgment, in selecting those topics, which are readily understood by the people;—such as the practical influence of the two religions; and the conduct of the Brahmins, compared with that of the missionaries, in promoting both the temporal and spiritual welfare of the people.

From the time of his conviction of the truth and importance of the Christian religion, his disregard to cast has been very observable. He was the first hired man of the Vellale cast, who was willing to have his food cooked on the premises at Batticotta. When the boys in the boarding school at that station, were removed from the cook-house, which stood upon a piece of land belonging to a heathen, and were directed to eat in a building prepared for the purpose, on the mission premises, Smead was particularly active in reconciling the minds of the larger boys to the removal, and in conversing with many who came to the station at that time, on the folly of attaching so much importance to the subject of cast.

He early manifested an indifference on the subject of acquiring property, which

we had not seen before among the natives. When he came to Mr. Richards's, as he had been for some time without employment, he was willing to labor for about half the sum, that he had been accustomed to receive. He frequently visited the gentleman, with whom he formerly lived, and was much urged, both by presents and a promise of kind treatment and high wages, to return; but he chose to continue at Batticotta. Though he manifested no wish to have more wages, Mr. Richards repeatedly increased them, in consideration of his diligence and fidelity. A short time before his concern for his soul was manifested, Mr. Richards, in consequence of some changes in his family, thought he should no longer want the services of Smead. When he heard of this, he proposed to continue at Batticotta, on condition of receiving his food and clothes. In consequence of this proof of his attachment to the family, Mr. Richards continued to employ him, and gave him his usual wages. After he became more interested in the subject of Christianity, he frequently expressed a wish to bind himself to Mr. Richards for life; requesting, that Mr. Richards would watch over him, reprove him when necessary, and control him in all his affairs.

Soon after he came to Tillipally, his uncle, who has the care of his brother and sister, informed him that his father had left him a large sum of money, and urged him to return to Trincomalee, to settle his father's estate. The uncle told him, that he could not inherit the property bequeathed to him, unless he would go himself to Trincomalee, and prove that he was a son of his deceased father: and added, that great losses would be sustained, unless he went to take care of the property. Smead had reason to believe, that his father had left him part of the estate; but fearing that his friends had laid some plans to withdraw him from the missionaries, and from the means of Christian instruction, he was unwilling to trust himself in their hands. He chose rather to hazard the loss of his property, than to expose himself to the trials and temptations, which he foresaw would arise from a compliance with his uncle's advice. When his uncle rebuked and reproached him for having become a Christian, Smead earnestly warned and entreated him to leave the worship of idols, and to receive the only true religion. His uncle continued several days in the neighborhood, and had frequent conversations with him; but as he had no encouragement to hope, that he should succeed in his object, he returned to Trincomalee. Smead's conduct in this affair, was a matter of much astonishment to his companions. They thought him beside himself, that he

should prefer being dependent on others, to living independently. Smead thought he could visit his friends without much danger, after he had made an open profession of Christianity, and united himself more closely with us. The manner in which he expends the money he receives from us, indicates a spirit of benevolence, which we have not before seen among this people. He wished to give monthly to the Bible Society, a sum equal to *one seventh part* of his wages; but as we dissuaded him from so doing, he reduced his subscription.

About two months after he came to Tillypally, several persons were received into the church. At that time he expressed a wish to make a public profession of his faith in Christ by receiving baptism and the Lord's supper. Though we indulged pleasing hopes of his piety, we thought it expedient to defer his admission.

After he had repeatedly expressed a wish to join the church, we were more particular in pointing out to him the nature of baptism and the Lord's supper; the character of those who become worthy partakers of the ordinances; the duties of those who make a profession of faith in Christ; and the evil consequences of self-deception and hypocrisy. When he became more fully acquainted with these subjects, he had many fears, lest he was destitute of the essential qualifications for receiving the ordinances. After waiting several months, a conviction of duty appeared to urge him to make an open profession of his faith. On Christmas day, 1821, Smead, Miranda Safford, and Mary Poor,* were publicly received as members of our church.

From that time to the present, Smead has conducted himself much to our satisfaction. The abandonment of former external vices, and the new course he has pursued, are to us pleasing evidences of the sincerity of his faith and repentance. We have, however, been taught, in giving accounts of native converts, to "rejoice with trembling."

Before he became hopefully pious, he took some steps with reference to marriage. A respectable heathen at Jaffnapatam, made very advantageous proposals to him, to marry his daughter. He concluded to accept the proposals. But while they delayed to make the necessary formal agreement, his attention was particularly turned to the subject of the Christian religion. In consequence of this, he became more and more indifferent to the subject of marrying a heathen girl. Noticing the differ-

ence between the girls in our boarding schools, and the heathen females, he manifested a partiality for the former. As he did not consider himself under obligations to the man at Jaffnapatam, (the girl in such cases is considered as having no voice,) he relinquished all further attention to the subject. Having his attention turned to those in the school, he became pleased with the suggestion made to him of marrying Miranda Safford, the oldest girl in the school. He mentioned several advantages which he anticipated from such a marriage, arising from the progress she had made in her studies, especially in Christian knowledge, and from her apparent devotedness to the service of Christ.

Miranda was received into the boarding school in May, 1819. From the time of her entering the school, she behaved with so good a degree of propriety, that Mrs. Poor had less trouble with her, than with most others. She was quite disposed to learn to sew, knit, and to attend to other things of the kind; but had little inclination for learning. Such were the views of the people on the subject of females being instructed, that it was for a long time extremely irksome, not only to Miranda, but to all the girls in the school, to spend a part of their time in learning to read. They were aware, that by so doing, they were exposed to much reproach, and degraded themselves, in the views of the people. We thought that much was depending upon the course pursued by those, who first entered the school. It was very desirable, that the oldest girls, by their diligence and progress in their studies, should set a proper example to those who should come after them. With reference to this, a handsome reward was promised to the four oldest girls, (of whom Miranda was one,) on condition of their reading the four Gospels, and committing to memory a number of lessons which were specified. This proposal produced its desired effect, and the girls were furnished with an answer to the question, which was constantly proposed; "What good will you get by learning to read?" Miranda became attentive to her studies; and, in the course of six or eight months, was entitled to the promised reward. Though she had received much instruction, her mind appeared not to be particularly affected by it, till the time of Mrs. Poor's decease. Mrs. Poor's last exhortations to her, and the scenes which she there witnessed, were by the blessing of God, the means of rousing her attention to the concerns of her soul. As several notices of her case were made in the journal, sent from this station, it is unnecessary to say any thing further at present, than that she continues to give

* The Tamil name of Smead is Viragutty,—the name of a very malignant demon worshipped by the people. That of Miranda Safford, is Chelly; and that of Mary Poor, is Mariel.

pleasing evidence of the sincerity of her Christian profession.

On the subject of Smead's marriage to Miranda, his attachment to the cause of Christ, as well as to his intended partner, was put to a severe test. He is of the Vellale cast, which, on this island, is inferior only to the cast of Brahmins. Miranda is comparatively of low cast; so low, that those of the highest cast of natives, do not eat with those of her cast. In case of his marrying Miranda, he did not expect to receive as dowry more than half the sum, which he would have received if he had complied with the proposals made to him at Jaffna.

These obstacles, which at first appeared formidable, and in most cases would have been insurmountable, were at length overcome. In the course of a few months, after a due attention to the subject, by all concerned, a legal agreement of marriage was made. This produced a considerable excitement, not only at the station, but among the heathen around us, and he was exposed to some reproach. In the view of the heathen, his conduct was quite unaccountable and disgraceful.

On the 3rd of April, he and Miranda were married in the church by the Rev. Christian David, in the presence of about 150 natives. Previously to the marriage ceremonies, Mr. David preached from Heb. xiii, 4. After the service in the church, a number of persons, who had been invited, friends of the bride and bridegroom, partook of a feast provided for the occasion on our premises. At this time, several persons of high cast, ate for the first time, on land occupied by Christians; and respectable men of different casts, who, according to the customs of the country, do not eat at each other's house, were brought together at this feast. The men were accommodated in one building, and the women in another. When it was suggested to the man, who superintended the business, that both should eat together, he assured us, that if we made such a proposal all the guests would leave. Agreeably to the custom of the people, those who are guests at marriage feasts, usually make a present of money to the bride and bridegroom. They either give the money on the day of marriage, or subscribe a paper or ola, promising to pay the several sums affixed to their names. They do this, however, with a full expectation, that on some future occasion, they will receive as great a sum from those to whom their present is made. The practice of making presents on such occasions is one method of laying up money, on the part of those who give, for a time of need. There are various occasions on which feasts are made for the purpose of procuring money.

Persons making the feast, expect then to receive the money which, on different occasions, they have given to others. This practice is attended with many evil consequences. It lays the foundation for discontent and numberless disputes. These presents appear to be considered either as free gifts, or as money lent, as may best suit the convenience of the persons concerned. As it is expected that those who attend the feasts, will make a present, it is often for the interest of many to excuse themselves from attending. This of course gives umbrage to the master of the feast, his invitation is slighted, and he is disappointed in his expectations of receiving a present. The rich, and those in authority, are almost the only persons who make a gain by this practice. A short time ago the head man of this parish made a feast, on the occasion of putting rings into his son's ears, and probably received more than \$1,000. Such things forcibly remind us of the injunction of our Savior: "When thou makest a feast call not thy rich neighbors, &c." As this practice is fraught with evil, we have advised that it be discontinued by all who are connected with us. Smead, and many others, see the propriety of this advice, and are disposed to regard it. Immediately after the feast, the bridegroom and bride went to her father's house, accompanied by their friends. When it was proposed to some of the Vellale cast, who had been at the feast, to go with them, they consented, on condition that they should not be urged to eat at their friend's house. For though they consented to eat with those of her cast, here at the station, they could not do it in other places.

After spending a few day's at her father's house, Smead and Miranda returned, and now live in a building on our premises. While absent, they commenced the practice, which they still continue, of reading the Scriptures morning and evening, and of uniting in family prayer. They also conversed freely with their friends, several of whom attended church on the following Sabbath. A little girl of the Vellale cast from that village, has lately been received into our boarding school; and two others have been proposed to us for admission, whom we shall probably receive. Smead has several times visited his wife's relatives for the purpose of making known to them the Christian religion. Some of them are induced to receive information on the subject, and thus encourage us to use further means for instructing them. Smead and Miranda are in the habit of eating together. This is an innovation, which surprises all, and gives offence to many, even to her own relatives. It is considered by the people an intolerable thing, that a

woman should eat with her husband. Even the Roman Catholics of high cast, do not so far depart from the custom of the country.

The heathen seem to think, that our religion is indeed calculated to turn the world upside down. The minds of those in our boarding school and of others, who daily notice in what manner missionaries live together as families, are gradually prepared for some of these changes in the state of society, which we wish to introduce. In consequence of the innovations, which have already been made, many are inclined to the belief, *that there will be a universal change in the religion and customs of the people.*

REMARKS.

No enlightened friend of missions, who reads the above account with due reflection, will find it an uninteresting, or unimportant document. A greater number of such particular and connected accounts of converts from heathenism, would not be amiss. Next to the personal presence of the regenerated pagan, they are the most efficacious means of exciting to active benevolence. The young disciple is, in effect, set before us. We see his "manner of life," both before and after the great change wrought upon his heart. The friends of missions behold a living and life-giving proof of the efficacy of their labors and their prayers.

As a *heathen*, Smead may be considered a representative of the vast majority of his countrymen: like them he was ignorant, superstitious, and of corrupt morals; as unlikely, when living at Trincomalee, to become a professed follower of the Lord Jesus, as any of his benighted people.

As a *Christian*, he may be regarded as a proof of what is possible; and a pattern of what is yet to be, in millions of instances. What has been done, may be done again. Nothing is impossible, which has been accomplished. No enterprises are visionary, which have been successfully tried. Here is a heathen young man, resisting the fascinations of comparative wealth, and high connexions, and disregarding the solicitations, rebukes, and reproaches of relatives and friends, for the sake of becoming a companion of those, who, through faith and patience, inherit the promises of the Gospel. And this is brought about by the blessing of God on the ordinary instructions of the missiona-

ries; such instructions, as they are daily imparting to multitudes, who have fewer and weaker inducements to continue pagans, than were presented to the mind of Daniel Smead. Now, why should that power, which has raised one man from the sleep of moral death, be considered inadequate to the same effect upon another man, who is in the same state; and upon ten, twenty, a hundred, or a thousand men, in like circumstances? In truth, the conversion of one pagan to Christianity breaks down the argument, so often brought against the possibility of success in missions. It shews that missions are quite as rational attempts, as any experiment in natural philosophy; that calculations with respect to the success of missionary efforts, do, at least, rest on as good a basis, as calculations with respect to philosophical experiments; and that a belief that the world may be christianized, is no more visionary, than the conviction that the Christian Church may send the Gospel to every nation and tribe of men. We are very far, however, from resting our belief of the ultimate success of missions, entirely on past successes: we rest it on the commands of God; his promises; and the provisions of his Gospel. But were we restricted to the simple results of past labors, objections might be answered, and our feelings would be saved from despondency: Something has been done. In Ceylon, besides the subject of the preceding narrative, sixteen have made a public profession of faith in Christ, most of whom are either licensed preachers of the Gospel, or active and highly useful catechists. Who expected as much as this, six years ago, when the missionaries began their labors? And if so much success has attended the labors of the first six years, what may be regarded as possible, nay, as probable, with respect to the efforts of the second period of like duration?

We behold, also, in this young man, a pattern of what may be expected, in numberless cases, as the result of missionary labors in Ceylon. We see into what the Christian religion can change a heathen Malabar; and, by supposing the number of these cases to be greatly multiplied, we have an animating conception of the object, at which the missionaries aim, and which they hope and expect to attain. Smead is not an extraordinary person, in respect to the natural character of his mind: as to this, he stands on the level of the multitude. What he has become,

through the influences of the Holy Spirit, pumberless others of his countrymen may become, through the same influences. And how great the change! Prejudices and customs, sanctioned by immemorial and universal prevalence in his nation, are to be renounced; vices, almost reputable by their generality, are to be relinquished; feelings of benevolence and habits of liberality, are to take the place of entire selfishness in the heart and practice; new customs are to be adopted and pursued with unwearied assiduity, and in the face of general opposition and ridicule; and the whole character is to be raised, and consolidated, and made that of a consistent follower of Him, who was holy, harmless, undefiled. The account of Smead certainly implies, that very much of this has been realized in his case. Though belonging to one of the highest casts, he places little value on the imaginary distinction; and labors to inspire others with similar views and feelings. The ancient, and (to a native) venerable, but injurious customs of his country, he violates with little apparent reluctance;—cares not on whose land he prepares and eats his food, nor who presumes to eat with him; forsakes his vices; gives of his little earnings, with uncommon liberality, in aid of benevolent objects; manifests a great desire to do good by conversation with relatives and friends and neighbors; exhibits a conscientious regard for the ordinances of religion; erects, for the first time in his community, a family altar, on which the true God is morning and evening worshipped; and presents a character, so changed from its former state, and so raised above the national standard, that, imperfect as it is and must be, the whole heathen population of Jaffna, can furnish nothing like it.

Thus to change and improve a heathen man, and a heathen population, is surely a high and noble object,—one that should call forth the efforts of all Christians, and command universal respect and co-operation in Christendom. What statesman can have a higher object! What Christian can desire a nobler enterprise! The *denduratum* of the statesman is found only in the religion of Jesus; and complete success, in the work of meliorating the condition of man, attends him only, who draws his laws and sanctions from the Bible. In no other way, and by no other agents, are the principles of action in men, to be changed and regulated.

On the whole, the Ceylon mission has furnished great encouragements to the friends of missionary enterprises. A good deal has been done. There has been an earlier and greater success, than was anticipated; and preparations have been made for more rapid advances, than have hitherto been witnessed.

SANDWICH ISLANDS.

STATION OF WOAHOO.

Journal of the Mission.

(Continued from Vol. xviii, p. 324.)

THE account of Kaahoomanoo's illness, as given in the following extracts, derives a peculiar interest from the high standing, which this female has long held among her own people and with foreigners. In regard to birth, if we are correctly informed, she is of the highest rank; and, however strange it may appear, vast importance is attached to noble birth by all the islanders of the Pacific. For many years she was the principal queen of Tamahamaha, and exerted a great influence over him, and an almost unbounded influence over others. Since his death, she has been a principal counsellor of the young king, and is a more popular ruler, than any other at the islands. In a political point of view, much depended on the continuance of her life.

Our readers will also feel an interest in every mode of access to the minds of the natives, which the missionaries may employ. Among these various modes, that of visiting the sick is one of the most important. On the bed of languishing the untutored savage, not less than other men, feels his own weakness, and longs for the interposition of some superior power.

When we see a Christian missionary kneeling by the bed-side of a heathen ruler, and offering prayers in the name of Christ, we are not to forget, that in many islands of the Pacific, human sacrifices would be resorted to, at this day, on a similar occasion; and that, a few years since, the preservation of a queen's, or a prince's, life would have been sought, even here, by the blood of strangled infants, or poisoned men.

Dec. 15, 1821. Returning from an excursion in the neighborhood, Messrs. Bingham and Thurston fell upon the cottage of two Lascars, who, a year ago, applied to us for medical aid. One of them was found exceedingly emaciated, sitting on the

ground at the door of his hut, an emblem of poverty and wretchedness. Mr. Bingham asked him if he thought seriously of Jehovah, the Great God. He replied, "Me no see him." "Where is your God?" Pointing upward, he pronounced the name of *Jesus Christ*. "Is Jesus Christ your God?" "Yes, Jesus Christ and Mahomet is all the same, and Mahomet is my God." Here Serang, his companion, added, "In my Bible, he is called Mahomet; but in your Bible, he is called Jesus Christ,—all the same." "No, they are not the same; Mahomet is one, and Jesus Christ is another: Mahomet is an impostor; Jesus is a Savior. Mahomet cannot make your heart better, Jesus can; Mahomet cannot take you to heaven; Jesus can, if you believe in him."

Sickness of Kaahoomanoo.

Not much less wretched is the highest female in this nation, who, having been ill several days, was this morning apprehended to be at the point of death. She is assiduously attended by the two Russian physicians; but with little hope of her continuing through the day. It is quite observable, that two such skillful men should be again providentially present, when so specially needed.

16. On the evening of this day, Mr. and Mrs. Bingham visited the afflicted Kaahoomanoo, who, in her sorrows, does not forget us, but has sent us a token of her friendship to day. She is a little better, but not out of danger. Mr. Bingham said to her, after the usual salutations, in which she appeared to be more than usually cordial, "I hope you think seriously of the Great God and our Savior." She replied, "I think more about him, since I have been sick." "Jesus Christ died for sinners. He can make you well, if that is best; or he can take your soul to heaven, if you believe in him." She replied "*miti*" [good.] "Is it your desire that I should engage in prayer to God for you?" "Aye, *miti*." Tamoree, who sat attentively by her, gave also his hearty assent. She directed, Kekeoava to see that no noise should be made by the group about the door. Dr. Kavaleff gave also his permission, and Mr. Bingham kneeled down by her couch, and commended her case to the great Physician of the soul and body, imploring his divine interposition, to make his name and his saving health known to her and to the nation. At the close, she subjoined, "*miti*." Hopoo then endeavored to explain to her more fully the import of the prayer. She and Tamoree made their united request, that Mr. Bingham should repeat his visits, to tell her of the Savior, and to pray for her. Mr. Bingham

proposed to Tamoree, that he should teach her. He said he had told her some things about God, and that he was willing to tell her what he himself understood. Krimakoo manifested his continued kindness, by promising us a hog; and Kekeoava manifested the same, by proposing to send again to the school a boy, who had for some time been absent. These interviews make us love the precious souls of the heathen more. We have had no interview with Kaahoomanoo more interesting. We hope it may be followed with a blessing, and that this sickness may not be unto death, but for the glory of God.

Prayers for the sick Queen.

17. This morning it was proposed, that special united prayer should be offered for the rulers, and particularly for Kaahoomanoo, that her sickness might be removed, and, at the same time, so sanctified to her, and to the people, that Jesus and his salvation might thereby be made more fully known to them. This evening, Mr. and Mrs. B. visited her sick bed again, accompanied by Honoree; found her more comfortable; grateful for our attentions; and agreeably lodged in a pleasant, well-finished chamber of a small two-story house, built and sold to her by American traders. She was attended by Tamoree, Krimakoo, young Tamahamaha, Ohea, (one of the wives of the late king,) the eldest wife of the young king, Messrs. Kavaleff, Marin, and others. As Mr. B. entered the room, Ohea said, "There is the *kakoana-poo-le*, (the master or leader of divine service,) I hope we shall hear him pray." While entering into such conversation with Kaahoomanoo as her case seemed to require; he reminded her of the great sufferings and cruel death, which Jesus underwent, that sinners might be saved; and that He is exalted to heaven, where he waits to show mercy to all who believe in him. As Mr. B. rose to take leave, Kaahoomanoo requested him to pray with her before he went away; and she required the company to suspend their conversation. There was a profound silence, which we seldom witness among them. The season was solemn and interesting, while a minister of Christ, and a representative of his Church, kneeled down by the couch of the afflicted queen, at her special request, beseeching God to send light and health to her soul.

Various Notices.

For several days, Hopoo has attended a languishing chief, who seems also willing to be taught. With him, and an old soldier, Hopoo spent most of the sleepless hours of the last night, endeavoring to teach

them how to pray and how to regard the Christian's God and Savior. What a door of usefulness is open in the sick room of the rulers of these islands to a kind, pious, discreet and devoted physician! It deserves our grateful acknowledgment, that divine providence has, at this juncture, sent two skilful medical men to this place for a short season, one from Moscow, who embarked from Russia in one of the discovery ships, the other now returning from the hospital at Kamtschatka to St. Petersburg. They are kindly attentive to our family, as well as to the natives. The obliging Commodore commissions them to attend to the sick, where their aid is needed, and they seem to have business enough.

What we do for the nation seems little, compared with what ought to be done; but this little is considerable, when compared with what has been done, and what has been left undone, in years that are past. The hearts of the friends of missions must have been filled with new and strange emotions, could they have been spectators of the scenes in contrast, as they passed here this evening. Here in the silent chamber of disease, as in the gate of heaven, a missionary with his wife and assistant, are endeavoring to lead the highest rulers of the nation to the love and worship, the obedience and enjoyment of the God of holiness and glory.

The young Prince Kou-e-teo-oo-lee.

18. The young prince Kou-e-teo-oo-lee, having been absent some time, was present last evening at the interview with Kaahoomanoo, and behaved with pleasing propriety. At our proposal, he expressed a willingness to resume his studies. To-day, he made us a family visit, attended by his little train, composed of a number of adults and a number of boys of about his own age. The latter he sometimes disciplines as a little training band. We showed him all the apartments of the house; presented him a little book containing the ten commandments, illustrated with elegant cuts; gave him some instruction and advice, endeavoring, if possible, to interest him in favor of the objects of the mission, with the hope that this heir of earthly power and distinction may early avail himself of the proffered advantages of an acquaintance with the glorified Prince of Peace.—This evening the visit to Kaahoomanoo was repeated. Ohea said, "Kaahoomanoo thinks God will do what he pleases—and that he will make her rise up."

The subject of extending our operations and opening another school, has been agitated to day, feeling anxious to attempt

more than we are accomplishing on our present plan.

20. Messrs. Thurston and Bingham visited Kaahoomanoo, and joined in solemn prayer at her room with express consent, called on several pupils, and enjoyed together a little walk back to a natural bower of *lauhalla* trees, which might be a pleasant place for religious worship.

21. Mr. Whitney arrived from Atoot with a view to make a short visit, to invite one of us to visit them again soon, to consult the brethren with reference to the expediency of Mr. Ruggles's taking a short voyage to Canton, by an opportunity now offered him by Captain T. Meek. Mr. Ruggles desires to go with a view to improve his health.—Mr. Whitney still pursues the study of divinity.

Primary Objects of attention to the Mission.

24. To-day set up the printing press. At a consultation this evening, the inquiry was made, What are the objects, which now primarily engage the attention of the members of this station? They appeared as follows:—1. The instruction of a school. 2. Maintaining preaching and public worship on the Sabbath. 3. The acquisition of the language. 4. Preparing and printing elementary books. 5. Visiting the chiefs, the sick, and others of the people from house to house, to instruct and impress their minds with religion. 6. Superintending small portions of cultivated land. 7. Providing for our daily wants, and training up a family of heathen youth and children. 8. A courteous and Christian treatment of foreigners. 9. Writing and transmitting accounts of our labors, trials, and successes, to our patrons.—What new object should engage our attention? On this point it was resolved to wait, by special prayer, for further light.

At evening, enjoyed a Christmas lecture, preached by Mr. Thurston, from Luke ii, 15, at the close of which Messrs. Thurston and Bingham joined by Mr. Harwood, sung the "Grand Dettingen, Te Deum," in which the echo of the strains of angels was heard on heathen shores, "*Holy, holy, holy Lord God of Sabaoth; heaven and earth are full of the majesty of thy glory.*"

To-day a letter from Gov. Reckard of Kamtschatka to Reho-reho, was read to him by Commodore Vassilief, proposing to acknowledge the flag of the Sandwich Islands. This will be reported to the Emperor, and may be one step towards the general acknowledgment of the flag of this nation. The Commodore told the chiefs he should make report of the happy arrival and favorable reception of the mis-

sion established here, and of the good system of instruction now commenced among the people.

Civilities of Commodore Vassilieff.

At 10 o'clock, Mr. Bingham went on board his Russian Majesty's ship *Otkritic*, as he had before proposed; was present at divine service, it being their Sabbath, and they being ready to depart on the morrow. The aged priest, their chaplain, over whose head had passed the snowy blasts of seventy-four winters, read the service, in the formulas of the Greek church, while the ship's company stood, and bowed, and kneeled, and crossed themselves with him; and occasionally one of the number chanted a short strain as the priest proceeded with the reading. When a customary refreshment had been taken, at which the chaplain asked a blessing, the Commodore presented to the missionary an elegant silver medal, containing a good profile of the Emperor, and the names of the two ships under his command. The Orphan School was then proposed as an object, which it was thought the Russian gentlemen would be pleased to patronize; and William Beals was introduced to them as one of the orphans in a course of education. The Commodore said he was about to ask in what way he could be serviceable to us; and, as the subscription paper was read, signified his hearty approbation of the plan, and engaged, for himself and his officers, to make a donation. On leaving the ship, Mr. Bingham, in company with Mr. Boyle, called on Kaahoomanoo, where the physician left with him and Hopoo, directions for the continued treatment of her case.

30. This morning, just before the Russian ships left this place for St. Petersburg, the Commodore sent the proposed donation, accompanied by the following letter, written in the Russian language, and translated.

*His Imp. Maj. Ship, Otkritic,
Dec. 19, O. S. 1821.*

DEAR SIR,—I heartily thank you for the opportunity given me, and the officers under my command, to be sharers in promoting the business of this Christian mission. The collection of *seven golden ducats*, and *eighty-six Spanish dollars*, I take the liberty of sending with this letter, of which you will make use as you think proper. Please to receive our most sincere wishes, that your good intention, and the glorious design in which you are engaged, may be greatly prospered.

MICHAEL VASSILIEFF.

Rev. Mr. Bingham.

VOL. XIX.

Encouragement drawn from Historical Facts.

Missionaries, and the patrons of missions, may be encouraged in their labors, by duly considering the part, which has been taken by the princes and nobles of Russia. Before civilization and Christianity dawned upon that extensive empire, now containing more than 40,000,000 of inhabitants, and supposed to be capable of containing 600,000,000, the Grand Princess of Olga visited Constantinople; was honorably received by Constantine VI; instructed in the doctrines of Christianity, at her own desire, A. D. 955; received baptism; and, on her return to Russia, used her utmost influence to introduce the new religion among her idolatrous countrymen. Her grandson, Vladimir, after her death, duly impressed by her conduct, embraced and publicly professed the religion of Christ, and was the means of bringing his subjects to the profession of Christianity. Since that time, the faith of the Greek church has prevailed.* The subsequent improvements of Peter the Great; the auspicious influence of Alexander and others; the progress of society, and of the word of God; the present ability of Russia to do good to herself, and to other nations of the earth; and the prospect of blessings yet to come upon the unconverted millions of her children;—all this, viewed with special reference to the individual exertions of *Olga* and *Vladimir*, ought to inspire and strengthen the pioneers of civilization, and the standard-bearers of Christianity, who are sent among the heathen, and all who would "attempt great things" in the cause of human salvation.

Surely we ought not to despise the day of small things, even if we could do no more, for many years, than we have been allowed to attempt to-day,—to teach the king and queen a little manuscript catechism in the vernacular tongue. It was not, indeed, to be expected, that the dissipated rulers of this land would heartily embrace the glorious Gospel, with all its divine claims upon the heart, as soon as it should be proposed to them. Should the king, however, as an individual, be brought to obey the Gospel, who can estimate the benefits, which might be expected to flow from his influence, to present and future generations!

The record of transactions on the 31st of December, states, that the missionaries proposed to Kaahoomanoo, whose health was considerably improved, to select two orphan

* Pinkerton's Greek Church in Russia.

children, on whose education the liberal present of the Russian gentlemen should be expended. This plan she approved,—“Thus,” say the missionaries, “ends the fleeting year.”

On the first day of the new year, 1822, after noticing the arrival of seasonable and valuable supplies from Boston, the journal proceeds:

Alphabet of the Language.

We received, also, two copies of the New Zealand Grammar and Vocabulary; and were happy to see at once such a striking resemblance between the languages of the Sandwich and Society Islands. This work will afford us considerable aid in settling the orthography of this language. We are confirmed by it, in some measure, in the choice we had made of five vowels, viz. *a* as in *father*, *e* as in *hate*, *i* as *ee* in *feet*, *o* as in *pole*, *u* as *oo* in *boot*, and *ai* for the sound of the English *i*. These five vowels, with twelve consonants, (*b*, *d*, *h*, *k*, *l*, *m*, *n*, *p*, *r*, *t*, *v*, *w*.) will be sufficient to express, with very little variation, all the sounds in the language, which we have yet been able to analyze. Indeed, seven consonants, with five vowels, might very well serve for the notation of the language. The *b*, *d*, *r*, *t*, and *v*, might be omitted; for, though their sounds are heard, and it is believed they would be of use, their places might be supplied, by using the *p* invariably for *b* and *p*, the *l* for *d*, *l* and *r*, the *k* for *k* and *t*, and the *w* for *w* and *v*. The interchange of such letters, the unsettled, doubtful, varying, and widely diverse pronunciation among the people, we find to be no small embarrassment in fixing the spelling of the language. This, together with the diversity of spelling used by voyagers, in their accounts of these islands already published, must be our apology to our patrons and the public, for the want of that decided uniformity, so desirable in spelling names, which has appeared in the communications from the mission.

Jan. 5. Mr. Chamberlain completed the work of two stands for type cases, and Mr. Loomis distributed part of a fount of types.

6. Sabbath, Sermon with reference to the new year, from James v, 8, “*Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh.*”—At the Sabbath school, we communicated to our pupils an account of Catharine Brown; one of her letters to her brother; and some notice of the religious seriousness among the children at Elliot. We were listened to with pleasing interest.

On the next day, it being the day for the

first Monthly Concert for prayer in the year, the printing-press,—which is, we trust, to become a mighty engine of usefulness,—was set up in one of the thatched houses built for the mission by government. Tiamoko (Governor Cox,) who seems to take as lively an interest in the missionary enterprise, as any of the windward chiefs, was present, and assisted with his own hands in setting up the types for a few lines, and in taking a few impressions of the first sheet in the Owhyhee Spelling-Book. Several masters of vessels, and others, attended to witness a scene, which was the first of its kind ever beheld on those islands. How interesting to such as carried forward their reflections to the probable future, and distant, and endless results!

10. Mr. Loomis printed the name of the king in large, elegant capitals; in the two forms of *Rihorihoro*, and *Liholiho*, and shewed them to him, in order that he might settle the question, whether *r* or *l* should be used in spelling his name. He decidedly chose the former.

12. For the encouragement of punctual attendance, diligence, and good conduct in our pupils, Mr. Loomis printed a supply of several kinds of tickets of approbation; some of which were given out at the close of the school to-day, and afforded much pleasure to the children.

Several incidents are mentioned in the course of the journal, for the details of which we have not room, but which ought not to be altogether omitted.

The native wife of an English resident having deceased, leaving a family of small children, Mr. Bingham proposed taking several of them under his care. One of them, a fine boy, had previously been received into the mission family; and the father consented that two others should be received in the same manner. This is an application of the orphan school-fund, which all must approve. The willingness of the missionaries, burdened as they are by a multiplicity of cares, to take upon themselves this heavy charge of educating a large family of orphans, speaks a language which cannot be misunderstood. Our readers are not to forget, that the care of heathen children, in the midst of a heathen population, and of all the idleness, intemperance, and general dissoluteness of morals, which prevail where no restraining influence of religion is felt, differs very widely from the care of children in a Christian country.

Nothing short of those motives, which sustain the missionary cause, ever induced men, or ever will induce them, to wear out their lives in the most laborious employment of raising up from their low and lost condition the helpless children of strangers and foreigners.

Philosophers approve of education and civilization; though they ridicule the very idea of a Christian mission. But what philosopher ever went to reside among savages, for the purpose of teaching their children? What philosopher ever formed an alphabet for the sounds of a language never before written? Yet these things are done by missionaries. Strange, that the very things, which philosophers applaud, should be accomplished only by missionaries, the very men whom philosophers despise. The reason, however, as Dr. Chalmers suggests, is obvious. Missionaries carry the Gospel. They are laboring for the interests of men, as immortal beings. If they were not influenced by these high and commanding motives, they never would have zeal enough to live among pagans at all; and, of course, could never introduce literature among them. But philosophers cannot bear those truths, which the Gospel always presents; nor those men, by whom the Gospel is urged as necessary to salvation.

Mr. Whitney returned to Atooi, after a visit of four days. He brought with him several dissertations on theology, as he is preparing to preach. He urged the printing of school-books. The pupils at Atooi are much in want of them.

During the illness of Kaahoomanoo, the king and his retinue arrived from Owhyhee. They were received with great shoutings by the people, and immediately repaired to the apartment of the sick queen. When Messrs. Bingham and Thurston entered, soon after, 'Kaahoomanoo was sitting on her couch, the king and his wives being seated around her bathed in tears.' The king treated the missionaries with kindness; but they soon retired, leaving the company to express their grief without interruption.

The chiefs of the first rank from all the islands, were at Hanaroah in December. Several of them wished to have schools at their places of residence. Boka discovered a great interest in the first operations of the printing press.

The uncertain orthography of proper names, which is mentioned in the journal, we have found to be a very serious embarrassment. Much time has been spent by us, in

endeavoring to preserve something like consistency in this respect. The embarrassment arises from three sources.

1. Missionaries are not uniform themselves in their orthography. This observation applies to missionaries of all societies, and in all parts of the world. In many instances, perhaps, they do not at first get the true sounds themselves. In other instances they do not take pains to express the sound in a uniform manner.

2. The ambiguity of our own alphabet is so great, that if foreign words are written uniformly by one man, there is little probability that they will be written in the same manner by any other man, unless by concert.

3. The hasty hand-writing of most men is so careless, that it cannot always be ascertained in what manner the writers intended to spell foreign words.

The remedy for these embarrassments is to be sought in the following way. The missionary and the traveller are to ascertain, with great care and exactness, the true pronunciation, which they are to express in a uniform manner. They should write every foreign word by making the letters separately, and as plain as any printed word can be;—by dividing the word plainly into syllables; and by stating, in a note, the force which they give to the vowels, and the place of the accent.

Nor does this subject apply to missionaries and travellers only. All persons, who write letters of business, or on any other subject, should pay particular attention to their hand-writing, while expressing the names of persons, or places. We have seen many specimens of elegant chirography, from which names could not be distinctly made out, though, in other respects, these specimens were perfectly legible. The reason is, that a person can hardly write a common English sentence so badly, but that you can decypher one word by the help of the rest; while it is not so with names:—a distinction, which people in general seem wholly to disregard.

We have introduced this subject, partly because it is of peculiar importance to us, as conductors of the Missionary Herald. Communications, often containing an account of donations, are received from almost every part of our country, with new names, both of persons and places. The writers never think but we are as well acquainted with these names, as themselves can be. But sometimes it is impossible for a stranger to decypher a name, thus hastily written, though he

study long upon it, and compare with it every word in the communication. Hence mistakes arise in the list of donations; and these mistakes are sometimes complained of: whereas, if the writers had stood by us, and seen our faithful study of their letters, they would rather have admired our patience, than complained of our carelessness. These mistakes would be vastly more numerous than they are, were we not acquainted with a large proportion of the persons from whom we receive letters, and familiar with the names of persons and places in their vicinity.

We are not disposed, however, to account for every mistake in the manner just mentioned; though it is a more prolific source of errors, than any other that can be named.

Where much copying is rapidly done for the press, it is almost impossible to avoid mistakes, however fair and correct the original may be.

JOURNAL OF MR. WHITNEY.

We have in our possession a journal, kept by Mr. Whitney at Attoi, from which the following notices are extracted.

From an entry, under date of Jan. 3, 1822, it appeared, that during the absence of Tamoree and Cox, the authority was vested in a sister of Tamoree; and that the chiefs, who remained, found it necessary to appoint a special guard to preserve order, and protect property from a lawless rabble.

Jan. 5. Mention was made of all the mission family being in health; by which it would seem that Mr. Ruggles was restored from his weak and languishing state.

9. The thermometer at 62, which is the coldest morning I have ever witnessed at Attoi. The range is from 60 to 90 at these islands.

In my evening walk, met one of the pagan priests—interrogated him respecting his old religion. He said it was all foolishness. He related a story respecting his escape from death. "At the time a great chief died," said he, "I and another priest were accused of praying him to death. The present queen *Tapoole*, sent men to kill me; but I escaped, and found refuge with Tamoree's sister. She was kind to me and saved my life."

I asked him, if he ever thought he could pray any one to death. "No," said he, "but the people think so."

I asked him, if he knew who made the sun and moon, the land and water. He replied, "God."

Who is God, and where does he live? "I don't know."

I then told him of Jehovah, the Creator of the heavens and the earth. He, not well understanding, asked if it was the lightning. After some other conversation, he said, "I don't know," and pleasantly bade me good night.

On the last day of January, Reho-reho came down to Attoi; but his habits of dissipation were so inveterate, that his visit could afford very little pleasure to any one. Mr. W. describes him as having "a bright intellect, and a noble countenance, disfigured and drowned by intoxication."

MISSION AMONG THE CHEROKEES.

BRAINERD.

Extracts from the Journal of the Mission.

(Continued from vol. xviii, p. 309.)

Aug. 3, 1822. The father of the discontented boy, who left us some time since, came last evening, and this morning brought in an interpreter to talk with us. He speaks no English. The substance of his remarks was,—that he should have come sooner, but his business would not permit; that he had given his son a long talk, and thought he would no more be so foolish, but would be obedient, and stay out his time contentedly; that he had himself always been glad of the coming of the missionaries, since he became acquainted with them, and understood their business; and that the people all over the nation are seeing more and more clearly the good, which results from having such teachers among them.—We believe it is not only in our presence, but also when among their own people, that many consider it an honor to have been among the first to discern the national advantages of these institutions, and that it is, by many at least, considered a mark of a weak mind not now to see it.

The journal speaks of great encouragements to preach the Gospel through the nation; and of frequent pastoral visits made by Mr. Hoyt in the neighborhood of Brainerd. Mr. Chamberlain preaches in different places, as health and other duties will permit.

A wicked Cherokee reformed.

31. There is a man here from Samuel J. Mills's neighborhood, who is known among the Cherokees by a name, which signifies *wicked*. The English call him

Jack; and his common appellation, when he is spoken of, is *Old wicked*, or *wicked Jack*. This man is said to have entirely reformed, in respect to his external conduct. He has expressed a great desire to stay some time with us, for the purpose of being further instructed in religious knowledge. He says, however, that it is not right to spend his time in idleness, and wishes us to give him work to do. He was told, that, immediately after the Sabbath, he should be gratified.

Youths from the Foreign Mission School.

On the 13th of November, McKee and Israel Folsom, two Choctaw youths, having completed their term of education at the Foreign Mission School, arrived at Brainerd, on their way home. Both are promising young men; though only McKee, the elder of the two, is professedly pious. The following notice from the journal relates to their proficiency and altered character.

These young men spent a few days here, when lads, going on to the School at Cornwall;—McKee, four years ago last May; and Israel, about five months after. It was truly gratifying to see them now returning to their people, with the advantages of their admirable improvement in manners, in human learning, and in the knowledge of the doctrines of Christ; and, above all, to find in one of them such evidence of a renewal after the divine image.

Visit of the aged King.

Nov. 20. The old king, (Path-killer,) called to make us a visit. He attended our Wednesday lecture, and made a short speech to the congregation, a number of Cherokees being present. He afterwards visited the schools. Mr. E. Hicks coming in, early in the evening, we were providentially furnished with a good interpreter. The king appeared to be much pleased with this opportunity of conversing with us; expressed great satisfaction with what he was again permitted to see here, and in what was doing for the general instruction of his people. He spake with approbation of the laws, which the young chiefs are introducing, so different from their former customs; and manifested a pleasing hope, and some foreboding fears, concerning the future prospects of the nation.

The "foreboding fears," which are here mentioned, doubtless originated from an apprehension, that the Cherokees would not long retain their territory from the eager

desires of the surrounding whites. If, however, the present liberal policy of the government should be pursued; and if the Christian community should persevere in their endeavors; the next generation would see the Indians in a different condition from any, which they have hitherto enjoyed. They would be raised to the dignity of intelligent men;—of useful citizens, and well instructed Christians.

22. The king, being detained yesterday by rain, spent a second night with us. He left us to-day, with warm expressions of gratitude and good will.

24. Two young men, members of the school, were examined to-day as to their hope in Christ, and were admitted candidates for baptism. They are supposed to be about 20 years of age. One of them is a full blooded Cherokee, could speak no English when he came, and now speaks it very imperfectly. The other is a half breed, and was taught to speak English when young. They are both in the most forward class in the school, and possess considerable native strength of mind.

Enlarged desires respecting Education.

29. Several boys of the school have manifested a desire to be sent to the Foreign Mission School. We think these desires have been excited by seeing the improvement of the young Choctaws, and hearing from them concerning the good people of the north. We learn, also, that some of the elder Cherokees have, by the same means, been excited greatly to desire, that their sons may be favored with the same privileges. One man said, he loved his children as well as any body, but, he should be willing to have them all go, even if he should never see them again; and that he was determined to send at least one, if he did it at his own expense.

The mission family was a good deal afflicted with sickness, during the latter part of the summer. A daughter of Mr. Vail, aged three years, died of the measles, on the 19th of August.

About the first of October, Messrs. Hoyt and Chamberlain commenced an agency of several weeks, in Tennessee, for the purpose of soliciting donations for the mission, and of making arrangements for obtaining supplies from that quarter. Between 900 and 1000 bushels of corn were contributed.

The mission to this nation was strengthened on the 12th of October by the arrival of Mr. Isaac Proctor and wife, from New Hamp-

shire; and on the 30th, by the arrival of Mr. Frederic Ellsworth and wife, from Vermont. Mr. Proctor is to reside at Hightower, where the natives have, for some time, been very anxious for a school.

TALONEY.

THE latest intelligence from this station is of a very encouraging nature. A spirit of inquiry on religious subjects was evidently gaining ground. Several were anxious for their salvation, and a few were indulging hopes, recently entertained, that they had been introduced into the spiritual kingdom of God's dear Son.

MISSION TO THE CHOCTAWS.

Consolatory Letter to Mr. Kingsbury, on occasion of Mrs. Kingsbury's decease.

THIS letter is from Mr. David Folsom, a brother of McKee and Israel Folsom, of whom mention is made in the Brainerd journal. Excepting the few words in brackets, the letter is printed, in all respects, according to a faithful copy, which was sent to us by the bereaved missionary. Many will be pleased to see exactly how the good sense of a Choctaw chief, who is almost wholly self-taught, expresses itself in a foreign language. Captain Folsom has ever been an enlightened and warm friend and supporter of the missionaries and their benevolent attempts.

Pigeon Roost, Sept. 23th 1822.

Dear Sir,

Yours of the 16th. Inst was received with much sorrow. I do not know what to say to you that would give you some relief in the day of your affliction, I can only say in few words that I am indeed sorry, and do feel that I have lost one of my best friend.

The Choctaws have lost a greater friend, who did promote their best good, the school children are left motherless—What shall our children do when they go back to the school. However we must not be discouraged—My dear friend, I hope you do feel happy at times that you are still in the land of living and that good God has given you so many days to labour for him in this dark benighted land. It is God that has taken your dear beloved wife from you.

He did see best that she should not stay no longer with us. She is gone and gone never to return to teach the poor Choc-

taws. her labor is finish here on earth—and she is gone to her fathers house, which is in heaven. The same blessed God has thought best to keep you here longer—the work he has desire for you to do, you have not complete them yet.—God knows all things best. Your Brothers and Sisters have left you for the other world since you have come among the Choctaws to teach them to the way of hollyness. But your life is still spared.

Now my dear friend this good being has brote this tryal of sorrow on you to see whether the servant K, is true to him or not, here we know and have witness the kind and love and her active and have done every thing she was able, indeed she was our mother and mother of our children, but God was able [had a right] to take her from us. And therefore I can only say to you, the days of man is but shorte, and all things must be done quick.

I hope you are not discourage, there is to be more school and Churches must be built. The gospel must be preach to these people, whether these people receive the gospel or not, it is your duty to do your fathers work.

The Choctaws who was not become acquainted with Mrs. K. do not know the great affliction has befallen on our school. But I know many of us, we ought to humble for the loss of our mother and teacher, It must be more trial to you a while you have your motherless children in your arm. But we will notice one thing, We read in the Bible, this same God who has seen best to take our mother from us, did command his servant Abraham to offer his only son on the sacrifice—God did try our father Abraham, and I can only say he has tried you also—I hope this same God has seen you humble before him, and give yourself up to him to dispose of you as he sees best. And that you will go forth with more zeal in up building Zion in this land more than you ever did—Please to receive this as coming from a person who share the sorry with you.—Your friend

Rev. C. Kingsbury. DAVID FOLSOM.

The writer of the above letter has recently sent on the following list of Books, which he wishes to obtain at his own expense, and for his private library. It is copied exactly.

"Encyclopedia, bound in calf, last American edition; if no American edition has been published within six or eight years, then the last Edinburgh edition; Scott's Family Bible (quarto,) with the marginal references, and the maps designed to accompany it; Morse's or Worcester's Universal Gazetteer; Jenks's Devotion, Dod-

bridge's Rise and Progress; Baxter's Saint's Rest, and Call to the Unconverted; Dwight's Theology; Watts on the Mind; Mason on Self-Knowledge; Burder's Village Sermons, 3 vols.; J. Burder's Sermons for Children; Scougal's Life of God in the Soul; Babington on Education; Life of Brainerd, by Rev. S. E. Dwight of Boston; Life of Obookiah; Brown's or Winslow's History of Missions; and Milner's Church History."

It is not impossible, that the younger brothers of Mr. Folsom had arrived from the Cornwall School, at the time the above list was made, and aided in its formation. But, at any rate, the resolution to obtain so costly a library, must have been promoted by enlarged and liberal views.

THOUGHTS ON CHRISTIAN CHARITY.

AT p. 21 of our last number, is an article from a correspondent, entitled "Systematic Charity." On this article we propose to offer a few thoughts, which have occurred to our minds while reflecting upon it, and which we shall arrange under four topics;—The reasoning of our correspondent; his plan; its liberal results; and its economy.

His Reasoning.

"Having recently commenced business, with very moderate prospects, it occurred to me, that I had a *right*, if it were not clearly a *duty*, to set apart a certain portion of the Lord's gifts for his cause in the earth."—This reasoning would appear conclusive only to a benevolent mind. It would be used only by one, who loved to aid, by his property, the cause of God.

A reflection upon the above extract, which seems important, is, that the subject of Christian charity came up *seasonably*. It entered into the provisions and plans, formed at the commencement of business. Our correspondent set out, with a practical acknowledgment of the Giver of every good thing.—He also contemplated the subject, in its *most interesting point of view*. Some always seem to regard charity in what Cecil would perhaps call a "dry light;"—simply as an imperious duty, from which they cannot escape. Of course, they seldom give liberally; and never give cheerfully. Not so, our correspondent. It might be his duty; or it might not be. That was not the object of his inquiry. He is resolved to give, if he can do it lawfully. He

will not be restrained from the sacrifice, provided the sacrifice be no sin.

Is not this evidently the spirit, which "seeketh not her own?" Does it need to be solicited; to be urged; to be driven onward by a conviction of stern obligation? No such thing. It goes forward unsolicited; without urging; without driving. There is an active principle within, which needs only to be regulated. It is the spirit, which St. Paul so warmly commended in the Macedonians, who, though "in a great trial of affliction," and in "deep poverty," were rich in liberality, giving "to their power, yea, and beyond their power," (2 Cor. viii, 2, 3.) It likes not the calculations of the world. They are too cold, too slow, too unrelenting. The maxims of the world, also, are too little modified by those amazing truths, which have been drawn from eternity, and treasured up in the word of God. Hence, the world often denounce that as enthusiastic, which is truly considerate; and that as rash, which is the height of prudence; and that as folly, which is true wisdom. In nothing is this more seen, than in respect to the use of money; for, in respect to nothing earthly, is the world more out of the way, than in regard to the use of money; and in nothing would it be more likely to find occasion for condemning men, who are truly considerate, prudent, and wise.

Returning to the case of our correspondent, we remark, that the *time*, and the *manner*, in which he took up the subject of Christian charity, must commend itself to every man's conscience; and should excite every professed follower of Christ, as far as possible, to do likewise.

His Plan.

"I have, therefore, taken a certain part of every gain, small or great, and devoted it to the service of God. The money laid aside, is not considered mine at all. The only inquiry, when an application is made, is, Have I any thing in the treasury, and how can I dispose of it to the best advantage? I feel as though I were putting my hand into the Lord's treasury, and acting for him."

Some people give according to no rule; wholly at random. Whether such are faithful stewards, or will ever receive the reward of faithful stewards, admits of a doubt. Every object is not a proper object of charity; and there is great danger of mistaking the right amount, and the right proportions.—In re-

spect to the *amount* of his charities, our correspondent had a rule. He consecrated a certain portion of every gain. If his gains were great, so were to be his charities: the measure of his gains was the measure of his liberality. Some rule is certainly better than none; and perhaps the rule, which he adopted, is better than any other. By this means, he made the business of charity a daily business. He kept the subject constantly before him. His acts of charity became, in fact, as numerous as his gains. The money thus consecrated, he no more regards as his own. It is holy. He only holds it in trust. He uses it for another. He acts for God.—He also deliberates respecting the *objects*, and the *proportions*, of his charities: not whether he shall bestow it at all,—that has been settled,—but, in what manner? on what objects? in what relative proportions?

Its Liberal Results.

"The amount has not indeed been large; but, by being carefully managed, it has enabled me to assist in the support of an aged disciple, during the whole time I have been in business, and to support her wholly, for two months of that time; and also to contribute a weekly stipend for a poor and wretched family. Besides this, I have been enabled, within six months, to contribute \$10 to the general cause of religion, in addition to the \$5, which I now enclose."

See the benefit of system. The case of this man, in respect to ability, is the case of the great portion of the community. But, how few do so much! How few feel able to do so much! Alas! few, comparatively, have any fixed intention, any rule, any system, in respect to charity. Caprice, accident, chance, determines, in multitudes of cases, the objects, the proportions, and the amount, of charitable donations; while, with very many, money is always scarce, they are always poor, calls for charity are always numerous, especially of late,—when a call is made. Why is this? Not always because there is no benevolence; but, often, because there is no system, no settled and wise plan, in the discharge of this highest, noblest, most important business of life. Though the amount saved by our correspondent, was not large, it was carefully managed. And what a revenue of good did it produce! One of the Lord's poor is fed, clothed, sheltered, and cheered, in her passage to the tomb, and to a better world.

A weekly stipend is also afforded to a distressed family. And, in addition to all this, a larger sum of money, by four times, than many, in better circumstances, contribute, as their sum total for a whole year, was given as the appropriation for six months, to the general interests of the church. No wonder the plan has afforded to the generous deviser much satisfaction, as he assures us it has. "It is more blessed to give, than to receive."

Its Economy.

"I have no doubt, Sir, that the deductions made on every gain, have been saved in carefulness and economy."

Whoever adopts a system with respect to his charities, will be likely to do his other business systematically. Whoever is conscientious and exact, in complying with charitable claims upon him, will be so in his other concerns; and this will lead to the truest and best economy. He, who spends one part of every gain to promote the cause of God in the world, will not be inclined to spend the other part thoughtlessly, or extravagantly, or wickedly. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. xi, 24. The blessing of Almighty God must be assigned as the ultimate and primary reason of this increase; but then there are other proximate and secondary reasons. The bare fact of bestowing charity, provided it result from a proper motive, must have a moral influence on the heart, which shall be felt and exhibited in the whole manner of living. And if these Christian acts are carried into the common business of life, and are multiplied to the number of the gains in commercial transactions, they must so bring into view, and hold up before the mind, the Gospel motives and rules of purity, and honesty, and active diligence; as greatly to prevent poverty, and the numberless disappointments in pecuniary concerns, to which men are liable.

And now what is necessary, in order that the Gospel may be sent to every creature, and the Lord Jesus receive the promised reward of his sufferings; but that every Christian should be conscientious, systematic, and liberal, in his charities? The ability of the Christian Church, as a body, to make known the way of life to every family upon earth, has been proved too often to need proof from us. Were every Christian to do his duty.

the work, great as it is, would be done. And since so little has been effected, and so much remains to be accomplished, there must be a distressing neglect of duty somewhere. We trust the example of our correspondent, will "provoke" some to abound in those "good works," the direct tendency of which is, to meliorate the present condition, and to shed light from heaven on the future and endless prospects, of millions of immortal beings. We hope, that, in respect to many, it will be the means of raising the standard of Christian charity;—making it as much the object of forethought and plan, as any other employment; carrying it into the business of every day; and rendering it the great and primary object of life:—that which, more than any thing else, imparts a value and pleasure

and desirableness to this mortal existence, this "little piece of life everlasting."

We close this article, already too much protracted, with an extract from "Law's Serious Call."

"The manner of using our money, or spending our estate, enters so far into the business of every day, and makes so great a part of our common life, that our common life must be much of the same nature, as our common way of spending our estate. If reason and religion govern us in this, then reason and religion hath got great hold of us; but if humor, pride and fancy, are the measures of our spending our estates, then humor, pride and fancy, will have the direction of the greatest part of our life."

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From December 13th to January 12th inclusive.

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<i>Attleborough</i> , Ms. Fem. aux. for miss. so. by Mrs. R. Allen, Tr. 17; two ladies, by do. 1, 25; fem. ben. so. by Lydia George, 30, 38 23	<i>Bristol</i> , R. I. Miss Betsey Wardwell, for w. miss. by J. Mann, 1 00
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<i>Concord</i> , Ms. A friend, 5; mon. con. by Rev. Dr. Ripley, 5.30; mite so. semi-an. pay. for Ezra Ripley, 15; for John White, 12; by Miss P. Wheeler,	37 30	10; Mr. B. Williams of do. 10; box fr. Durham, N. Y. 31 c.	20 31
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<i>Glastenbury</i> , Ct. Fem. cent. so. by Rev. C. Burge,	10 00	<i>New Hampton</i> , N. J. m. f. fr. a Sabbath sch. teacher, by Mr. T. Parvin,	9 00
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<i>Hadley</i> , Ms. Gent. and ladies' miss. so. of Hopkiss Acad. for Edward Hopkins, by I. Clary, Tr.	44 79	<i>Newton</i> , Ms. Mon. con. in Rev. Mr. Homer's so. for Ann Homer, by Mr. Wm. Jackson, 15; West par. mon. con. by Rev. Mr. Greenough, 17.68,	32 68
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<i>Hampshire Chr. Dep.</i> Northampton fem. so. for dec. hea. chil. for Solomon Williams and Samuel P. Williams,	4 00	<i>North Haven</i> , Ct. Fr. young ladies char. mite so. by M. Eastman, Tr. 14; first so. mon. con. by Rev. Mr. Boardman, 12,	26 00
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<i>Keene</i> , N. H. C. box, Rev. Z. S. Bartaw, 1; a fem. friend, by do. 3.51,	10 00	<i>Pittsfield</i> , Ms. Mon. con. 4; Miss E. Dickinson, 1; by Rev. H. Humphrey,	5 00
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<i>Lee</i> , Ms. M. f. of S. Thatcher and others, 17.25; m. f. fr. E. Bradley and others, 11.75; by Rev. Dr. Hyde, m. f. fr. R. Hamlin, for S. I. M. by H. Bartlett, Esq. 3,	6 00	<i>Plymouth</i> , Ms. A. E. so. m. f. for S. I. M. by Mr. N. Willis, 30; Carver branch of hea. friend so. by Miss L. Lucas, 14,	44 00
<i>Lebanon</i> , Goshen So. Ct. Fem. char. so. contr. at mon. con. by John P. Northrop, 5.56; Capt. Ezra May, by do. 2,	7 56	<i>Plympton</i> , Ms. Branch of hea. friend so. by Miss J. Parker, Tr. 15.29; aid. for m. so. by Rev. E. Dexter, 2; box of dea. C. Bumpus, 1.57,	18 66
<i>Leominster</i> , Ms. Mon. con. by Susan Lincoln, 17.75; box of C. L. Gibson, (a little girl), for hea. chil. by Rev. W. Fay, 77 c.	32 00	<i>Pownall</i> , Me. Mon. con. by Rev. P. Chapin,	10 00
<i>Lisbon</i> , Ct. From Abigail Brooks, by F. A. Perkins, Esq.	1 55	<i>Freston</i> , Ct. Mr. Bartow, and daught. by F. A. Perkins, Esq.	1 00
<i>Ludlow</i> , Vt. Cent. so. by M. Wetherby, Tr.	13 03	<i>Princeton</i> , Ms. Mon. con. in Rev. Mr. Phillips' so.	10 00
<i>Lyme</i> , Ct. Ladies' asso. of North Lyme, by H. Sterling, Tr. 7; Fem. miss. so. in first so., by L. Matson, Tr. 20,	27 00	<i>Princeton</i> , N. J. Mr. J. Blatchford's m. box in Theo. Sem. by Mr. N. Rem, 2.50; Mr. G. Stebbins, av. of "Jay's" Rem. and "Barley Wood," by do. 5; ladies, for Margaret Thomson, by Rev. Dr. Miller, 50; Rev. Dr. Miller, for Sarah Miller, 20; Mrs. S. Miller, for Edward Miller, 20,	67 50
<i>Lynn</i> , Ms. Mon. con. in Rev. Mr. Rockwood's so. for w. m.	14 00	<i>Richmond</i> , Ms. Dona. of chh. aux. to the A. B. 38; m. f. 10; mon. con. 7; m. f. from two little brothers, 1; by Rev. E. W. Dwight,	56 00
<i>Mayhew</i> , Choc. N., Mr. Wm. Ship of Natches,		<i>Rindge</i> , N. H. Young men's ben. so. by Mr. E. W. Brown, Tr. 13; mon. con. by Mr. L. Perry, Tr. 15,	22 00
		<i>Royakton</i> , Vt. Indiv. by Rev. J. Parsons,	4 00

<i>Dowley</i> , Ms. Asso. for ed. hea. chil. for Ezekiel Rogers, and Willard Holbrook, 24; for hea. chil. 2,50; Sab. sch. chil. for do. 1,50; by Mr. W. Holbrook,	28 00
<i>Russia</i> , N. Y. Mon. concert,	1 50
<i>Salem</i> , Ms. Mon. con. at sou. m. house,	11 75
<i>Sandisfield</i> , Ms. I. Kilbourne, Esq. for the Foreign Mission School at Cornwall, by J. P. Northrop,	150 00
<i>Sandy Bay</i> , Ms. A friend,	2 00
<i>Savannah</i> , Geo. The Savannah Missionary Society, the payment of Mr. Fisk's salary, six months in advance, from Nov. 1, 1822, by L. Mason, Esq. Sec.	222 00
<i>Sharon</i> , Vt. Fem. so. 17; Sherebiah Ballard, m. f. 4,50,	21 50
<i>Shoreham</i> , Vt. Indiv. by Rev. J. Parsons,	16 50
<i>South Prussia</i> , A Nobleman, for the Foreign Mission School at Cornwall, 216; Rev. Francis Cunningham, Eng. 6,22, by the latter,	222 22
<i>South Salem</i> , N. Y. Mr. Thomas Mead, by J. P. Haven, 10; Mr. T. M. Lawrence, by do. 1; Mr. M. M. Lawrence, by do. 1,	12 00
<i>Stillwater</i> , N. Y. M. f. by Rev. M. Tucker,	13 00
<i>Stockbridge</i> , Ms. Fem. cent so. Mrs. S. Field, Tr.	1 00
<i>Stockbridge</i> , Vt. Indiv. by Rev. J. Parsons,	2 39
<i>Stockholm</i> , N. Y. Ag. m. so. by Mr. E. Hurlburt,	24 35
<i>Stonington</i> , Ct. Mr. G. Trumbull, a balance,	65
<i>Taneytown</i> , Md. Mr. John Darby, 7,50; Tom's Creek mite so. 10; Bear Brn. and P. C. U. Sab. sch. mite so. 12; P. C. chh. mite so. 8; by Mr. I. Darby,	37 50
<i>Temple</i> , N. H. For hea. youth, by dea. N. Wheeler,	14 33
<i>Trenton</i> , N. J. Mon. con. 4,33; f.m. m. so. 20,87; Sab. sch. chil. 3,50; Rev. John Watson, 20; his wife and chil. 5,	64 20
<i>Troy</i> , N. Y. Two friends, by Mr. C. Pierce,	5 00
<i>Trumansburg</i> , Ms. Fem. m. so. Beulah Dunning, Sec.	15 00
<i>Tyringham</i> , Ms. Fem. m. so. by Mr. S. Reu- wee,	10 53
<i>Utica</i> , N. Y. A friend, 3; a widow's mite, 1; Wm. Lathrop, 1; fem. Sab. sch. chil. 1,39; mon. con. first Pres. so. 5,40,	11 79
<i>Vassalborough</i> , Me. Mite so. for Thos. Adams, by F. Payne, Esq.	12 00
<i>Vergennes</i> , Vt. Sab. sch. chil. for hea. chil. by Rev. A. Lovell,	3 37
<i>Vernon</i> , N. Y. Mr. S. Clark, a balance,	50
<i>Walton</i> , N. Y. Two fem. m. so. by Rev. Dr. Porter, 3; fem. cent so. in 2d so. J. Webb, Tr. by do. 12,	15 00
<i>Ware</i> , Ms. Aux. for. m. so. of W. and vic. by dea. E. Snow, Tr.	40 00
<i>Washington City</i> , Mon. con. first Pres. chh. by Rev. R. Post,	15 50
<i>Watson</i> , Pa. Sarah Watson, 1; Jane H. Wiggin, 1; M. M. Falls, 1,75; other indiv. in sums less than one doll. 8,25; by M. M. Falls,	12 00
<i>Western</i> , Ms. Fem. char. so. B. Bliss, Tr. 23; mon. con. by Rev. M. C. Gaylord, 13,88,	36 88
<i>Westborough</i> , Ms. Mrs. Amy Davenport, 12, by Rev. E. Rockwood; mon. con. by do. 10,	22 00
<i>Westford</i> , N. Y. C. box, by E. Williams, Esq.	14 00
<i>Westminster</i> , Ms. Mon. con. a semi-an. pay. for Cyrus Mann, by Mr. N. Whitney,	15 00
<i>Westmoreland</i> , N. Y. Mon. con. by Rev. Mr. Eells,	6 81
<i>West Newbury</i> , Ms. Mon. con. by Rev. E. Demond,	14 07
<i>Wethersfield</i> , Ct. Fem. mite so. first an. pay. for sch. in Bombay, by Rev. H. Bardwell, 40; J. W. Wright, by do. 1,20,	41 30
<i>Weymouth</i> , Ms. A little girl, by Mr. Humphrey, 1; mon. con. by Rev. Mr. Tyler, 20,	21 00
<i>Williamsport</i> , Pa. Mrs. Lucy Putnam,	3 50
<i>Williamstown</i> , Ms. C. box in Miss C. Bardwell's sch. for hea. chil.	2 29
<i>Whitesborough</i> , N. Y. Mon. con. 25,23; Harriet Striker, coll. on Chris. day, 2,75; Misses Lydia R. and Mary Ann Andrews, 2; Miss W. T. for S. I. m. 1; m. f. by a little boy, 1,50, by Rev. I. Waters,	32 48
<i>Woodstock</i> , Vt. Chs. Dana, Esq.	5 00
<i>Worcester</i> , Ms. J. and J. N. m. f. 6; A. B. H. m. f. 1,25, by Rev. A. B. Hull; Mrs. Lucy Brown, 5; by do.	12 25

<i>Wrentham</i> , Ms. Mr. Robt. Blake, by Mr. N. Willis,	20 00
<i>Unknown</i> , A friend in Va.	5 00
<i>Amount of donations, as published in the preceding list, \$4,085,67.</i>	

LEGACY.

PART of the legacy of the late Dr. Solomon Everest, of Canton, Con. nine hundred dollars having been previously remitted, and acknowledged in lists heretofore published, 750 00.

It is deemed proper to acknowledge legacies by themselves, hereafter, at the close of the monthly list. Among other reasons this is one,—that those, who bequeath property to charitable objects, often direct that the *income only* should be expended, and the *principal* reserved for a permanent fund. In such cases, if legacies are included in the monthly list, without any mark of distinction, an erroneous impression is made on the reader's mind; viz. that the whole amount of that list is designed for immediate use.

From what has been known of the wishes of testators, even when they have not given specific directions in their wills, it is apprehended they generally prefer that their property should furnish the means of doing good through a series of successive years, to having it expended at once; while, on the other hand, donors almost universally wish that what is given by them, during their life, should be immediately applied to the ends, for which it is given. The ground of distinction is obvious. Testators usually give larger sums in their wills, than they have given, at any one time, by an act to be carried into effect while they are living. A bequest is the last disposal of property, which they can make; and they generally wish this act to have a character of permanency, which they do not expect their common and smaller donations to possess.

DONATIONS IN CLOTHING, &c.

<i>Bedford</i> , Ms. A box fr. fem. ch. so. for Mayhew, (entered in January Herald as unknown,)	47 00
<i>Boston</i> , Ms. Sundry articles of dry goods, from an individual,	360 00
A bundle for S. I. mission.	
<i>Braintree</i> , Ms. A Coverlet from a friend.	
<i>Brattleborough</i> , Vt. A box, fr. fem. ch. so. Hannah Van Doorn, Tr.	31 28
<i>Dedham</i> , Ms. Four copies Baxter's Call, fr. Dr. E. Thayer.	
<i>Deerfield</i> , Ms. A box.	
<i>Dunbarton</i> , N. H. Twenty-six yds. cloth, fr. ladies, by Mrs. E. Harris.	
<i>French Camps</i> , Case of math. instruments, 4; in work, 2; a historical map, fr. Mr. Wm. A. Ganong, by Mr. Wm. Robinson.	
<i>Lime</i> , N. H. A box,	50 17
<i>Newton</i> , Ms. A box fr. friendly so. for Elliot,	35 13
<i>Norwich</i> , Vt. Sundry articles, fr. fem. char. so. Mrs. L. C. Bailey, Tr. for Ind. m.	56 63

Salem, Ms. A silver pitcher from the Tabernacle Church, for the Mission Church at Brainerd—a token of their grateful remembrance of attentions paid to Dr. Worcester, during his last illness.

Wentworth, Ms. Two Testaments fr. a friend.
Willington, Vt. A box fr. fem. so. Mr. H. W. Alford, Tr. for Ind. m.

Donations committed to the care of Mr. J. P. Haven, New-York city.

Durham, N. H. A box fr. fem. in 2d Pres. so. for Mayhew.
Hartford, Ct. Two boxes.
Moscow and Montmorris, N. Y. A box. 110 61
New Canaan and Ridgfield, Ct. and South
Salem, N. Y. Two boxes for Elliot. 126 60
New York City. A box fr. ladies, by Mrs. M. White, for Mayhew.
Paris, N. Y. A barrel of dried fruit. fr. indiv. by H. McNeil, Esq. for Mayhew.
Sangerfield, N. Y. A box fr. females. 48 81
Waterford, Me. A box of clothing fr. fem. read. so. Ann S. Gage, Tr. 38 50
Windham, N. Y. A box.

The Secretary of a female association in Connecticut, writes to us as follows:

"While we have been laboring to promote the comfort of some of those faithful servants of Christ, who have gone forth to evangelize the heathen, we have experienced the peculiar favor of our God. While we have endeavored to water others, we have ourselves been watered. The Lord has been graciously pouring out his Holy Spirit upon the church and congregation in this place, and has remembered our association in mercy. We would record it to the praise of the glory of his grace, that, within a few months, fifteen of our number, out of twenty-eight (comprising all but four, who were not previously professors of religion,) have been brought, as we humbly hope, into the kingdom of God's dear Son."

FOREIGN INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

Sanguinary Superstitions of the New Zealanders.

From the London Missionary Register.

THE account which Mr. Marsden gives of the sanguinary superstitions of this people, is painfully interesting:

In time of war, great honor is paid to the head of a warrior, when killed in battle, if he is properly tattooed. His head is taken to the conqueror, and preserved, as the spoils of war, with respect—as a standard, when taken from a regiment, is respected by the victor.

It is gratifying to the vanquished, to know that the heads of their chiefs are preserved by the enemy; for when the conqueror wishes to make peace, he takes the heads of the chiefs along with him, and exhibits them to their tribe. If the tribe are desirous of putting an end to the contest, they cry aloud at the sight of the heads of their chiefs, and all hostilities terminate: this is the signal that the conqueror will grant them any terms which they may require. But if the tribe are determined to renew the contest and risk the issue of another battle, they do not cry.

Thus the head of a chief may be considered as the standard of the tribe to which he belongs, and the signal of peace or war.

If the conqueror never intends to make peace, he will dispose of the heads of those chiefs whom he kills in battle, to ships, or to any persons who will buy them. Sometimes they are purchased by the friends of the vanquished, and returned to their surviving relations, who hold them in the highest veneration, and indulge their natural feelings, by reviewing them, and weeping over them.

When a chief is killed in a regular battle, the victors cry aloud, as soon as he falls, "Throw us the man," if he falls within the lines of his own party. If the party, whose chief is dead,

are intimidated, they immediately comply with the command. As soon as the victim is received, his head is immediately cut off; and a proclamation issued for all the chiefs to attend, who belong to the victorious party, to assist in performing the accustomed religious ceremony, in order to ascertain, by augury, whether their god will prosper them in the present battle. If the priest, after the performance of the ceremony, says that their god is propitious, they are inspired with fresh courage to attack the enemy; but if the priest returns answer, that their god will not be propitious, they quit the field of battle in sullen silence. The head already in possession, is preserved for the chief on whose account the war was undertaken, as a satisfaction for the injury which he, or some one of his tribe, had received from the enemy.

When the war is over, and the head, properly cured, it is sent round to all the chiefs' friends, as a gratification to them, and to shew them that justice had been obtained from the offending party.

With respect to the body of the chief, it is cut up into small portions, and dressed for those who were in the battle, under the immediate direction of the chief who retains the head: and, if he wishes to gratify any of his friends who are not present, small portions are reserved for them; on the receipt of which they give thanks to their god for the victory obtained over the enemy. If the flesh should be so putrid, from the length of time before it is received, that it cannot be eaten, a substitute is eaten instead.

They not only eat the flesh of the chiefs, but are wont to take their bones, and distribute them among their friends, who make whistles of some of them, and fish-hooks of others. These they value and preserve with care, as memorials of the death of their enemies.

It is also customary with them, for a man, when he kills another in battle, to taste the

blood of the slain. He imagines that he shall then be safe from the wrath of the god of him that is fallen; believing, that, from the moment he tastes the blood of the man whom he has killed, the dead man becomes a part of himself, and places him under the protection of the Atua, or God, of the departed spirit.

Mr. Kendall informed me, that, on one occasion, Shunghee ate the left eye of a great chief, whom he killed in battle at Shukeangha. The New-Zealanders believe that the left eye, some time after death, ascends to the heavens, and becomes a star in the firmament. Shunghee ate the chief's left eye, from present revenge; and under the idea of increasing his own future glory and brightness, when his own left eye should become a star.

When a chief of the enemy's party is killed, his body is immediately demanded by the assailants; and, as before stated, if the party attacked are intimidated, it is directly delivered up. If the chief was a married man, his wife is then called for; and she is also delivered into the hands of the enemy. She is taken away with the body of her husband, and is killed. If she loved her husband, she voluntarily resigns herself and her children; and desires the victors to do to her and her children as they had done to her husband. If the party refuse to give up the chief's wife, they are immediately attacked by the enemy; who will not give up the contest, till they obtain her, or are overpowered.

When they have got possession of a chief and his wife, after the woman is killed, their bodies are placed in order before the chiefs. The Areekee, or high priest, then calls out to the chiefs to dress the body of the man for his god; and the priestess, who is also an Areekee, gives the command to the wives of the chiefs to dress the woman for her god. The bodies are then placed on the fires, and roasted by the chiefs and their wives; none of the common people being allowed to touch them, as they are tabooed.

When the bodies are dressed, the Areekees take each a piece of the flesh, in a small basket, which they hang on two sticks stuck into the ground, as food for their gods, (to whom they are going to offer up their prayers, and whom they are about to consult relative to the present contest,) in order that their gods may partake first of the sacrifices.

While these services are performing, all the chiefs sit, in profound silence, in a circle, round the bodies, with their faces covered with their hands or mats, as they are not permitted to look on these mysteries; while the Areekees are praying, and picking small pieces of the flesh from their sacrifices, which they eat at the same time. These consecrated bodies are only to be eaten by the Areekees.

When all the sacred services are completed, the Areekees return the answer of their gods to their prayers and offerings. If their prayers and offerings are accepted, the battle is immediately renewed (as before mentioned,) and all in common feed upon the after-slain. They eat the slain, not so much for food, as for mental gratification; and to display, publicly, to the enemy, their bitter revenge.

In the village of Tipponah, I observed the heads of eleven chiefs stuck up on poles, as trophies of victory. I learned that they were part of those whom Shunghee brought with him, from his last expedition to the southward. He had cured them all. Their countenances were very natural, excepting their lips and teeth, which had all a ghastly grin, as if they had been fixed by the last agonies of death.

How painful must these exhibitions be to the wives, children, and subjects of these departed chiefs, who are prisoners of war, and laboring on the very spot, with these heads in full view! My mind was filled with horror and disgust at the sight of this Golgotha: at the same time, I anticipated, with pleasing sensations, that glorious period, when, through the influence of the Gospel, the voice of joy and melody would be heard in these habitations of darkness and cruelty, where nothing now reigns but savage joy on one hand, and weeping and mourning on the other.

Alleged Origin of eating Human Flesh.

Conversing with the chiefs of Tiimi on this subject, Mr. Marsden says—

They first alleged, that it originated from the largest fishes of the sea eating other fishes, and of some even eating their own kind—that large fishes eat small ones—small fishes eat insects—dogs will eat men, and men will eat dogs, and dogs devour one another—the birds of the air, also devour one another—and one god will devour another god. I should not have understood how the gods could eat one another, if Shunghee had not before informed me, that, when he was to the southward, and had killed a number of people, he was afraid that their god would kill him in retaliation, esteeming himself a god; but he caught their god, being a reptile, and eat part of it, and reserved the other part for his friends, as it was sacred food; and, by this means, he rested satisfied that they were all secure from his resentment.

Shunghee is the hero of New Zealand. In works of revenge, and blood, and murder, he stands pre-eminent. The Macedonian was never more fond of war. Shunghee is a cannibal; and yet he has seen civilized society. In the summer of 1820, he visited England, in company with Mr. Kendall, where he spent five months, and was introduced to many persons in the higher ranks of society, and was shewn a multitude of things fitted to inspire him with a taste for civilized life. He returned, however, to his native island, with no apparent religious impressions; nor is it known that he ever had any. Hence his perverse, barbarous conduct.

In the London Missionary Register, is a letter from the Rev. Samuel Leigh, Wesleyan missionary, which contains the following account of Shunghee.

"Soon after Shunghee arrived, he was informed, that, in his absence, one of his relations had been slain by some of his friends at Mercury Bay and the river Thames. This report was too true. Shunghee immediately declared war against the people, although they were relations. The chief who belonged to Mercury Bay, and with whom Shunghee had sailed from New South Wales to New Zealand, earnestly desired reconciliation; but in vain. Nothing but war could satisfy Shunghee. He soon collected three thousand fighting men, and commenced his march. The battle was dreadful, and many fell on both sides; but Shunghee proved victorious, and returned to the Bay of Islands in great triumph.

"After my arrival in New Zealand, I learned that Shunghee and his party slew one thousand men, three hundred of whom they roasted and eat, before they left the field of battle! Shunghee killed the chief above mentioned; after which he cut off his head, poured the blood into his hands, and drank it! This account I had from Shunghee and Whykato, who related it with the greatest satisfaction.

"Shunghee and his party have killed more than twenty slaves since their return from war, most of whom they have roasted and eaten.

"Shunghee and his friends are at war again. Since I landed here, not less than one thousand fighting men have left the Bay for the River Thames; and not less than two thousand more are near us, who are preparing to march in a few days to the same place. Shunghee is at the head of this party, and will go with them to battle."

SOCIETY ISLANDS.

General Results of Missionary Labor.

A LATE number of the London Evangelical Magazine contains a letter from the Rev. DANIEL TYERMAN, one of the Deputation sent, by the London Missionary Society, in the spring of 1821, to their missionary stations in the South Seas. Mr. Tyerman is from the Isle of Wight, and is, we believe, the author of the well known tract, entitled "*The Dairyman*."

It is impossible to forbear exclaiming, "What hath God wrought!" as we contemplate the great moral changes, which have taken place on the island of Tahite, and are described in the letter above mentioned. The missionary experiment in Ceylon, on which we made some remarks, at p. 37 of this number, is but partial, compared with that, which has been witnessed at the Society Islands.—We shall give a brief view of some of the general results, on the authority of Mr. Tyerman.—His letter is dated, Tahite, Nov. 24, 1821.

In regard to the former state of that island, Mr. T. remarks:

Two thirds of the infants born were instantly murdered by the hands of their own mothers. I saw one woman the other day, who had destroyed eight of her own offspring; I have heard of another who killed nine, another 17, another 20!—The god of thieves, for there was such a god here, was faithfully served, while crimes of other kinds, too horrible to be named, every where defiled this beautiful land. All the worst passions of human nature were indulged in the utmost possible extent.

"Where sin abounded," says Mr. T. "grace much more abounds." The truth of this was never more apparent in any case as will be seen from the following extract.

Where I have been the Sabbath is universally regarded; not an individual is known, whether among the chiefs or the common people, who does not attend divine worship on the Lord's day. The engagements of that holy day commence with a prayer meeting, conducted entirely by the natives themselves at sunrise. Knowing the backwardness of Christians in England to attend early prayer meetings, what do you think my surprise has been on going to these services, to find their large places of worship literally filled. This is the fact at all the situations which I have visited; the whole congregations indeed attend. At nine o'clock in the morning, and at three in the afternoon, there is public worship and preaching, when their places are crowded. The congregations make a very decent appearance; all is solemn and becoming. They have congregational singing, and it is conducted with great propriety. In the intervals of worship, there is catechising of both young and old. The natives dress all their food on Saturdays; not a fire is lighted, not a canoe is seen on the water, not a journey performed, not the least kind of worldly business done on the Sabbath. So far as outward appearances go, this day is here kept indeed holy: by multitudes, I doubt not, it is kept really so.

The missionaries have already translated and printed the Gospels of Matthew, Luke and John, which are in the hands of the people, and nothing can induce them to part with them. The word of God is indeed precious here. The Scriptures are the companions of the people wherever they go. Not a family (I am told) is known that has not family worship, morning and evening, every day. At every missionary station there is a church formed; and though it is only between two and three years ago that they were organized, many real Christians have united to enjoy the benefits of the Lord's supper, and many more at every station are waiting with eager desire to obtain admission. At one of these are 20 members, at another 62, at another 74, at a fourth 102.

No public immorality or indecency is seen.—All drunkenness and profane swearing are unknown here. At their former sports and

amusements are completely put down. Their morais are almost all demolished, and many of them completely obliterated; and it is a singular fact, that chapels now occupy the very ground on which many of them stood.—Think not that I wish to represent these people as perfect: No, alas, human nature is the same here as elsewhere; but I state facts, which speak for themselves.

The congregations are said to be all large, and to be in no danger of disturbance from persons coming in after the commencement of public worship. The behavior of the people while assembled, is not excelled by that of any congregations in England. All is solemn; all, apparently, is devotional. The entire population is nominally Christian; and though much, doubtless, is only mere profession, there must be a great deal of real piety among the people, to impart to the community generally, so good a moral character.

Crimes are almost unknown; and civilization makes rapid advances. On *thirteen* islands, the people have abandoned their idols, and received the Christian religion; and other islands are petitioning for missionaries.

No wonder that Mr. T. remarks, in view of all that he has seen at Taheite;—"Never before did the Gospel obtain so complete and so universal a triumph in any country, over enthusiasm, cruelty, superstition, and ignorance."—We may add; never before was there a moral change, so great, universal, and happy, produced so suddenly, in any other community, by any cause whatever. Nothing but the Gospel is adequate to the production of such changes. How reasonable, how merciful, then, the command and endeavor to send this Gospel wherever there is heathenism, cruelty, superstition, and ignorance!

EDUCATION OF FEMALES IN INDIA.

SOME remarks relative to the degraded condition of females in the East, were published at p. 33, of our last number. Those, whose sympathy was excited by the representations there made, will be pleased to learn, that a Society, called the "Female Juvenile Society for the Establishment and Support of Bengalee Female Schools," has commenced its operations under circumstances, which seem to promise ultimate success. The centre of its exertions is at Calcutta. We shall extract a few notices from the Second Report.

Concerning the prospects of the Society, the committee say:—

It is with feelings of pleasure and gratitude they are able to report, that the hopes expressed at the first anniversary of this Society have been more than realized; that the prejudice of parents against the education of their daughters has in many instances been overcome, and a growing feeling of friendliness to the object has been manifested; and although much has not yet been effected, it is firmly believed that a permanent foundation for the education of Bengalee females is laid, and that the results of the Society's exertions will continue to be of the most pleasing and useful nature.

Our next extract has respect to the progress, which the Society has made.

The number of pupils now receiving instruction at the Society's expense has increased, since the last anniversary, from twenty-one to seventy-nine; besides which there are several under schoolmasters, who pay for their own instruction. Seventy-six of the Society's scholars are under the charge of female teachers, and three only, two in Syam-Bazar, and one in Jann-Bazar, are under schoolmasters. About forty of these have very recently been received into school, and are therefore only beginning to learn to read and write. Most of them however know the alphabet, and a number of others can read easy words.

One great object of this Society is, to qualify native females to become teachers of schools. In two or three cases, this has been effected.

A list of the names, ages, and casts, of the girls in the school first established, will serve as a specimen of the other more recent schools.

Of thirty scholars, no less than eleven are called after one goddess, the wife of Shiva; and nine more after another, the wife of Vishnoo. Among the former are names which, when translated, mean, The producer of fear, The beloved of Shiva, The omnipresent, The filler with food, The wife of the naked one, &c. and among the latter, The destroyer of the world, The gold of Ram, The gem of Gokool, The spotless one, The beloved of Vishnoo, &c. While these names, from their novelty to an English ear, may excite a smile, they will also, when they are properly considered in connexion with the *idolatrous feelings*, which prompted the parents of the children to adopt them, and which they serve to cherish in the minds of the children themselves, excite a sigh of regret from the Christian. What kind of conduct ought we to expect from these poor children, named by their parents after imaginary goddesses, whose adultery, cruelty, and gratification of other passions, as detailed by their own sacred writings, were so abominable?

The ages of the scholars greatly vary, one being as old as thirty, and several only five. As to *caste*, it is pleasing to observe that there is a just proportion of *all*.—There are

two Brahmans, four Kayasthas, and seven Voishnavas, who are considered highest in rank—while there are four Bagdees, and four Chundals, who are reckoned the lowest.—The others are of the intermediate classes. Your committee cannot but rejoice, that in this institution the injurious distinction of caste is so little felt; and that all in common are receiving that education, the blessings of which they may communicate to their respective connexions.

CHINA:—WORSHIP OF CONFUCIUS.

A WRITER in the Indo-Chinese Gleaner, of which a few numbers were not long since received, observes:

"From the *Shing-meaouche*, 1st vol. 2d page, it appears that there are in China, one thousand five hundred sixty and odd temples, dedicated to Confucius. At the spring and autumnal sacrifices offered to him, it is calculated in the work now quoted, that there are immolated on these two occasions annually:

Bullocks,	6
Pigs,	27,000
Sheep,	5,800
Deer,	2,800
Rabbits,	27,000

63,606

"Thus, there are annually sacrificed," he adds, "to Confucius in China upwards of sixty two thousand victims, and it is also said there are offered at the same time, twenty seven thousand six hundred pieces of silk! What becomes of these does not appear."

The writer remarks, "We here see that 'the learned' in one of the most enlightened modern heathen nations, pay divine honors to a fellow creature, who is universally acknowledged by them to have been a mere man; and these same learned heathen generally teach that death is annihilation; and sometimes affirm that there is neither God, angel, nor spirit. How they reconcile their practice with their professed belief, I know not."

Passage from the *Lun-yu*, with remarks.

The *Lun-yu* is one of the most highly valued books of China. "The following quotation from it," says a correspondent of the Gleaner, "merits particular consideration, not only for the matter, as shewing the Sage's ignorance of the nature of God, and of a future state; but also for the way in which it was brought to my particular attention. About 3 years ago, in conversing with a learned follower of Confucius, I ventured to affirm that there was scarcely a sentence in the *Four Books*, that conveyed a distinct idea of a future state; and that they were extremely defective and obscure in regard to the being and nature of God, and of consequence unfit to guide men in the way of true virtue. He rejected the assertion with scorn, and set to work with a determination to collect from Chinese writings the same ideas which I pointed out. He has been now and then laboring and comparing for three years; and the other day he came to

me, saying: 'What you formerly asserted I can find nothing in the books of the Sages capable of disproving—for, as you then said, so I find, that there is not a sentence in them conveying a distinct notion of a coming life, or of a state after death; or indeed any thing clear concerning the nature and service of God. The only passage I find where a direct reference is made to these, is one in the 2d vol. of the *Lun-yu*.'

"A translation of this passage follows.—Ke-loo asked, concerning the service [worship] of the gods. Confucius said—'Not yet having learnt to serve men, how can one serve the gods!' Ke-loo said, I would further presume to ask concerning the dead. Confucius replied: 'If we know not what relates to the living, how then can we know about the state of the dead?' I will only add, that the Chinese, who brought this paragraph to my notice, is a devoted follower and worshipper of the Sage, and nothing but irresistible conviction would have induced him to make such a disclosure."

SOUTH AMERICA.

Distribution of the Scriptures.

At p. 118 of our last volume, we published a letter from one of the Secretaries of the British and Foreign Bible Society, in which it was stated, that 500 Spanish Bibles, and as many Testaments of Father Scio's version, had been sent to Lima; and that 100 Bibles and 200 Testaments, of the same version, would be forwarded to Valparaiso, by the first opportunity. Within a few weeks, Henry Hill, Esq. Treasurer of the American Board of Foreign Missions, has received a letter from E. Lynch, Esq. to whom the Bibles and Testaments for Lima were directed, dated Lima, September 3, 1822; of which the following is an extract:

"The British and Foreign Bible Society sent me, at your recommendation, 500 Spanish Bibles, and 500 Spanish Testaments, all of which were disposed of,—either sold or given away,—in less than three days!"

In 1820, 200 Spanish Testaments were sent by the American Bible Society, and 300 Spanish Testaments by the British and Foreign Society, to Mr. Hill, then at Valparaiso; and were all distributed at that place, and at Coquimbo.

Popish prejudices must certainly be much relaxed at these places, and especially at Lima, to allow so free a use of the Bible.

Population of South America.

The following has been given as a correct estimate of the population of the new states in South America.

Buenos Ayres, exclusive of the uncivilized natives,	2,000,000
Republic of Colombia, including Venezuela, New Grenada, and the adjacent small provinces,	2,528,000
Chili,	1,300,000
Peru,	1,079,122
Mexican Empire including Mexico and Guatemala,	9,800,000
Total,	16,607,122

Buenos Ayres formally declared its independence, in 1816; Venezuela, in July, 1811; Colombia, including Venezuela, in Dec. 1819; Chili, in 1818; Peru, in July, 1821; and the Mexican empire was acknowledged independent by Don Juan O'Donaji, the commander of the monarchical forces, in Aug. 1821.

OBITUARY:—REV. JOHN OWEN.

We had prepared for our last number a brief notice of the death of the Rev. JOHN OWEN, one of the Secretaries of the British and Foreign Bible Society. By some means, however, that notice was mislaid; and we now lay before our readers a more full account than we were then able to prepare, though less particular than we should desire, of that distinguished man, whose decease has occasioned a loss, such as the church is not often called to sustain.

Completely worn out, as we understand from various sources, both in mind and in body, by unremitted labors, cares, and anxieties, in discharging his multifarious and responsible duties; he departed to his eternal rest, on Thursday, the 26th of September, when he had just completed his 57th year.

The funeral took place at Fulham, on Thursday, October 3. The funeral service was read by the Rev. Mr. Dealtry with the most impressive solemnity, and produced a deep effect. The inhabitants of Fulham evinced their high respect for their townsman and former lecturer, by voluntarily closing their shops and houses, and crowding around his grave.

On Sunday morning, October 13, a funeral sermon was preached at Park Chapel, Chelsea, the place of Mr. Owen's later ministerial labors, by the Rev. W. Dealtry, Rector of Chapham, from Rev. xiv. 13:—*"And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."*

The New York Christian Herald contains extracts from a sketch of this sermon published in the London Guardian. These extracts we shall insert almost entire.

His Talents, Labors and Disinterestedness.

Mr. Dealtry became acquainted with him first at Cambridge, where he "had frequent opportunities of bearing him; was forcibly struck with the indications of talent he then displayed; and anticipated his early arrival at the first rank among his brethren."

"But called to other scenes, and to another line of duty, he has been for the last eighteen years the servant, or rather the property of the public—a living epistle, known and read of all men.

"Scarcely any other imaginable post could have so completely called forth the powers of his extraordinary mind. Imagination the most fruitful, and yet the most under control—eloquence, free, forcible, and convincing—judgment the most exact and admirable—diligence which exhausted his frame itself—resolution, rising above difficulty and opposition the most continual and overwhelming.

"Who can estimate the amount of his services? of those meditations by night—of those discussions by day—of that voluminous correspondence—of his almost unintermitted travels in England and on the Continent?

"And what were his motives for all these singular exertions? Worldly inducements he could have none. By the very act of becoming gratuitous Secretary to the Bible Society, he seemed to have renounced all such. By this one engagement, he was necessarily and totally withdrawn from all the pursuits of ambition and interest, even in the subdued degree which only is allowable to a Christian. And, finally, his frame itself felt a sacrifice to his labor, and he sunk, absolutely and completely worn out in the service. But did he ever lament these sacrifices? Did he, on the retrospect, begin to consider that a more moderate, a less devoted kind of service might have sufficed? No. On a loose slip of paper, there had been found the following reflection, penned during his last illness; *'How sweet to have toiled in this work! and if compelled to withdraw from labors more abundant—'* the sentence was left unfinished; and, in a later hand, was added, *'I have done;'* added, no doubt, at a subsequent period, when he began to feel a conviction that his toils were closed, and that his rest was at hand.

His discharge of Official Duties.

"He was a man of a large and liberal spirit; and although firmly attached to our venerable Church, and determined to give up no principle of faith or practice, yet he loved far better to dwell on those things in which men could agree, than on those in which they differ. His remarkable judgment and masterly conduct in certain painful instances of opposition are not to be forgotten. 'I have witnessed with admiration,' said a friend, 'his demeanor when provoked, I should rather say, when he bore with imperturbable good humor, attacks of the most gross description; and declined to draw from his quiver the arrows which he so well knew how to launch.'

Respecting all such instances, I may truly say, that a harsh and unbecoming expression from him I never heard. His temper, indeed, seemed to be precisely that expressed in the petition of our excellent Liturgy: 'That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts.'

"His kindness, affability, and frankness, were eminently calculated to gain the hearts of all that approached him. A proof of this was lately given; for a report of his death had by some means reached the Continent, some time before that event occurred, and there arrived from various parts of Europe, in which he had only been a passing visitor, letters expressing the deepest emotions of sorrow and regret. Indeed, the marks of Christian regard and affection which he received during his latter years must have been very grateful to his feelings. But his greatest earthly reward, the 'crown of his rejoicing,' was the extraordinary success with which his labors had been blessed, and the vast efforts which were going forward for the enlightening of the world.

Under this head may be inserted two or three paragraphs from a brief memorial of the merits and services of their late Secretary, published by the Committee of the British and Foreign Bible Society, in the *Monthly Extracts of Correspondence*.

"As no one was more deeply impressed with a sense of the great importance of the institution to the best interests of mankind, no one labored more strenuously and effectually to promote its influence and prosperity. To this object, which was ever near to his heart, his time, his talents, and his personal labors, were unremittingly devoted. The correspondence which his official situation imposed on him, was alone sufficient to occupy the time which he could spare from his professional duties; but the energies of a superior mind enabled him to extend his care and attention to every branch of the multifarious concerns of the Society, and to accomplish more than could have been expected from individual efforts. His pen and his voice were incessantly employed in its cause. The former was frequently and vigorously exercised in elucidating the principles of the institution or in defending its character and conduct against misrepresentation or aggression. To his pen the world is indebted for a luminous and authentic history of the origin of the British and Foreign Bible Society, and its progress during the first fifteen years of its existence; in which the characters of truth and impartiality are throughout conspicuous: while his eloquence, so often and successfully displayed in advocating the cause of the institution, impressed on his audiences that conviction of its utility, which he himself so strongly felt, and which the progressive experience of eighteen years has now so amply confirmed.

"But his eloquence was entitled to a higher praise; it was the effusion of a heart in which candor and liberality ever predominated; it was characterized by that suavity of disposi-

tion, which had endeared him to the affectionate esteem, not only of his colleagues and the Committee, but of all who were in any way associated with him in transacting the business of the Society; while his great and diversified talents commanded general respect and admiration, and never failed to produce in public meetings, a harmonious feeling of mutual regard among all who had the privilege of attending them.

"The Committee, while they deeply lament, individually and collectively, the loss which the Society has sustained, cannot but devoutly express their gratitude to Almighty God, for having so long granted it the benefit of the zeal and talents of their beloved associate; to the indefatigable exertion of that zeal and those talents, the British and Foreign Bible Society, as far as regards human instrumentality, is essentially indebted for its present prosperous state; while to the same cause must in great measure be ascribed that disposition which has so fatally terminated."

His Personal Religion.

"The character of Mr. Owen," says Mr. D. "was distinguished by a most remarkable degree of trust and reliance on the divine aid and direction. With deep seriousness of mind, and with a childlike simplicity, he had gone on with the reflection frequently in the mouth, 'If God be for us, who can be against us?' and in this faith and confidence he had staked upon the cause, his ease, his prospects, his life itself.

"A friend, whose knowledge of him was most intimate, had remarked the instantaneous solemnity with which he received the introduction of religious topics; and that, however unconstrained he might appear on other questions, on serious subjects he was always serious. The tedious illness of 1818, produced in him increasing gravity. The command, 'Work while it is called to-day; the night cometh in which no man can work;' was constantly on his lips.

"Following him into his closet, and viewing him in retirement, the preacher read a memorandum which a few years back he had kept for some time suspended in his study. It was on 'the Fear of Man,' and contained, 'promises for my own comfort and support under this temptation.'—'Though I am sometimes afraid, yet put I my trust in thee.'—'In the multitude of the sorrows which I had in my heart, thy comforts refreshed my soul.'—'O for faith in the divine promises, and for the faculty of applying them to my own necessities!' Another time he had made the following memorandum: 'A view of the trials and difficulties with which — has been visited, threw me upon my knees in thanks for the kind proportion in which my own have been assigned me.' Again: 'Humbled myself before God many times this day. Was astonished to find what corruption was struggling in my heart. Was betrayed into hastiness of temper yesterday evening.' These passages had been written nearly twenty years since.

"During his latter illness, the family read to him the Book of Job, with Mr. Scott's

commentary on it. He made many personal applications to his own case, as it proceeded. On the Sunday before his last seizure, he inquired the name of a book which lay on the table before him. His daughter told him that it was a volume of Hooker's works, and inquired whether she should read them to him. He remarked, 'Ah! he was a good man.' And without answering her question, immediately began to repeat the beautiful reflections of that admirable character in his last hour: 'I have lived to see that this world is made up of perturbations, and have long been preparing to leave it; and gathering comfort for the dreadful hour of making up my account with God, which I now apprehend to be near; and though I have by his grace loved him in my youth, and feared him in mine age, and labored to have a conscience void of offence to him and to all men; yet, if thou, O Lord, be extreme to mark what I have done amiss, who

can abide it? And, therefore, where I have failed, Lord, shew mercy to me! For I plead not my righteousness, but the forgiveness of my unrighteousness, for His merits who died to purchase a pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible, and then take thine own time: I submit to it. Let not mine, O Lord, but let thy will be done.'

"In contemplating a man of piety so scriptural, and endowed with talents of variety and power so rarely to be found, we might have been led to expect that he would long be spared to fill the post of duty for which he was so eminently fitted: or at least we should have looked with unusual expectation to his dying testimony. But it was not so permitted; his powerful mind seemed to sink under the same cause which exhausted his physical powers."

DOMESTIC INTELLIGENCE.

ILLINOIS AND MISSOURI.

THE Christian Spectator for the last month, contains an interesting communication from the Rev. Edward Hollister, late missionary in the western country, respecting the want of ministers in the states of Illinois and Missouri. Perhaps we might, with propriety, extract the whole communication,—especially as the readers of the valuable work in which it originally appeared, will have perused it before it appears in our pages, (a favor, which, we are sorry to say, is not allowed to ourselves, by some weekly papers,)—yet our limits forbid. Our extracts shall be comparatively brief.

French Catholics.

The French inhabitants are Catholics. They have churches in St. Louis, St. Charles, Portage Des Sioux, Florissant, Carondelet, Des Moines, St. Genevieve, The Barrens, and New-Madrid, in Missouri; and Kaakaakia, Prairie Du Rocher, and Cahokia, in Illinois. There is a nunnery at Florissant, (which is, however, nothing more than a boarding school,) an ecclesiastical seminary at the Barrens, and a seminary in St. Louis, called the St. Louis College. This last is under the direction of the Bishop Du Bourg, and has sixty-five students. The Bishop has a very valuable library, containing about eight thousand volumes. The cathedral is a large and elegant brick building, forty feet front by one hundred and thirty-five in depth. It is furnished with an organ, and with vases, gold embroidery and paintings, unequalled in value and elegance by those of any similar establishments in the United States, and surpassed, it is said, by those of few churches even in Europe. A stranger is agreeably sur-

prised to find in one of the remotest towns in the Union, a church decorated with the original paintings of Reubens, Raphael, Guido, Paul Veronese, and other artists of high eminence. But the Christian philanthropist must drop a tear at the reflection, that the Gospel in its purity and power is there never proclaimed, and that from the walls around him, splendid as they are, 'the glory is departed.' The moral effect of the instructions and ceremonies of the infallible church is something indeed; but, like every thing which comes short of the religion of the heart, it is feeble and transient.

Desires of the people for the Preaching of the Gospel.

A preacher is uniformly received with cordiality, and welcomed with many expressions of regard. His preaching is listened to with seriousness and solemnity, and the kindness of missionary societies acknowledged with gratitude. In several places I met with little companies of Christians, shut out from their once high and precious privileges, and doomed to a long and painful 'famine of the word of God. They manifested the high value they set upon the preaching of the Gospel, by going for the purpose of hearing it, ten and even fifteen miles, in cold and unpleasant weather.

The German settlement in the county of Cape Girardeau, is worthy of notice. The settlement was commenced more than twenty years since by emigrants from North Carolina. Leaving behind them their meeting-houses, and preachers, and schools, the consequences are such as might have been expected. I cannot describe them better than in the language of one of their members, "When we came here we had no preaching, no schools, and we almost forgot what we had learned; the deer were so plenty that we thought of little beside hunting them, and now we are all running wild, these wild woods

about." The first time I visited them, I preached in a large school-house. This was soon exchanged for a place in the open air; and before I left them, they had commenced the erection of a convenient meeting-house, which was so far completed that, at their request, I preached my last sermon in it. Never shall I forget the tears of this simple and affectionate people on that occasion. I could wish that they who doubt the necessity and duty of sending missionaries to our destitute brethren, could have witnessed that scene.

On one occasion, soon after I arrived in the settlement, I received six applications to preach in different neighborhoods around; one was in writing, signed by thirty-four of the inhabitants. The communication is as follows:—

"State of Missouri, Cape Girardeau Co. Aug. 5, 1821.

"To the Rev. the Moderator and other members of the Presbytery of Missouri.

"We, your humble petitioners, living near the waters of Crooked Creek, being destitute of the Gospel preached amongst us in a way which we in our consciences think agreeable to the word of God, would humbly supplicate your reverend body for such supplies of preaching as God in his providence may put it in your power to give, as a number of us have been living in this country eight or ten years, and have not had the opportunity of hearing a Gospel sermon preached without going fifteen or twenty miles. And now Sirs, your compliance will lay us under lasting obligations to pray that the pleasure of the Lord may prosper in your hands. And as we have not as yet any stated place of preaching, we would desire you to appoint the first sermon at Mr. John Hahn's, on the main leading road near Crooked Creek; and we would conclude by wishing all grace."

Such was the petition, or in the expressive language of the person who penned it, the *supplication* of these people, and it speaks volumes on the necessity of education and missionary societies. I need not say that I preached to them as much as my arrangements would admit, and that their attendance and conduct evinced that their petition for preaching was sincere. To other requests from places still more remote, I was under the painful necessity of replying in the negative.

Importance of sending Preachers to them.

Neglect your children in their infancy and youth, and they will grow up around you ignorant and vicious. So neglect the new settlements of our country—they will extend widely, will become flourishing like our own beloved New England, will increase perhaps beyond our expectations, in wealth and importance; but ignorance and infidelity and vice, will extend as widely, and grow with equal rapidity, and to as towering a height. The village which now consists of a few log cabins will become a city with its thousands of people, its mansions and balls, its billiard rooms and its theatre; but no spire will be seen pointing to the skies, and no church

going bell sound its summons to the worship of God. The prairies, clothed with verdure and blooming with flowers, will be transformed by the hand of industry to still lovelier scenery; but the moral condition of the people will present, in striking contrast, a scene of barrenness and desolation. Darkness, more terrible than that which God sent as a judgment upon Egypt, will brood over these wide-spreading regions, and the dark king of hell triumphantly wave the sceptre of his dominion over the reprobate population.

REVIVALS OF RELIGION.

In the absence of any new intelligence of revivals of religion, which we think it expedient to notice at present, we insert, without much regard to method, a few brief extracts from an article respecting these interesting phenomena, in the *Evangelical and Literary Magazine*.

Speaking of the consistency of the Christian character, and of the connexion and mutual influence and improvement of the Christian graces, our author says:

The connexion between the various graces that at once form and adorn the Christian character, is a subject of very deep interest and deserves to be pursued by every Christian to as great extent as he can go. Attention to it is a matter of very great importance in times of excitement, or when religion is fashionable and commands respect from the world. We may put ourselves forward, and make a show of great zeal; indeed we may deceive ourselves with the belief that we are borne on by a regard to the honor of our Savior and the interests of his kingdom; when in reality we are chiefly concerned for our own honor, and are actuated by a desire to have our own praise trumpeted forth to the world. There is a counterfeit of every part of the Christian character. Persons may be dissolved in tears in a religious assembly, and at the same time be anxious to know whether others are taking notice how deeply they are affected; they may be clothed in sackcloth and covered with ashes, and be very desirous that others should mark how exceedingly humble *they are*; they may talk a great deal against worldly distinctions, and the vanities of life, that it may be said how spiritual and heavenly minded they are!

The following paragraph deserves at least the serious consideration of all, whose privilege it is to be where there is an apparent revival of the work of God.

It is a possible case for Christians to be the subjects of strong feelings, to be roused, for a time, to most vigorous exertions, and to exhibit an appearance of most extraordinary zeal, and then sink into a state of apathy, deep and continued in proportion to the degree of their former excitement. During this col-

lapse of their religious feelings, the world may come in and take hold of their hearts, pride and a contentious spirit may be stirred up, and in a word they may exhibit in this state, a melancholy and awful contrast with themselves as they were in the time of their zeal. Now it is a question that deserves serious consideration, has this excitement, or revival if you please, been of any real service to these Christians? And if the whole tenor of one's life be a series of *excitements and collapses*, does he really make any progress in true holiness? Surely a true revival of religion does not leave the child of God as weak, as worldly-minded, as far from God, and as unfit for heaven, as it found him. That which gives new life, ought not to leave us as though we were half dead; that which communicates new strength ought not to leave us weaker than before.

The situation of the minister of Christ is always a delicate one, and attended with difficulties and responsibilities, to which, without aid from on high, he is never adequate.

But a minister of the Gospel is never placed in a situation of greater delicacy, of more formidable difficulty, of more appalling responsibility than when a powerful religious excitement takes place among his people. And what increases the difficulty, this is a season when he has less opportunity for calm reflection, and for retirement to his closet, than in almost any other season of his life.

Truth is the true *pabulum animi*, the food of the mind, which affords nourishment and strength, and prevents that fearful collapse of feeling, that death-like apathy, which follows the mere excitement of the passions. Hence, when in revivals of religion, the attention of the careless is awakened and directed to their

everlasting interest, it is in the highest degree important that their minds should be well fed with truth; and the minister of the Gospel, instead of adopting measures to strain up the feelings to a height, at which it is impossible to sustain them, ought to seize the opportunity of affording sound and wholesome doctrine, and shewing its connexion with all the duties of life, and all those mighty interests which have awakened a most reasonable solicitude. In this way, it seems to me that with the divine blessing, many of the dreadful consequences, which often follow a season of religious commotion, might be prevented; much reproach removed from the cause of revivals; and of course much benefit accrue to the church.

We concur entirely in the sentiments of the following passage; and we cannot but express the wish, that some powerful minds might be directed to the improvements, of which the present system of religious operations is admissible.

And here I cannot but say that it is strongly impressed on my mind, that great improvements are to be made in the manner of bringing the instrumentality of the church to operate on the world, and of carrying on the labors of love, by which the family of mankind is to be brought within the fold of the great Shepherd of Israel. I believe that the millennium will exhibit a scene of *continued* revival. There will however, be no suspension of the original laws of human nature. Of course such a revival will not be carried on in a way to ensure alternations of excitement and apathy, of the utmost intensity of feeling and of collapses that look like death.

MISCELLANIES.

AUXILIARY MISSIONARY HERALD.

A MONTHLY publication has been commenced by the Baptist Auxiliary Missionary Society at Calcutta, called the "Auxiliary Missionary Herald." Excepting that our work is four times as large, there is a resemblance to it, in the form and plan and appearance, as well as in the name, of the Calcutta publication.

TENT PREACHING.

THE English Home Missionary Society has adopted the plan of holding public worship in tents erected for the purpose, in the outskirts of London. By this means they hope to form regular congregations, and procure the erection of permanent edifices. The first

tent was erected in June last, as an experiment, and three sermons have been preached in it, every Sabbath, to attentive congregations. Another tent has been pitched at Camden, in which have been assembled audiences of 200, 300, and 500 persons. Fourteen ministers are engaged in the service. The attempt has succeeded beyond the most sanguine expectations of its projectors, and the society contemplates prosecuting the plan in other parts of the environs of London, if ground can be procured.

ROTTERDAM MISSIONARY SOCIETY.

A LETTER from Mr. Wilder of Paris, to the Cor. Sec. has been received, inclosing a letter from Claude Crommelin, Esq. of Amsterdam, dated about the first of November,

addition, that the above named Society was on the point of sending two missionaries to Bregal and the coast of Coromandel, and three to Amboyna, to join others already in those parts of the world.

PALISTINE MISSIONARY ASSOCIATION.

AT p. 32 of our number for the last month, we stated, that members of different churches in the city of New York had proposed to form an association for the permanent support of Messrs. Goodell and Bird; and that this proposal had been favorably entertained. We have since received, in a printed form, the rules of the association, which were adopted at a meeting of individuals from a number of the churches.

The plan of this Society, which is denominated the "Palestine Missionary Association," is briefly this:—The contemplated funds are to be raised by stated collections in those churches or meetings, members of which agree in the design. These collections are to be weekly, monthly, or quarterly, at the discretion of the contributors; and, before they are taken up, extracts respecting the Palestine mission, and notices of other missions, are to be read. The association for the transaction of business, is to consist of not more than six members of each church or meeting engaged in the object; who are to be considered the representatives of those who contribute. This association, thus constituted, appoints a Chairman, Treasurer, and Secretary, who are to be a Committee for Correspondence, and other necessary business in the intervals between the meetings of the association. The funds, after paying the annual stipend allowed to Messrs. Goodell and Bird, viz. \$1,333.33, are to be appropriated to the benefit of the United Foreign Missionary Society. As many copies of the Missionary Herald and Missionary Register, as there are churches or meetings concurring in the plan, are to be provided gratuitously, for the use of the contributors. There is to be a correspondence with the missionaries; and, with a view to increase the spirit of missions in the city, the Association is to meet once a month, or as often as shall be practicable. The events which have led to the formation of this Society, are very observable. We trace its origin to the unexpected and providential embarkation of Messrs. Goodell and Bird at that city.—ELEAZAR LORD, Chairman; MOSES ALLEN, Treas. and ELIJAH PEARSON, Sec.

TANNAH.

FROM a private letter of Mr. Nichols, dated June 3, 1822, we gather the following particulars.

On the 11th of May, Mr. N. and his wife were called to mourn the death of a promising child. On this occasion, they experienced the kind and sympathizing attentions of the English families at Tannah.

In the mission family were 13 children, received as boarding scholars, whose education was provided for by their parents; and five poor children, who were received gratuitously. The boarding school had gradually risen to its present state, by which the expenses of the station were much diminished, and had been for some time entirely defrayed. The parents were much gratified with the proficiency of the children. The more appropriate missionary labors were not much interrupted by this measure, as almost the whole charge of the family and school was assumed by Mrs. Nichols.

Much care is taken to instruct the children in religion. They act with great decorum at public worship on the Sabbath, and at family prayers; and form a very interesting choir of singers. Some of them have learnt 70 or 80 hymns.

After expressing much gratitude for the numerous favors, which Providence has bestowed upon the mission family, Mr. N. adds: "We are encouraged with regard to several of our children. They retire regularly and constantly for prayer every day; and are very serious and inquisitive on religious subjects."

Happy will it be, if the same divine influences should be experienced here, as in the boarding schools of Ceylon.

EDUCATION OF HEATHEN CHILDREN IN THE FAMILIES OF MISSIONARIES.

As we are frequently receiving letters of inquiry respecting children, for whose education benevolent individuals in this country have made provision; and as many readers of the Missionary Herald may feel an interest in knowing what is the present state of that subject; we propose to enter into some particular statements, which we shall endeavor to make as brief, as shall be consistent with perspicuity.

The missionaries at BOMBAY were the first, who brought this subject before the Christian public of this country. When they saw the

wretchedness of the people, among whom they had begun to labor, they supposed it would be easy to obtain orphans, and other destitute children, for education in their families. They made a direct appeal, therefore, in behalf of the poor perishing children of India. In consequence of this appeal, and of the suggestion that \$30 a year would support a child in a mission family, provision was made for a considerable number of children, at that rate. When the experiment came to be tried, however, the missionaries found unexpected difficulties in obtaining children. Considerable time elapsed, before the result could be clearly known here; and, after it became known, some benefactors transferred their bounty to Ceylon. Others applied it to charity schools, under the superintendence of the missionaries at Bombay; in which schools, although the children are not favored with the example of a Christian family, much is done to make them acquainted with Christianity. Others still were desirous of having their money kept, for a more favorable opportunity of appropriating it to the object, for which it was originally designed.

For some time past, a few poor children have been received into each of the families of the missionaries; and it is not improbable that this branch of charity may hereafter be greatly extended. It will be taken for granted, where benefactors have not already expressed a wish on the subject, or shall not hereafter express such a wish, that they will be satisfied if their donations to this object be applied to the general purposes of education, under the direction of the missionaries.

From CEYLON a similar proposal was made to Christians in America, by the missionaries soon after their arrival. They supposed, that by the strictest economy, a child could be supported, according to the custom of the country, at \$12 a year. A considerable number of children were provided for, at this rate; and the missionaries found no difficulty in obtaining children, as fast as the means were furnished.

About two years ago, however, an unexpected trial arose. The expenses of the various missions was so great, particularly of the missions among the Indians of our country, and the receipts at the Treasury were so inadequate, that very great embarrassments were experienced in various branches of the missionary service. Among the rest, the resources of the Ceylon mission were diminish-

ed. Although the Board remitted to Ceylon more money, by a considerable sum, than had been contributed for the education of children there; yet it could not do this, and remit enough for the support of the missionaries and their public charity schools. As a matter of necessity, therefore, the money remitted was applied in the first instance to the support of the missionaries; and then, as far as it would go, to the support of children and the charity schools. None of the children, who had been received, were dismissed, and none of the schools were discontinued; but the missionaries were restrained from taking new children, till the funds of the Board should be in a more favorable state. It was the design of the missionaries, and of the Board, to take the children, whenever circumstances would permit, and to apply to their education as much money as had been contributed for that purpose. It should never escape the minds of contributors, that the various missionary operations, in order to be successful, must go on together; that it is in vain to think of supporting schools, unless missionaries are supported to superintend them; and that the Board has no independent resources for any of its operations; but relies entirely upon Providence to call forth the continued charities of the friends of missions. It may be expected, however, with that favor of Providence which has been hitherto kindly vouchsafed, that every good design will be carried forward, subject to such interruptions as the imperfection of human agency may lead every judicious man to anticipate.

After some years of experience, and on the suggestion of our much repeated fellow laborers on the other side of the Atlantic, it was thought suitable to raise the annual payment to \$20 a year, for each child, for whose education in the mission families at Ceylon, provision should be made after this determination should have been published. Notice of the change, with the reasons of it, appeared in the Herald for November, 1821.

Inquiries are often made respecting children, for whose education donations have been received. The common questions are, Have the children been selected? and, Are they now in the mission families? In many cases, the only reply, which we are able to give to these questions, is the following. Complete lists of children to be supported are sent to the missionaries; and, in case these lists should miscarry, the missionaries are requested to make out lists from the donations in the

Herald; copies of which are sent by several different vessels. Directions are given, that children shall be selected to be the recipients of this bounty, as fast as the circumstances of the mission will admit. From several of the families lists of children, in their respective boarding schools, have been received; from the other families no such lists have come to hand. We are not able, therefore, to mention the names of all the children, who are now in the mission families; though we hope to be able to do so, when answers shall have been received to letters, which were written some months ago. At the later periods, in the history of this business, names of children to be selected have poured in so fast, that the wishes of donors could not be complied with immediately. Some time must elapse to make provision for the accommodation of so many inmates of a family, as well as to make a proper selection of objects of this charity. It is in contemplation, whenever delays are unavoidable, to make a selection as soon afterwards as convenient, until *all the children*, for whose education donations have been given, shall have experienced the bounty of their distant benefactors. As the labors of the missionaries are various, none of which can be neglected, it is obvious that the number of children, over whom they are to exercise a constant personal care, cannot be unlimited. Till more precise information is received from Ceylon, we should not recommend that any further additions should be made to the children of the boarding schools. Those benevolent societies and individuals, who have begun to provide for these youthful beneficiaries, are doubtless aware, that very peculiar smiles of Providence have attended this branch of charity. They are reminded, that punctuality in their annual payments is important. Though children are not, in all cases, selected as soon as their benefactors would desire; yet, when selected, they will enjoy the benefits of education as many years, as there shall have been annual payments made on their account.

At BRAINERD, ELLIOT, MAYHEW, and other stations among the Indians, a considerable number of youths, of both sexes, are taken into the mission families, and receive English names, according to the wishes of the benefactors. The expense is \$30 a year for each. There is room for others,—at the places abovenamed. The missionaries think it best to be cautious in appropriating names, as

they are desirous of selecting such youths, as will be most likely to derive permanent benefit from the opportunities afforded them. Hence it happens, that a boy is often in the family a year, or more, before he is placed upon the foundation ultimately designed for him.

Some of the missionaries at the SANDWICH ISLANDS have written to their friends, that children may be taken into their families and educated, if clothing only be furnished by benevolent persons in this country. It is apprehended, that this was meant to apply to a small number of children only. In some instances, offers of this kind have been accepted; but the general rule is \$30 a year, for each child, as at the stations among the Indians.

The FOREIGN MISSION SCHOOL at Cornwall, Con. affords great advantages for the education of heathen youths, who are providentially cast on our shores, or brought from the shades of the wilderness. The government of the United States has allowed \$100 a year, for each of four youths, who spent four years at the school; and a benevolent individual supports a young Cherokee there, at the same or a greater expense. Other suitable young men will be received on the same terms. Almost all the pupils have hitherto received the benefits of the institution gratuitously.

At the close of these explanations, it is proper to observe, that though the wishes of benefactors, in regard to the preceding objects, and with the limitations there mentioned, may *probably* be carried into effect, yet there may be unforeseen interruptions and difficulties. Should this be the case, what is not accomplished in one year, may be accomplished the next; and, amid partial disappointments, a strong ground of hope and consolation remains in the fact, that the work of missions, in its various branches, is *undeniably advancing*. We are persuaded it will continue to advance, till its excellence and glory will be universally acknowledged. We also think it not at all improbable, that a future historian of the Church will have occasion to record the pious labors of some of these heathen youths, as an important means of extending the limits of the visible kingdom of Christ.

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THE SAVIOR'S COMMISSION TO HIS DISCIPLES.

THE following paragraphs are extracted from a manuscript sermon, preached by one of the missionaries, who has recently left his native land, with the intention of proclaiming Christ to his perishing fellow men. The text is, Mark xvi, 15. *Go ye into all the world, and preach the Gospel to every creature.*

Before the reader proceeds to the perusal of these extracts, his attention is requested to a few observations on the common remark, "*that we have heathen enough at home;*" a remark, which is intended as a decisive objection to sending missionaries abroad.

The words, which we have quoted, as common in the mouth of objectors, are not very precise in their signification; and they are obviously understood by different persons, in different senses. Some persons understand by them, that the Indians on our own continent are very numerous; and that American Christians should not, therefore, think of sending the Gospel to any other part of the world. Others mean, that the people in our new settlements are so ignorant of religion, as to be justly denominated heathens; and others still, that a certain class of people, in our cities, large towns, and secluded neighborhoods of the country, are so careless, stupid, and hardened, as to deserve no better appellation.

In regard to the American Indians, they are truly denominated heathens, as they have no correct knowledge of God, and most of them never heard of a Savior. According to their numbers, however, they enjoy the labors of more missionaries, by a vast disproportion, than any other part of the heathen world. This subject is placed in a very convincing point of view by Messrs. Hall and Newell, in their pamphlet entitled, *The Conversion of the World*. Above three fifths of the expenses, in money, of the American Board of Commissioners for Foreign Missions, during the last year, were for the benefit of Indians within our own territories; and, if donations in clothing, &c. are reckoned, more than two thirds of the whole receipts were expended in this manner; and less than one third for the Bombay, Ceylon, Palestine, and Sandwich Island missions. The Aborigines of this continent have strong claims, undoubtedly, upon American Christians; and these claims have always been urged by the Board and its numerous friends. It may be well to remember, that while the whole population of the Indian tribes, in which our missionaries are stationed, does not exceed 40,000, the various people in other parts of the world, who are accessible to influence from the American missionaries now in the field, amount to very many millions.

In regard to the other classes of persons, who are often described as *heathens at home*, we have always thought the phrase inappropriate and un-

just. A heathen is a person, who is totally ignorant of the great truths of divine revelation. He either never thinks of any superior being; or he believes in many false gods, imaginary deities, themselves grossly sinful, and leading their besotted worshippers only into sin. He has no correct views respecting the nature of sin, or the manner in which it can be pardoned. Between such a person and the most ignorant man that can be found in a Christian country, there is a plain distinction. It is indeed true, that many in Christian countries will be crushed under a heavier load of guilt, than oppresses the poor heathens. We have our Savior's express warrant for the assertion. But the very reason why the impenitent in Christian countries are more to blame than the heathen, is, that they are favored with greater advantages.

We only add, in this place, that if we look at the missionary operations of Great Britain, America, or Continental Europe, it will be found that the men, who have been most active in sending the Gospel to distant heathens, have been foremost in every labor and sacrifice for the instruction of the ignorant, the reformation of the vicious, and, in a word, for the salvation of sinners, in their own countries and neighborhoods.

The reader will perceive, that we were led to these remarks by what occurs, at the beginning of the extracts.

If any one should object, "We have heathen enough in our own towns and cities," it may be replied, that this assertion can by no means be admitted. For where is the man among us, who, with all his ignorance, and all his hatred, of the Gospel, is not more or less brought under its influence, and does not, in a greater or less degree, enjoy its blessings? Have we so many heathen at home, that we cannot take one step abroad? Certainly then it cannot be difficult to point them out. Shew us the multitude in our own land, who never yet heard of the Bible; who know neither what it reveals, nor where they may obtain it. Shew us the rivers, in which, as they pass through our territories, you may behold the carcasses of self-murdered men, floating down to fatten the monsters of the deep. Where do you daily see the smoke ascending from some fire, which consumes the living parent with the dead, and makes a helpless family doubly orphans? Where are miserable pilgrims, hundreds of thousands together, marching to the worship of a block of wood; crushing each other to death in their crowds; sinking under the influence of hunger and disease; and leaving their bones to bleach in the open fields? This is heathenism. Where, then, may we not ask, where shall we find our heathenism at home?

But what if we have heathens, even at the doors of our sanctuaries? Perhaps you will then say, "Charity begins at home." But where have you been taught this maxim? Do you find it in your Bible? There is indeed a charity, of which the Bible speaks. It is represented as a very im-

portant Christian grace; greater than faith, greater than hope;—a charity, without which all knowledge, and all faith, and all things else, are nothing. *This charity "seeketh not her own."*

But, let us allow the maxim all its weight. Let us admit that charity is to begin at home. Still, may we not ask, Is this *all* that charity has to do? Is nothing more to be expected of her, than barely to *begin*? Is she to employ all her skill and strength about the *commencement* of her work? Has she no *progress* to make; no *finishing* to do? By what magic, think you, will her building rise, if she has no plan, no labor, no materials provided, beyond its foundations?

Do you ask, then, "If our charity is to extend abroad, what shall we do with these perishing men around us, who will not obey the Gospel?" Leave them. Leave them, if you must. Leave them with the Bible in their hands, and with every facility afforded them for learning and obeying its sacred truths. Leave them where the sanctuary of God rises full in their view, a standing monitor of their duty; and with its lifted spire points them to a temple in the skies. Leave them surrounded by the heralds and the servants of Christ, the living subjects and witnesses of his mercy, and by whom he daily proclaims to them, "Ho every one that thirsteth, come ye to the waters."

Why should you not leave them? Have you not already given them the Gospel? Can you not plead the example of the primitive churches to justify you? Had not the churches at Jerusalem, and Antioch, and Philippi, and Corinth, heathens

enough at home,—heathens, who had claims as strong upon them, as *ours* have upon *us*? Are *our* heathens more numerous than those were, among whom the church at Ephesus was planted? Or do they cry with a louder voice, or a more blind and fatal phrenzy, "Great is Diana of the Ephesians!" Why did the disciples ever leave Jerusalem, or Ephesus, or Corinth? Why cross sea and land in search of heathen? Had they not heathen enough at home? Why stretch their thoughts abroad hundreds of miles, even to the city of Rome? Above all, how came they to think of heathen in an island so distant and insignificant, as the land of our fathers? Why could they not bury themselves at home, and suffer our fathers and us, down to the present generation, to go on sacrificing human victims, and looking for salvation to imaginary gods?

We know the reason of their conduct. Theirs was a charity, which had a *progress*, as well as a *beginning*. Theirs was that heaven born charity, which "seeketh not her own."

But among all the reasons, why those early missionaries of Jesus scattered themselves abroad, there was *one*, which outweighed every other; one, which would alone have borne them through all their journeys and sufferings. The Lord Jesus Christ, the centre of their affections, who had bought them with his own blood, whom they had covenanted to serve for life, and whom to disobey, was ruin to all their hopes;—*He* had said to them, "Go ye into all the world, and preach the Gospel to every creature." After hearing this command, of what avail, think you, were all the opposing maxims of men? What though their near relatives, in the ardor of affection, clung around their necks to detain them? What though their Christian brethren, with a mistaken worldly policy, said to them, "Stay with us. You can be useful here. Despise not the claims of kindred and friends. Love not your neighbors better than yourselves. Beware how you leave heathen behind you, and weaken the hands of your brethren. We cannot send you off. We need all our labor, and all our wealth, and all our men, and all our religion, at home." Of what avail was all this, when the language of Christ was, "Go;—go, scatter abroad the blessings of salvation. Diffuse *far and wide* the life-giving influence of the Gospel. Let no bounds be set to your journeys. Penetrate every desert; cross every sea; scale every mountain; and see that no dark corner of the earth be left uncheered by the glory of my Gospel."

After this will it be objected, that "Christ can take care of his church; that he can convert the heathen when he

pleases, without our assistance?" We answer: Christ can indeed do these things. He can raise up missionaries, and send them forth in multitudes, without any assistance from us. He can send his ravens to feed them, as he did to his prophet; or rain down manna from heaven for this purpose, as he did to his people in the desert. It is an important, a glorious fact, that Christ can do all this. But what has this fact to do with our present subject? Does the mere fact that Christ is almighty, secure the salvation of the heathen? How does it secure this object, any more than it secures any other object that is desirable? He can preserve your life and health, without your assistance. He can convert to himself all your friends and neighbors and countrymen,—all the *heathen* around you. But do you therefore conclude it *will* be so? Are you encouraged by it, to banish all your care, and make no provision for your worldly support; none for the religious instruction of your family; none for the public ordinances of the Gospel?

But allowing that Christ were *willing* to convert the heathen without our assistance. How would even *this* affect, in the least degree, our duty to spread the Gospel? Does it alter one jot or one tittle of the great command of the Savior, which we are considering? Does not this solemn charge of his still remain in all its force,—*"Go preach the Gospel to every creature?"* Shall then the servant, when his task is set before him, inquire whether his master may not, without any assistance, be able to perform a part of it, or the whole of it? When the absolute command of Christ is resting upon us, does it become us to stop and ask, what the Savior himself is able to do, or willing to do?

If any one should object, that missions are attended with little success, we might easily prove, from a great collection of facts, that the preaching of the Gospel *abroad*, has been as successful as the preaching of the same Gospel *at home*. But if it had *not* been so, we might still ask, how this would affect our duty. Where are we commanded to be successful? Where is this any where made a part of our duty? Where is it said to the missionary, "Go, fill that heathen heart with the love of God; go bring off this heathen from the worship of idols; bring him submissive to the foot of the cross?"

In short, the Savior's command is without any condition; without any qualification. Whether successful or unsuccessful, his disciples are to *preach his Gospel*, and to preach it to *every creature*; and it is not easy to conceive how any objection can stand before a mandate so plain, so authoritative, so divine. It answers every question, solves every doubt, sweeps away

every obstacle. Bring up every ground of justification or apology for neglecting the heathen; and it passes over them all, as fire over the wood and hay and stubble. As fast as you state, one after another, your difficulties and discouragements, the Savior will meet them with the reply:—"Did I not know them all ten thousand years ago? Did I enter upon the work of man's redemption, without first counting the cost? Did I not see before hand, the sorrow, the sweat, and the agony of the garden? Did I not see the mockery, the suffering, and

the blood of Calvary? Think you I did not know, that, to spread my Gospel through the earth, would cost you many a purse of gold, many an aching heart, many a parting tear, many a day of perplexity and toil and weariness? I tell you the cost was faithfully and fully counted at the first; and still I thought it best to meet my sufferings, and still I think it best that you meet yours. Still I say, and say to you, *Go, preach the Gospel to every creature.*"

ADDRESS OF MR. BARDWELL.

On the Sabbath evening before the missionaries for the Sandwich Islands embarked from New Haven, the Rev. Mr. Bardwell, late missionary at Bombay, delivered a fraternal address. This he obligingly consented to do, at the request of the Prudential Committee. We presume our readers will deem any introduction, or apology, unnecessary for laying the address before them.

DEAR BRETHREN,

I rejoice in the privilege of meeting you, on this occasion; and in having an opportunity to express the interest I feel in your present circumstances, in the success of your pious enterprise, and in your eternal felicity.

So far as similar circumstances can excite similar feelings, I well know the emotions of your breasts; and can well sympathise with you in the pain of parting with parents, friends and country. In the anticipation of labor and perils among the Gentiles; and in the hope of spending, and of being spent, for their salvation, I once did share.

But, through the mysterious providence of God, I am removed from that pagan land, where, having planted my feet, I hoped to have finished my days, and laid my bones. "A man's heart deviseth his way, but the Lord directeth his steps."

If enterprises are to be estimated by their consequences, to say that yours is great and important, is saying comparatively little. However insignificant, or contemptible, your object may appear to the wise men of the world, I do not hesitate to say, that, in magnitude, it infinitely transcends our conceptions. High and glorious as the kingdom of God—infinite in duration as the ages of eternity;—who can compute or conceive the magnitude and importance of that work, the object of which is to rescue heathen souls from the despotism of Satan, and introduce them to the liberty of the sons of God!

In great enterprises, men usually anti-

cipate and generally experience hardships, perplexities and discouragements. These they sustain with fortitude, patience and perseverance, in view of their beloved object. Where is the renowned statesman or warrior, who has sustained the government of a nation, or conquered a potent enemy, without occasional embarrassment and painful effort?

Though the kingdom of Christ is not of this world, and his followers are not to be governed by the maxims and the policy of this world, yet the economy of this glorious kingdom, by no means frees its subjects from trials and sufferings, while here on earth.

In this supremely important enterprise, now before you, you ought not to expect an uninterrupted series of prosperity. Though your king is the Almighty God, your captain Emmanuel, and your object the glory of Jehovah, you anticipate trials, hardships and discouragements. And when you experience these, you will not feel as though some strange thing had befallen you. The history of prophets, apostles and martyrs, as well as the experience of modern missionaries, lead you to anticipate many sighs, and tears, and painful anxieties, when laboring among the heathen.

But, my Brethren, here suffer me to say, that my own experience, and (so far as I know) the experience of my brethren in India, testify, that those trials, in the missionary life, are the *heaviest*, which were the *least anticipated*.

The missionary among the heathen is placed in circumstances and relations not

only new, but in many respects peculiar. At the commencement of domestic life, he submits to a system of polity, which, at once, annihilates personal interest, only as it exists in the public good. There are probably but few situations in life, in which the selfish propensities of the human heart find so little room for their wonted operation, as in being subjected to those principles of domestic economy, which, at present, seem, indispensable to missionary establishments.

In these new and untried circumstances, when individual opinion and personal interest must yield to the voice of the missionary community, it is easy to see, that no other than Christian principles can ensure quietude and happiness. Though private opinion and feeling may for a time be repressed, or even sacrificed, in any given case, yet if *Christian* feeling, if brotherly affection, be not in lively exercise, selfishness may break out, and assume a thousand eccentric forms, to the destruction alike of personal happiness and Christian fellowship. In circumstances so peculiar and trying, to maintain the Christian spirit, is of the last importance.

We are probably in much greater danger of being depressed and overcome by unexpected trials, than by those which were anticipated. But though we cannot foresee all the trials of our faith and patience, yet by uniformly cultivating the spirit of Christ, we may obtain grace sufficient to sustain us in the deepest waters of adversity, and in the fire of temptation.

It is a very general sentiment among pious people in this country, that the circumstances, in which missionaries are placed, are peculiarly calculated to wean them from the world, and to induce in them an eminent degree of piety towards God: and it is not improbable, that missionaries themselves, in some instances, may have gone out with the expectation, that by sacrificing many social and religious privileges, they should receive more ample supplies of spiritual comfort.

It is beyond a doubt, that sacrifices made for the glory of God, will be rewarded with the divine approbation—"As thy day is, so shall thy strength be," is a most cheering word of promise.

But, brethren, take heed that you do not anticipate too much from your sacrifices and self-denials. If the regular, constituted means of spiritual instruction have a tendency to invigorate the graces of Christians, then the absence of these privileges has a tendency to produce the contrary effects.—If a well organized, religious society is favorable to the growing piety and spiritual enjoyment of individuals, then a licentious ungodly society has an

unfavorable tendency. Not that you will be deprived of Christian Sabbaths, and seasons of Christian communion; but they will be confined to your own circle. All without will be chilling as the hand of death—no devout multitude assembling for the worship of Jehovah to stimulate your Sabbath devotions, and to impart an impulse to your pious affections.

Here, for a moment, let me anticipate your feelings, when you arrive at the place of your destination. You find yourselves surrounded by multitudes of degraded heathen. Beholding their ignorance, superstition and depravity, your very souls are moved with compassion for them.—Viewing their wretchedness, you will be irresistibly impelled to draw the contrast between your situation and theirs. Your hearts glow with gratitude to God for his sovereign grace manifested to you, while so many thousands are left in darkness and death. Every exhibition of paganism increases this feeling—every step you take on heathen ground, enhances, in your estimation, the unspeakable value of the Gospel. The experience of a few days may lead to the conclusion, that your compassion for them can never diminish; nor your zeal for the honor of God ever grow cold, in view of such superstition and depravity.

But is it not possible, that much of this feeling may arise from those common principles of association, and of education, which have no necessary connexion with pious sensibility;—and that after a short time, when the novelty of the scene is past, the keenness of your moral perceptions will be blunted? At length you may behold, with but little emotion, exhibitions of depravity and misery, which, at first, were overwhelming. You may be compelled to submit to a course of mental discipline—to employ a kind of sacred logic with yourselves, before your feelings are enkindled.

Brethren, I say not this to discourage you. May you never experience this diminution of Christian sensibility. But if you do experience it—if you do find your compassion for the heathen around you becoming feeble—if you find your hearts unmoved, and your zeal for God unawakened amidst the abominations of paganism, then will your spirits sink, under the trials of the missionary life. The absence of friends, the loss of country—all the privations of a temporal nature, that can be assembled in the imagination, will be light as vanity, when compared with this spiritual lethargy.

I do from my soul pity that man, who, having embarked his all in the missionary cause, finds too late that he is destitute of that pious sensibility, that love for the souls

of the heathen, which are inseparably connected with his own happiness, as well as usefulness, in the sacred work. Unhappy man! He has separated himself from the ordinary sources of worldly enjoyment. He is sent forth and maintained by the sacred liberality of the church—a treasure consecrated by the prayers and watered by the tears of piety and love. He has taken upon himself the vows of the Christian missionary! To be active, faithful and persevering, even unto death, he has pledged himself to his fellow Christians, *the church*, and to God. Under these solemn responsibilities, conscious that he is destitute of the missionary spirit, how can he be otherwise than miserable! Brethren, may the Lord preserve you from the wretchedness of that man, who, having enlisted in this sacred enterprise, finds at length, that “*he has no heart to it!*”

But this moral insensibility, which is so destructive of missionary happiness, does not necessarily result from a familiarity with scenes of wickedness. Paul had long been accustomed to paganism, in all its forms, when his spirit was stirred within him at Athens. His familiarity with the scenes of heathen superstition and wickedness, only enhanced his estimation of the Gospel, expanded his love for the salvation of the Gentiles, and enkindled his zeal for the glory of God.

But to possess the enlarged benevolence, the expanding zeal, the missionary spirit of Paul and his associates, you must live as they lived.

In no situation is eminent piety more necessary than in the missionary life, both as it respects your own happiness, and the success of your labors among the heathen. Being deprived of many of the external means of Christian edification and improvement, you must, in a qualified sense, depend upon your own resources. Your *preacher* must be your *Bible*; your *closet*, your *sanctuary*.

When fatigued with the cares and labors of the day;—when your hearts faint within you, in view of the ignorance, stupidity and wickedness of the heathen around you;—when your most unwearied efforts to instruct them seem ineffectual, where can you find a more sweet relief, than to repair to your closets? To whom can you, with more pleasure or propriety unburden your souls, than to your Heavenly Father? Where can you leave these children of superstition and ignorance, but at the footstool of his mercy.

The most useful missionaries have been men of prayer. When struggling with natural infirmities, and the hardships of his mission, Brainerd found sweet repose in his closet. There, too, he found those sure presages of that divine influence,

which afterwards subdued the savage, and renovated the wilderness around him. The natural amiableness, the superior genius, the unwearied studies, the logical reasonings of Martyn, never would have induced the self-confident Sofs of Persia to call him, “*The man of God*,” had he not acquired the savor of that character in his closet.

Brethren, you have doubtless enjoyed much happiness in dedicating yourselves to God in this work of mercy; but have you not sometimes found it difficult to try your feelings by the *work itself*, detached from all that charm, which is thrown around it by the love of novelty and the applause of the Christian community? Have you not sometimes feared, that, when the novelty of the scene shall be past, and when on heathen ground you shall be assailed by the toils, the trials and the temptations connected with your undertaking, your strength will not be equal to your day? Lay hold on the promises of divine grace. Appropriate to yourselves the precious words of David, “*The Lord is my shepherd, I shall not want*.” “*God is my refuge, I will not fear*.” O how refreshing are such cordials to the Christian missionary, when single-handed he is called to encounter the “*legions*” of paganism!

My dear Brethren, though in the preceding remarks, I have dwelt much on the trials and discouragements of your undertaking, it has not been with a design to depress your minds; but that you may be better prepared to meet and sustain, with Christian fortitude and meekness, the various evils you may be called to encounter.

The work before you is not only important in its nature and glorious in its consequences; but it is a *pleasant work*, in which there is the purest satisfaction. In proof of this, we have the testimony of our beloved brethren, who are now laboring in various parts of the heathen world; nay more, the dying testimony of those, who have exhausted their lives, and laid their bones, among the heathen.

Here suffer me to say, that no part of my life has passed more pleasantly, than the few years I spent in missionary labors among the pagans of India. No employment ever afforded me the satisfaction, I have experienced in preaching the Gospel to the heathen; and in leading their children to the knowledge of their God and Savior. No seasons of Christian communion—no hours of social prayer and converse, more sweet, than those enjoyed with my beloved colleagues in the missionary work!

If, in the various dispensations of Providence towards me, I ever experienced affliction, it was in being removed from that field of labor, in which I hoped to have spent my days. If seasons of separation

from friends were ever painful to my heart, that season was eminently so, in which I was called to leave my beloved brethren and sisters of the mission to which I was attached, and to bid farewell to the perishing heathen around me.

Brethren, may you never experience the disappointment and pain of being compelled to leave the field of missionary labor, on which your hearts and hopes are placed, till the great Lord of the harvest shall call you home to heaven.

As the devoted missionary has no greater joy than to see his labors blessed to the salvation of the perishing souls around him, so he can have no deeper sorrow, than to see them adhering to their vanities, when Christ and the blessings of his salvation are set before them. For wise and holy purposes God frequently sees fit to try the faith and patience of his servants, by withholding, for a long time, his blessing on their labors.

Some ardent friends to the missionary cause seem to conclude, that if missionaries do not *immediately* behold converts multiplying around them, there is reason for discouragement, and that every mission in such circumstances, should be relinquished. They seem to expect a kind of miraculous interposition, like that on the day of Pentecost. It requires no inconsiderable time and labor to lead these persons to see and to understand the nature of the missionary undertaking. They seem ignorant of the fact, that a long and tedious process must be gone through, before truth can even be *presented* to the mind of a pagan.

I well remember an instance, in which a missionary, but a few weeks after arriving at the place of his destination, received a letter from a pious friend in his native country, inquiring with solicitude, "how many conversions among the heathen he had witnessed;"—when the missionary had but just commenced the study of the language, a labor of two years to be encountered, before he could even address the people.

Such ignorance, such want of reflection on the nature of this work, is but too common even in this enlightened Christian community, and makes no trifling demands on the patience of the missionary, who expects to toil year after year in digging through and removing the rubbish, before the ground can be prepared for the reception of the precious seed.

What though you may spend years in laboring and praying for the conversion of the heathen around you, without seeing any fruit of your toils, or any definite answer to your prayer? Is there any cause for discouragement? When conscientiously doing the work, which God has committed

to your hands, should you not quietly leave the issue with Him? It will eventually be made manifest, that no labor for his glory is lost. Where is the mission that has been faithfully supported and piously conducted, for any considerable time, that has not been blessed to the conversion of souls? "Behold the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and the latter rain. Brethren, be ye also patient, for the coming of the Lord draweth nigh." "God is not slack concerning his promises;"—his servants shall not labor in vain.

When amidst the toils of your self-denying work, a desponding thought finds place in your breasts, look to the sure words of the eternal God, "I will never leave thee nor forsake thee." Call to mind, the last promise of your ascended Redeemer, attached to that high commission, under which you go forth, "Lo I am with you alway, even to the end of the world."—Review the history of missions;—behold the numerous instances, in which God has more than fulfilled the expectations of his faithful servants! Think you that the surviving missionaries at Tahite regret their twenty years of toil and hardships? or that those, who have fallen a sacrifice to their perils and toils among the untutored islanders, are not richly compensated, in beholding a whole nation gathering around the standard of Emmanuel? O how rich their reward!

Brethren, I may have detained you already too long, but I cannot bid you adieu, without just glancing at the pure satisfaction you will derive from those monthly concerts of prayer, which the church will, I trust, ever maintain, through her successive generations on earth.

How will your desponding fears be dissipated—how will your strength revive and your faith and patience increase, in view of these seasons of pious intercession?

Yes; you will cherish the memory and hail the return of that interesting day, when, through each revolving hour, incense ascends from a thousand altars; and ten thousand prayers for your success in this sacred cause, are presented to the throne of heaven.

Yes, dear Brethren, in the arms of faith and love, we will commend you to God;—and while, with Christian sympathy we share in your toils and your cares; in your sorrows and your joys; let us point you to that bright world on high, where you will cease from your labors, and where no boisterous ocean will separate you from the friends, whom you love.

In the joyful anticipation of that blessed world, we bid you FAREWELL.

Proceedings and Intelligence.

CEYLON.

BATTICOTTA.

Extracts from the Journal of Mr. Meigs.

August 22, 1820. The only Savior, which the heathen, so far as I can learn, have any idea of, is *good works*, or alms deeds. By performing a few deeds of charity; by building a temple or rest-house; by digging a well or tank for the public benefit;—they think they shall make sure of happiness after death, which they imagine will consist in being born again in the condition of a great and rich man. I often spend much time in shewing them the impossibility of going to heaven by what they call good works, and they appear, for the time, to be convinced, that they can do more than their duty. But the very next time I inquire of them how they expect to go to heaven, they will give me the same answer; so firmly is the notion of *merit* riveted in their minds.

Changany School.

23. This morning I went to the Changany school-bungalow, to preach to the children, and to people who might be disposed to attend. I found 45 boys present belonging to the school, and 30 other people, to whom I preached the Gospel. After sermon, I made known to them the great kindness of the good people in America, in giving their money for the education of this people. I mentioned, also, the liberality and kindness of the children of a Sabbath School in Charleston, S. C. who give their money for the support of this particular school. They appeared to be considerably impressed with the fact, that those benevolent children send their money so far, for the good of others. I urged upon them the duty of gratitude to their kind benefactors, and especially to God the Author of all their spiritual and temporal blessings. I trust the patrons of this school in Charleston, while they give bountifully for the education of these children, will not forget to pray fervently and perseveringly, that the Holy Spirit may descend upon them with his renovating and quickening influences. For encouragement so to do, I can say, that the teacher of this school gives better attention to divine subjects, and appears to be more conscientious in the discharge of his duty, than any other Tamul teacher connected with this station.

How the peculiarities of Christianity are received.

Oct. 29. I had occasion to observe this afternoon, that Christ is "a stone of stumbling and rock of offence," as well to the heathen, as to many in Christian lands. When I converse with sensible heathens, on most of the great truths of revelation, which are not *peculiar* to Christianity, they usually assent to the truth of them; and often manifest high approbation. But as soon as I speak of Jesus Christ as the Son of God, and the only Savior of sinners, many of them will immediately manifest strong displeasure. One man, with whom I have frequently conversed, who commonly attends worship with us on the Sabbath, and who has obtained considerable knowledge of Christianity, said to me this afternoon: "Your religion is very high and very excellent. It teaches us the character of the true God, and reveals to us his holy law. It tells us about the creation of the world; the fall of man; the deluge, &c. It also makes known to us the world to come. All this is excellent. But, on the other hand, you tell us about that Jesus Christ, who was born of a woman, and in a stable, laid in a manger, and finally crucified; this is mean and low. When you tell me about the true God, I like to hear your conversation; but when you tell me about Jesus Christ, I am much displeased. I wish not to hear it. I shall never believe on him."

Prejudices of the Natives.

Under date of November 18th, Mr. Meigs details the successful attempts made by Mr. Richards and himself, to induce the boys and girls of the school to prepare their food and eat on the mission premises. These attempts it was not thought expedient to make at an earlier period. The six girls in the school, and all the younger boys, yielded at once. Eight of the older boys at first refused: but, by means of persuasion, their number was reduced, first to five, and then to two. From the account of Daniel Smead, on the first pages of our last number, it appears that he was particularly active in persuading the boys to acquiesce in this measure.

Farther to shew the nature and extent of the prejudices of the boys, Mr. Meigs relates what took place with respect to the well, from which they were to draw their water. There were four good wells on the mission premises,

one of which, at their request, was assigned to the boys. But as it had been, in their opinion, greatly polluted, by having people of low cast draw water from it, their first business was to purify it. Having attempted in vain, however, it being the rainy season, to draw the water from it, so as to remove the mud at the bottom, they passed the following resolution:—"As all the water, that was in the well in the morning, has been drawn out, and other water has taken its place, we shall not, in the present emergency, defile ourselves, if we dispense with farther purification, and consider the well to be sufficiently purified for the use of good Vellalas."

This is one instance, among many others that might be mentioned, to shew that cleanness and uncleanness among the people, is, in a great degree, *ceremonial*. If a toddy man should presume to draw water from the well of a Vellala, the well would be considered as greatly defiled, and the water rendered unfit for men of a good cast to drink of, until the well had undergone a thorough purification. Hence, when a person is travelling in a palankeen, and the coolies (who are of low cast, for no others will carry a palankeen,) stop at a well on the road to drink water, they are not permitted to draw for themselves; but some person of high cast must come and draw water for them. Thus persons of high cast are sometimes compelled to serve those of low cast, and even masters to wait on their own slaves.

Some of our readers will not be uninterested in the following notices, which go to prove, that the island of Ceylon is a vast reservoir of fresh water.

The whole district of Jafna is nearly level, no part of it rising probably more than 30 feet above the level of the sea. There is not a single river or brook of fresh water in the whole district. Almost every part of Jafna bears very strong marks of having been, at some distant period of time, entirely covered by the sea. The wells, in most of the parishes, are usually from 12 to 15 feet deep. In the parishes of Tillipally, Mallagum, and Oodoo-ville, however, the land is higher, the soil deeper, and of a different color, being red; and the wells are sunk to a greater depth. In most of the other parishes, you dig but a few feet below the surface, before you come to a rock, which appears to extend nearly over the district. It is, however, full of crevices, by which means, though the rock is very hard, the coolies, without much difficulty, break it with their pointed

sledges. After digging about three feet you penetrate the rock, and come to a mixture of stones and clayey earth of a gray color. This, also, is so hard as to require being broken with the same instrument. As you descend, the stones become fewer and smaller, and a clayey earth, which is white, more abundant. The water is generally good, and very abundant. The wells are about ten feet in diameter; and are affected much less by the long dry season, than wells usually are in New England. During some seasons, there is very little rain for many months; and yet there is, in most wells, abundance of water. From the best wells on our premises, the coolies may draw water, during the driest part of the season, four hours every day, at the rate of a barrel a minute, without exhausting the water.

Feb. 17, 1821. Parted with my hired man James, who goes to live with Mr. Winslow. Though he does not yet give decisive evidence of conversion, yet his whole deportment is very consistent with piety, and I am not without some hopes, that he has passed from death unto life; and that he will hereafter appear more decidedly and boldly on the Lord's side.

Island of Caradive.

Sometime in June, Mr. Meigs visited Caradive, an island west of Batticotta. He was accompanied by Gabriel Tissara.

After leaving the mission house, our road, for the first mile, lay through the paddy fields. We then entered an open plain, skirting the sea shore. As this plain is less elevated than is usual, the grass remains upon it, after it is dried up on land further from the sea. During the dry season, therefore, large numbers of cattle and sheep may be seen grazing upon this plain every day. We passed about a mile along the shore, when we came to the fording place, which leads to the island of Caradive. Across this ford, which is more than a mile in width, one may pass with ease, during the dry season, except when the tide is driven in by a strong wind.

Mr. Meigs gives a detailed account of his labors for the good of these islanders. We make one or two extracts respecting them.

I took some pains to ascertain what number of the people can read, either on the ola, or in printed books. From all I heard and saw, I was led to conclude, that only a small part of the whole population can read intelligibly.—I found one man, who could repeat very correctly a small catechism, which he learned while a boy, when the Dutch held the island. He

could, also, repeat the Lord's prayer, and most of the commandments. I asked him, if he thought they were the commandments of God. He replied in the affirmative. "Well, do you practise according to your belief?" "No," he replied, "I have not heard much about these things since I was a boy. My neighbors and relatives are all heathens, and so am I: how can I be a Christian here alone?" I endeavored to shew him his obligations to follow the dictates of his conscience, and not to go with the multitude to do evil; also, that he must have much to answer for at the day of judgment, in consequence of the light he had enjoyed.—Doubtless there are numbers of men in his situation, who have light enough to see the wickedness and absurdity of their own superstitions, but do not possess sufficient resolution to forsake their heathen neighbors and relations.

On the evening of June 23d, as we were about lying down to sleep, several men came in, and began to converse with us. Being fatigued by the labors of the day, and not at first knowing definitely their object in coming, we did not at once commence talking with them on religious subjects. One of them, however, soon asked us, if we had not come for the purpose of instructing the people. We replied that we had come for that purpose. He said he had been thus informed, and had come to hear us. He supposed that we were from Panditeripo, till we informed him that we came from Batticotta. He said that Dr. Scudder visited Caradive a few months before, and lodged in the same bungalow, that we were now in; that he preached to the people, and distributed tracts among them; that one of the tracts written on an ola was given to him, which he had read many times, and lent to his neighbors; and that a number of people, who could not read themselves, had heard it read. It appeared indeed that he had read it attentively, and that he was very favorably impressed with the truths which it contained. He said he believed it pointed out the only way to heaven. The reading of the tract had evidently excited in his mind a desire to hear more respecting the Christian religion, as well as to have what he had read explained to him. He listened most attentively while we spoke to him. He objected to nothing which was said to him. He repeated many times, "It is all true: it is all true." After Gabriel and myself had talked with him for more than an hour, he inquired, with much apparent sincerity, how he could obtain this repentance and faith in Jesus Christ; about which we had been speaking to him. As may be supposed, I was much gratified with the question, and answered it as well as I was able. Indeed, I have never

heard a heathen, in similar circumstances, ask this question with such an evident desire to know the truth. He left us about nine o'clock, and we retired to rest very thankful for the blessings of the day.

Sept. 27. Received a visit from the Rev. Mr. Lambbrick, Church missionary from Kandy. He appears to possess much of the true missionary spirit.

Instance of Cruelty.

This morning a poor man died, on the mission premises, of a consumption. When I first came to Batticotta, and indeed for three years after, he was one of the strongest and best coolies, [laboring men] in the neighborhood. But for about a year past, he has been in a decline. As soon as he became feeble, and unable to support his family, his wife and other relations cast him off, and refused to give him any food, so that he came near star-ing. He became unable to walk, and his relations would neither bring him here, nor inform us of his situation. It was at last made known to us; and from that time to the present, I have supplied his wants. For some months past, he has resided in one of the outbuildings on the premises, and during all this time, neither his wife, nor any one of his relations, has been to see him. This morning I sent word to them that he was dead, and requested them to come and bury him. No one came except his mother. As a thing of course, when she saw him, she beat her breast, and howled most dolefully. I reproved her for her cruel neglect of her son; but she appeared quite insensible to what I said to her. After howling, according to custom, for a short time, she returned to her home. I then called all my boys together, and after seizing the occasion for exhortation and prayer, I decently buried the corpse.—It is very common for persons in sickness to suffer much through neglect; and aged persons especially are left by their relatives to suffer, and sometimes to die, of hunger.

Oct. 9. That dreadful disease, the cholera, has again become very prevalent in Batticotta. Numbers die of it almost every day. Comparatively few of the sick apply for medicine; or if they do apply, it is not commonly till the medicine can be of no service to them. I have been highly gratified to see with what willingness and apparent pleasure the boys in our charity boarding school assist in taking care of those who are sick. By the blessing of God on the use of means, no one of my own family, or boarding school, has died of the disease, although as many as seven persons have been attacked by it. The people are well acquainted with this fact; yet so strong are their prejudices, that very

many of them will not apply at all for medicine.

The consecration of Francis Malleappa, Gabriel Tissera, and Nicholas Permander to the service of preaching the Gospel to their heathen countrymen, has been mentioned in past numbers of our work. On the 6th of November, they were examined, at Oodoo-ville, as to their knowledge of the Scriptures, and their acquaintance with experimental religion; and the result of the examination being highly satisfactory they were duly authorized to engage in the great work. After stating these facts, Mr. Meigs remarks:

We are greatly encouraged by what God has done for us. We already behold three young men of talents and piety, prepared to preach the Gospel acceptably to their countrymen. Several other young men, also, are preparing for the same high and holy labor; and we have good reason to believe, that they already possess one principal requisite for it; I mean, true piety.

Singular Fact.

Nov. 18. In our place of worship to day, we read the History of Joseph and his brethren to the people. They appeared much interested in the narrative. It is worthy of notice, that many of the heathen, who have never seen the Bible, are intimately acquainted with this Scripture history. They often see it acted before them as a dramatic performance; and it is universally admired as a very interesting and instructive story. It was copied from the Bible, and put into the form of a play, I believe, by a Roman Catholic.

The following description is sufficiently sad to awaken the sympathies of any benevolent mind.

Condition of the Natives in Sickness.

Jan. 4, 1822. In administering medicine to this people, when afflicted with the cholera, we labor under many disadvantages. They have little more confidence in us, as the physicians of the body, than they have in the Great Physician, whom we recommend to them for the diseases of their souls. They have no accommodations in their houses, for those who are sick. Beds and couches, chairs and tables, form no part of the furniture of the common people. Only their ola mat is spread upon the ground floor, which, in the rainy season, is often very damp, and upon this they sleep; sometimes with a pillow, but oftener with none. In health they make

no provision for a time of sickness. The food, which they prepare for the sick, is wholly unsuitable, being neither palatable, nor nourishing. They pay very little attention to our directions, unless we are present; and even then, it is with great difficulty that we can persuade them to any active exertions. If called to a patient, when his disease has made great progress, (as is usually the case,) and we give him medicine, and he dies; they say he was killed by the medicine. If, on the other hand, we give medicine at the commencement of the disease, and the patient recovers, they then say the person had not the cholera.

Violent Storm.

12. To-day experienced the most violent westerly storm, that I have witnessed since I have been on this island. There has been a similar one every year, only not so severe. Usually they come early in December. I had many fears that our dwelling house would be unroofed by the violence of the wind. Indeed, so many of the olas were blown off, that the rain came in upon us, so as completely to cover some of the floors with water. Most of the fruit trees in the garden were prostrated. Even the cocoanut and palmyra trees fell before the blast.

13. The appearance of things around us this morning, is truly gloomy. Though the storm is almost over, nothing but a scene of desolation is presented to the eye. The rice in the fields, is all levelled with the ground. Being nearly ripe, however, we hope it is not greatly injured. Our neighbors report, that numbers of dead cattle are to be seen along the shore, about a mile and a half west of this place. They floated, during the night, from the islands, having been swept from thence by the tide, which rose to an unusual height.

Charity Boarding School.

The number of boys at present in the boarding school of this station, is 22. Seventeen of these have received English names, as follows:—Michael B. Latimer, Azel Backus, Justin Edwards, John Griswold, James Inglis, Chester Wright, Francis Asbury, Edward Warren, David Brainerd, John Elliot, Alvan Sanderson, John P. K. Henshaw, Samuel Davies, Samuel Cram, Daniel Thomas, Josiah Peet, and Thomas Reed. Five other boys have not yet received English names. I have waited for the return of Mr. Woodward, in order to bestow them. As he is now returned, the business of naming them will not be long delayed.

Mr. Meigs remarks, that James Kemp, George Dashiell, Lewis Richards, John Johns, and John Mason Duncan, for various reasons, left the school. Should they not return, their names will, as a thing of course, be transferred to other scholars.—For the gratification of the patrons of these boys, and of others who feel an interest in the education of heathen youth, we shall extract from Mr. Meigs's journal, some brief notices of the boys then in the school, to whom names had been given.

Michael B. Latimer is now the oldest boy in the school. He has been a member of it about two years and a half. His age is not far from sixteen years. He is one of the most forward boys in school, both in his English and Tamul studies. He bids fair to make a useful man, especially should he become pious. His daily deportment is very correct, and his attention to serious things considerable.

Asel Backus was one of the first that entered the school. Though always a roguish boy, and one that easily gave way to temptation, yet he was a boy of great sensibility, and possessed talents of the first order, probably superior to any of his companions. He has neither father nor mother living. I was, for a long time, highly gratified with the rapid progress which he made in his studies, both English and Tamul. He was remarkable for the readiness and intelligence, with which he answered plain questions, not only in theology, but on all common subjects. He speaks English better than any other boy in the school; and should he continue with us, would soon be qualified to act as an interpreter. But, unfortunately for himself, the mission, and the benevolent persons who contribute to his support, his inclination to vice has shown itself more strongly than ever, during the past year. Several times, after having fallen into sin, he has, through fear of punishment, run away. Mr. Richards and myself have labored much to reform him. We have very often exhorted him and prayed with him, in public and private. Our efforts, however, seem to be fruitless. He is now absent from the school, and probably will not return. His bad conduct has given me great trouble and sorrow. He is a melancholy example of the consequences of yielding to temptation. He has not, however, been without seasons of conviction. May the Lord have mercy upon him, and cause him to be like the returning prodigal.

Justin Edwards is a fine steady boy, about 12 years old. He is brother to David Brainerd. He stands high both in respect to learning and morals. His dispo-

sition and personal appearance are good. His progress in his studies is rapid, and he exhibits a mind of more than common vigor. All who hear him recite, are much pleased with him, and entertain raised expectations of his becoming a fine scholar, both in English and Tamul.

John Griswold is a little younger and smaller than Edwards. He is about ten years of age; is a good scholar, and has a lovely disposition. He is uncommonly amiable, and gains the love and good will of all who know him.

James Inglis is of about the same size and age with Griswold. He is remarkable for the facility with which he acquires his lessons; though he does not retain them so long as some of the other boys of the same age. He has made very good progress in his studies.

Chester Wright is another good boy of about eleven years of age, and is a little taller than the three last mentioned boys. He is the younger brother of Samuel Davies. He possesses a good disposition and a good mind. These brothers are orphans. Their mother died several years ago. Their father was the first man who died of the cholera in Batticotta, in the year 1818. They are very happy in finding so good a home as they now enjoy.

Francis Asbury is of about the same size and age with Griswold. The description given of Griswold, will apply to him. He has been afflicted considerably with sickness, since he entered the school; but as he grows older, the returns of his indisposition are less frequent.

Edward Warren is a very lovely little boy, about ten years old. I can hardly describe him better than to say that, in the amiableness and sweetness of his disposition, he greatly resembles the beloved brother, whose name he bears. May he hereafter resemble him as much in his devotedness to the cause of Christ among the heathen. It is no disparagement to the rest of the boys to say, that he is the loveliest boy in the whole school. He is, also, a good scholar, and has made very respectable progress both in Tamul and English. His parents died of the cholera, about two years since.

David Brainerd is probably between thirteen and fourteen years of age. He is mentioned above as the elder brother of Edwards. Though a tolerably good boy, he is excelled by his younger brother in his studies.

All the above mentioned boys are studying English in one class, and they are the only boys in the school that are studying it at present. A few of the remaining boys will probably soon be formed into another class, for the purpose of studying the English language. But the advantages of this

language to the natives, excepting to a few, is by no means so great, as was once apprehended. It is vastly more important that they be well versed in their own language, which is both copious and elegant, and a good medium by which they may convey all their ideas.

John Elliot is a beautiful boy about eleven years old. He is brother to Charlotte Wright mentioned below.

Alvan Sanderson is about the same age and size as Elliot. Having been sick for a considerable time since he has belonged to the school, he has not made such rapid progress in his studies, as he otherwise would have done. He is a boy of more than ordinary talents; and considering his sickness, and the time he has been with us, has made good improvement. He is remarkable for the readiness and propriety, with which he answers plain questions in theology.

John P. K. Henshaw is a fine looking, active boy, of about eleven years of age. He possesses a very clear mind, and considering the time he has been in the school, (nearly two years,) is hardly excelled by any other boy.

Samuel Davies is an elder brother of Chester Wright, and about thirteen years of age. He is a boy of good appearance, pleasant temper, good common sense, and remarkable bodily activity and vigor. As he was not very fond of his books, and possessed many qualifications for usefulness in the family, I took him into my house, and kept him there for a considerable time, allowing him a part of the day for study. He was highly gratified at being taken into the house to work. His ambition was thereby much raised. He became very fond of reading the Tamul Testament, and made much more progress in his studies, than ever he had done before. In consequence of his increasing love of study, I several months ago, put him back into the school, that he might devote all his time to the acquisition of learning.

Samuel Cram is about 12 years of age, and an elder brother of James Inglis. He is a reputable scholar; and though not remarkable for the pleasantness of his disposition, he has, at times, been the subject of some serious impressions.

Daniel Thomas is the smallest boy in the school. He is now about seven years of age. He was brought here by Francis Asbury, who is related to him, in January, 1819. He has neither father nor mother living. For a considerable time, we feared that he would never make much progress in learning. But during the last year, he has done very well. He has already gone nearly through the Tamul Testament, and begins to discover a mind capable of making good improvement.

Jonah Peet is another little boy, but larger than Thomas, and of about the same age. He has learned to read and write his own language, and, for a boy of his age, makes very good progress in his studies. —There are many advantages connected with taking boys and girls, who are quite young. Though there is more trouble in the care of them, for the first year or two, yet the prospect of overcoming their prejudices, and giving them a thorough education, is much greater, than when they join the school at a more advanced period.

Thomas Reed is about 14 years old. He is much like Samuel Davies, in his disposition to work, rather than to study. He possesses a pleasant disposition, and good common sense; and it is to be hoped, that he will hereafter become fond of his book, and make more rapid progress, than he has hitherto done.

Of the five remaining boys, Mr. Woodward and myself will give some account, when they shall have received English names.

The number of girls in the boarding school at this station, is four. Three of them have English names, as follows:—*Charlotte Wright, Julia Ann Henshaw, and Jane Smith.* We gave the fourth girl the name of *Anna Kemp*; but as she has shown herself unworthy of it, we have taken it away. Her heathen name is *Tayrany*, and signifies a *divine elephant*.

In some future number, we shall probably give brief notices of these girls, and some general notices respecting the school.

BOMBAY.

Joint Letter of the Missionaries.

THE letter commences with the remark, that the missionaries thought it best to anticipate the time of their stated semi-annual communication, as they wished to have several subjects brought before the Committee, with as little delay as possible. They suggest the inquiry whether it is not expedient, that application be made to the American Bible Society for funds to carry on the publication of the Scriptures at Bombay; and they inclose a letter to the Corresponding Secretary of that institution, to be presented, in case such an application should be judged expedient. On the subject of printing they observe:

Our printing department has ever been conducted on a small scale; and yet remittances, specially designed for its support, have borne but a small part of the expense.

Hence we have been obliged to maintain it mostly by expending what was needed for other objects. We are every day experiencing a great want of tracts, and portions of Scripture, for distribution. Genesis, Matthew, and John, which we designed to keep on hand continually, have been for months exhausted; and for a long time to come, we cannot, with our present means, supply ourselves with these, and with the short Epistles, now nearly expended; especially if we proceed, as we wish to do, in printing some other portions of Scripture, and several tracts, the want of which we sensibly feel.

Printing Paper.

The manner in which we shall be supplied with printing paper, is a subject of considerable importance. We thought it inexpedient to print the Scriptures on paper that can be procured here; and the paper, which we received from America, being nearly exhausted, we have recently ordered some from Calcutta. It was procured by the favor of the Rev. Mr. Thomson, from the Bible Society there, and at its actual cost to that Society, which was 18 rupees a ream. The Portuguese foolscap, which can be procured here, is about five rupees a ream. This leads us to conclude, that the most eligible method of supplying us, will be to send paper from America. If we could have 100 reams sent annually, it might suffice for our printing on its present scale. An annual supply is desirable, because paper kept on hand here is usually injured by the climate.

Additional Laborers.

The missionaries state, at considerable length, the urgent need of more laborers in the field where they are stationed, and their earnest desire that their diminished number may be speedily recruited. They frankly express their fears, that newly arrived missionaries might not be permitted to reside at Bombay; but they cannot remain contented, unless it shall be proved, by actual experiment, that other fellow laborers cannot gain admittance. Beside able assistants in the work of translation, they think a number of young men, of common education and talents, and of unfeigned piety, who should join the mission at an age when they might easily learn languages, would be exceedingly useful in teaching the first principles of Christianity.

What are we, say they, to the great work, which needs to be done? We behold,

just around us, thousands more than we can possibly enlighten, beside those at greater distances, where other laborers might be stationed;—and we are grieved. Especially are we grieved, when we know that hundreds and thousands of young men of piety, and of talents and learning sufficient to acquire the languages of the heathen, and to declare to them, the things which belong to their peace, are likely to spend their days in our country, without performing any special labor for Christ.

In view of these things what shall we say? We desire that the Holy Spirit may speak effectually to them, and to those, whose duty it is to send them forth to the perishing heathen. Our apparent want of success has by no means diminished, in our view, the importance of preaching the Gospel to every creature; nor the importance of preaching it here: neither has it raised in our minds a doubt of final success.

Adverting to the services, which might be expected from young men of the character above described, the missionaries say: "In declaring the Gospel to the heathen, they might be as useful, as so many who had spent ten years in learning; and we think much more so, should they, as we may hope, in many instances, have nearly ten years more of time to labor."

On the subject of educating children, the letter contains some new intelligence.

Children in the Mission Families.

In hope that it may please God to raise up some laborers from this country, we have taken upwards of fifty children into our three families. About twenty-five, country born,* are supported by their parents and friends. Twenty others, of a more humble description, and in circumstances more degraded and desperate, whose fathers were English soldiers and mothers Catholic natives, are supported in the family of Mr. Graves, from the funds of the Board. Some of them are orphans. Fifteen are boys, and five are girls. Many of these now bid fair, with the divine blessing on proper management, to become greatly useful. But, in regard to these children, we are in very unpleasant and trying circumstances.

Sickness of Mrs. Graves.

Mrs. Graves, who, while her health remained, occupied her whole time in the

* This description is applied principally to children, whose fathers are Europeans, and whose mothers, natives of the country. The fathers are often men of property, who give their children a decent education. Ed.

care of these children, both in regard to their temporal and spiritual wants, has been quite unable, for nearly two months past, to continue her labors; being confined by a protracted liver complaint. She has been almost daily expecting a termination of her labors here, and hoping for a gracious admittance to the rest that remains for the people of God. Neither the physician nor ourselves, thought it probable that she could survive. But hitherto the Lord has spared her, beyond our expectations, and she is now in some respects better. Yet, even if she should survive, it is not probable she will ever be able to sustain the burden of so many children. It was undoubtedly her excessive care and labor, on their account, that hastened this third attack of that dreadful disorder. Till her sickness she had cheerfully labored for them beyond her ability. But now her ability is gone, and will most likely never return. She feels great anxiety on account of them, because there is no suitable provision for their instruction.

Intelligence from America.

Our last letter was dated Jan. 7, 1822, and forwarded by way of Calcutta. In that, we had occasion to lament the length of time that had elapsed, since we received communications from the Board. And now we cannot acknowledge the receipt of any thing, except a letter from Mr. Newton, of Calcutta, announcing that letters and a remittance for us had arrived there. We have learned indirectly, that our respected and beloved patron, Dr. Worcester has been called from his earthly labors. Most sincerely would we mourn this great loss—to ourselves—to the Board—to the churches—and to the heathen: and we would receive the divine admonition to diligence in our work, and in preparation to follow that dear servant of our Lord.

The letter contains various circumstantial details respecting the mission. The schools were in the same state as when the last preceding letter was written. In a postscript, the missionaries say, "We were highly gratified, dear Sir, May 30th, by the reception of your letter, dated Nov. 28, 1821. All remittances to that date have been received."

In a subsequent joint letter, dated July 3, 1822, the missionaries again advert to the case of the

Children in Mrs. Graves' family.

While the health of Mrs. Graves continued, these children made the most pleasing

proficiency in learning, and in religious knowledge. And, after her present illness commenced, Mr. Graves spent some portion of his time in teaching them, and in endeavoring to have them teach one another. But finding that it engrossed too much of his time from other duties, and fearing that Mrs. Graves would not be able again to resume her care, some exertions were made to obtain a teacher.

A suitable teacher not being obtainable, it was found necessary that some of the children should return to their parents; but the greater part were distributed in the families of Mr. Hall and Mr. Nichols. In these two families, there were thirty children previously; and it was somewhat doubtful whether the care of so many additional children could be borne as a permanent thing; especially as the health of all the female members of the mission was feeble and precarious. Of the thirty children, in the families of Mr. Hall and Mr. Nichols, nearly all were supported by their friends.

Proposed voyage of Mrs. Graves.

Before the present attack, Mrs. Graves has been twice affected with the liver complaint, which, in both instances, readily yielded to the usual remedies. But, in her present illness, such has not been the case. One small abscess in the liver has formed; and the physician thinks a larger one, or more than one, to be now forming. He advises her immediate return to a colder climate, as the only probable mean of preserving her life. It is our opinion that her return to America is expedient, and involves less expense, than a voyage to any other place, and the requisite residence there, would do. In her present state of health, it seems almost too great an undertaking for her to enter on a long voyage, unaccompanied by her husband; and we scarcely know what judgment to form, respecting the expediency of his going with her. The physician, and many others, expressly advise that he go. But we can scarcely admit the thought, that our diminished number should be so much more reduced still.

We expect she will embark on board the *Seaforth* for Liverpool, expecting to proceed thence to America. If proper attendance can be obtained for her from this place, we expect Mr. Graves to remain here still.

A letter has been received, by the Corresponding Secretary, from Mrs. Graves, dated Liverpool, November 13, 1822, mentioning her arrival at that place a few days before.

The passage had been favorable, and her health was better, though she was then quite indisposed. She expected to embark for New York early in December. She speaks with great tenderness on the subject of being obliged to leave Bombay, unaccompanied by her husband; but a regard to the interests of the mission induced both to submit to this severe trial without complaining.

Letter from Mr. Graves.

The last communication from Bombay is a letter from Mr. Graves, dated August 5, mentioning the embarkation of his wife nearly a month before, and stating the reasons of the measure, and of their consenting to so painful a separation.

On the subject of missionary labors, Mr. G. says:

In the absence of Mrs. Graves, I mean to spend a considerable portion of my time, as I have already done, in itinerating for the instruction of the natives. I have as yet made it my principal home at Mr. Garrett's, and my house has been rented for a month. But I intend making frequent visits to Mahim. The people of that place, though they know more of the Gospel, do not afford more prospect of success to missionary labors, than those of many other places, which I visit. Indeed, I have had less encouragement there recently, than at many other places.

I cannot but entertain some hope of seeing brother Bardwell back, to labor in this vicinity; yet I know not as his health will allow of his return. God is chastising us in various ways. O may it be only to prepare for great mercy at last, even to this people. I certainly trust that, in due time, we as a mission shall reap and faint not.

Do the churches ever pray for our success? May we and they have more of a spirit of prayer and of faith. We are by no means discouraged, and have no reason to be.

Letter from Mr. Garrett.

With the letters above mentioned, was received one from Mr. Garrett, dated May 30. We make the following extracts.

Our joint letter, which accompanies this, gives you a statement of the concerns of our mission at the present time. The Lord sees fit to lay upon us his chastising rod, and still to withhold the influences of the Spirit from the poor pagans, among whom we are placed. What the cause is of a want of success attending missionary exer-

tions in this region, is an interesting inquiry, particularly to all who may be in the field. We ought most humbly and strictly to examine ourselves; and I hope the repeated and heavy afflictions the Lord is sending upon us will be sanctified. While we are sensible of our own weakness, want of faith in God's promises, and unworthiness to be made instruments in carrying on his work among the heathen, we see others, in different parts of the earth, mere *earthen vessels* like ourselves, using the same means for the conversion of the heathen, and having their labors owned and blessed. Is the hand of the Lord shortened, or his ear heavy? Or do our sins render it inconsistent with the divine goodness to extend mercy to us, and to the heathen?

I cannot but believe, that the word of God is faithfully preached to these pagans, and that fervent prayers are offered in their behalf. But have we not reason to fear, that the Bombay mission is not borne up by the prayers of God's people?

The reflecting Christian will not consider the immediate and visible success of a mission as the only proof of fidelity in missionaries. In the history of nearly all missions, a considerable time elapses before the preaching of the Gospel is attended by any very remarkable effects. In fixing the limits of this time, God exercises the same sovereignty, as in the other dispensations of his grace. But we fully believe, that the result of fidelity on the part of missionaries will ultimately be apparent, even in this world.

It is, however, a serious question whether Christians in this country feel as they ought respecting the wants of the heathen;—their lamentable ignorance on moral subjects,—their gross sinfulness,—their perishing condition. How many millions annually go down to the grave, without a ray of light to illumine the dark passage. How distressing the thought, that the universal promulgation of the Gospel should be delayed, through a long period of sin and wretchedness? The only way to make the Gospel universally known, is to send it to as many parts of the heathen world as are accessible. If faithfully preached, it will spread ultimately, from each of these places, till nation after nation shall feel its influence, and the *kingdoms of the world shall become the kingdom of our Lord.*

New Missionary for Surat.

Mr. Garrett speaks of Mr. Fyvie and his wife having recently been at Bombay, on their way from England to join the mission at

Surat, under the direction of the London Missionary Society. He is the brother of Mr. Fyvie already there, the associate of the lamented Mr. Skinner. The translation of the New Testament into Guzerattee has been completed and printed. It was finished just before Mr. Skinner's death. The printing of the Old Testament is commenced.

Mr. Garrett adds: "I have omitted to say, in the body of my letter, that our edition of 2500 copies of Luke was completed about the 1st of May. One thousand copies are reserved as a part of the complete New Testament. The remaining 1500 are put up for distribution among the people."

CHEROKEES OF THE ARKANSAW.

DWIGHT.

Journal of the Mission.

(Continued from vol. xviii, p. 309.)

THE journal states that, within four miles of the station there are hundreds of acres of prairie land, from which excellent hay may be obtained to the amount of one ton from the acre.

July 17, 1822. So great and unusual has been the height of water, during the present season, that we fear there will be unusual sickness. But few permanently stagnant waters are in this region. High waters, however, in the rivers and creeks, in the hot summer months, leave a stagnant pond in almost every hollow and valley. In such a state of things, noxious effluvia, prejudicial to the health of all, and especially of northern people, ascend from the whole surrounding country.

20. *Ta-kau-to-caugh*, the war chief, called with a paper for us to read, that it might be interpreted to him. It was a Circular from Major-Gen. Gaines, commander of the western division of the United States army. The Circular was issued by direction of the President, and sent to each of the chiefs of the Cherokee and Osage nations, requiring them forthwith to bury the hatchet, and be at peace; and declaring that the government of the United States would permit them to spill the blood of each other no longer.

August 12. Heard the result of the *Peace Talk*, between the Cherokees and Osages. The long and bloody war between them has at length terminated. The chain of peace is made bright and riveted upon them; and the friendly pipe is smoked by

them in harmony. They agree to bury the hatchet and live together as brothers, on condition of a restoration of prisoners by the Cherokees, and the payment of \$300 as damages by the Osages. The United States are the third party in the engagement.

Reflections on the Past.

Sept. 4. Two years since, we endeavored to consecrate this place to the Lord and King of Zion. Various have been the dealings of God with us; but goodness and mercy have marked all his footsteps. Various have been the hindrances in our way, and various and numerous have been our trials and difficulties; yet are we all sustained, and have been enabled to bring forward the establishment commenced here, further and faster in its external form, than we expected to do.

Prejudices removed.

Sept. 14. Several of the chiefs and the Agent agreed, on the 2d inst. to hold a council at Dwight, in order to become more fully acquainted with the principles, according to which the school is conducted, and with the reasons for the different parts of the plan of instruction, which we have thought it expedient to adopt. They also agreed to make, at our request, some regulations, with a view to keeping the children regular in their attendance at the school. Several circumstances have occurred to prevent a general meeting of the chiefs. *Jolly*, the head man, and one other chief, with the Interpreter, however, made us a visit to-day. By means of interested white men, considerable prejudice had been imbibed against the school, on the ground, that the children were required to work part of the time; and several men of influence among the Cherokees, were about establishing a school of their own, on what they supposed to be a better plan. The latter of the two chiefs mentioned above, was of this number. He had four children at school through the winter, and had ever been decided and warm in his friendship for the school, until, by some means, he received the impression, that his children could be brought forward much faster, if they were not required to labor. After attending fully to the plan of our school, and to the arguments in favor of the plan, he sat some time apparently in deep thought, and then said he would tell us his mind. He said, he had not changed his mind on account of any thing others had said to him, nor for want of friendship for this school. He said, his conclusion to send his children to another school, was in order that they might study all the time, and be

brought forward in their education as fast as possible. He needed their help. He added, that he was now fully convinced and satisfied that our plan was the best, and that he had made up his mind to send his children here. He also requested, that we would receive several of his relatives, who are considerably numerous. Some, whom he wished to place in the school, are nearly men. He said if any of them would not comply with our regulations, he would put them right.

Affecting Procrastination.

25. Mr. Washburn rode out in the morning with an interpreter to a village in the neighborhood, in order to have some conversation with the people. He had an interview with several aged men, some of whom appeared desirous of instruction in things pertaining to a future state; others waved the subject, and said they were like the sun, "away down," (pointing to the sun just above the horizon,) and it was too late for them to think about such things. —They are indeed like the *setting* sun, but without any rays of light to dispel the darkness of the tomb.

Death of a Stranger.

26. Two families, which were removing their residence, came to our place last night, in distress, requesting shelter for a sick woman, who they expected would not live till morning. As good accommodations as we had, were furnished them; and the poor woman was put into as comfortable a condition as possible; but it was too late to do any thing for her recovery, with the hope of success. She had been sick nine days with a continued fever, without medicine of any description, or better shelter than the camp or the waggon; and had become helpless, and almost speechless, before she arrived here. She died this morning, about nine o'clock, leaving, in a land of strangers, two small children, one but a few months old. As the case required as early an interment as practicable, her remains were committed to the grave by moon light in the evening. Thus has the messenger of death come near, even entering our own doors; yet none of our number have been taken amid the numerous instances of sickness, which have prevailed in our family.

Donations

TO THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

From January 13th to February 12th inclusive.

<i>Acworth</i> , N. H. A fem. friend,	25	154.53; Mr. H. L. Vaill, Goshen, Ct. fr.	
<i>Amherst</i> , Ma. First so. sch. for wgs. mis. by		Rev. Mr. Harvey's par. 3.50; m. card at	
Mr. J. Leeland, Tr. 15; (Acad.) mis. so. for		Harrisburg, Pa. 70 c. jewelry fr. a friend, 3;	
<i>Jared H. Hattock</i> , by L. Farnam, Tr. 15;		by Miss King, N. Killingworth, Ct. 1; part	
fem. char. so. Miss S. Church, Tr. 12;	42 00	prof. of "the Retrospect," 10; do. of "Bar-	
<i>Andover</i> , (sou. par.) Ma. mon. con. 55.65; indiv.		ley Wood," 2,	20 20
for Jewish sch. of 40 chil. at Bombay, 60;		Av. of jewelry, left by Rev. H. Bardwell,	
contrib. on Thanksg. day for trans. Scrip.		and for beads,	6 95
22.50; fem. juv. ben. so. for <i>Justin Edwards</i> ,		<i>Epston and Vicinity</i> , For. mis. soc.	133 07
12; fem. for <i>Jona. French</i> , 13; fr.		<i>Brattleborough</i> , Vt. Hannah Van Doorn, av.	
—, for <i>John Adams</i> , 12; Mrs. Henry		of fams,	1 00
<i>Abbot</i> , 1.75; Mrs. Benjamin Jenkins, for		<i>Brainerd</i> , Choc. n. Mr. J. G. Ross, 5; fem.	
Choc. miss. 1; Mr. E. Blanchard, for hea.		Newell acad. Tenn. 2.75; fr. Frankfort, Ky.	
chil. 1; fem. char. so. 35; Mrs. Danl. Poor,		for <i>Eli Smith</i> , 12; do. fr. girls in sch. 2;	
for Choc. miss. 5; fem. friend for tans.		Rev. J. Anderson, Tenn. 2.50; a friend, 50 c.	
Scriptures, 1; a fem. for pur. Bible for the		Mr. Lock Miller, Ten. 1; found in boxes of	
Jews, 1; by Rev. Mr. Edwards,	219 90	clothing, 4.51,	30 26
<i>Argyle</i> , N. Y. Mr. Jas. McDougal, by Rev. N.		<i>Bridgewater</i> , N. Y. Mr. C. Dutcher and oth-	
S. Prime,	3 50	ers, av. of m. f. by dea. A. Thomas, 6.25;	
<i>Arkport</i> , N. Y. E. H.	3 00	Miss J. C. Brown, by do. 2,	8 25
<i>Bakersfield</i> , Vt. A friend,	1 50	<i>Buckland</i> , Ms. Soc. for for. mis. by Mr. J. Al-	
<i>Barre</i> , Vt. Gent. hea. sch. so. Mr. C. Baker, Tr.	12 12	len, 16; Mr. Jos. Allen, 6; so. of ladies for	
<i>Bedford</i> , N. H. Capt. N. Barns, av. of oats,	1 86	for. miss. by Lucretia Allen, 10.68; mon.	
<i>Bolton</i> , Ct. M. f. one half av. by E. White, Esq.	30 00	con. by N. Sherwin, 7; sch. of Miss S.	
<i>Boscawen</i> , N. H. Capt. Isaac Pearson, by Mr.		Forbes, 1.23; Mr. Jos. Hubbard, 1.77,	43 68
S. Wood,	40 00	<i>Burlington</i> , Ct. A fem. friend, by Rev. H. Bard-	
<i>Boston</i> , Ms. United mon. con. for Pal. miss.	43 16	well,	1 00
A mem. of Park St. church, 1; small sch. in		<i>Cambridge</i> , N. Y. Mon. con. by Rev. N. S.	
Hancock st. 1; 5 chil. in a fam. 69 c. a		Prime, for <i>Nathl. S. Prime</i> ,	30 00
young friend's char. box, 1.10; a young		<i>Camillus</i> , N. Y. Jabez Chadwick, a bal. 80 c.	
friend, 20 c. chil. in school st. Sch. sch. for		mon. con. 8.95; fem. miss. so. 4.35; miss.	
<i>Josiah Vinton</i> , 4; box in Mr. J. Gulliver's		box of Lorinda Hemmenway, 2.50; by J.	
shop, 3; Chs. Hutchinson Carruthers for B.		Chadwick,	11 50
B. Wisner, 1.3; fem. of the O. S. chh. 3rd		<i>Carlisle</i> , Ma. Hen. sch. so. by Dr. J. Nelson,	13 12
semi-an. pay. for <i>Wm. Jenks</i> , by E. C. 15;	27 02	<i>Castine</i> , Me. Mon. con. by Mr. Thos. Adams,	21 33
An indiv. for the Sou. Am. miss. prev. rem.		<i>Catskill</i> , N. Y. Major E. Hawley, for Sou. Am.	

miss. 50; a fem. friend for do. 5; a friend for do. 6; Mr. N. Elliot, 12; a fem. friend, 1; av. of garden, 1.25; coll. on Sab. evening, 24.75; m. box of a friend, 1.50; by Rev. Dr. Porter,	101 50
Charlément, N. H. Av. of m. f. by Mr. C. Hawkes,	12 00
Charleston, S. C. Miss S. Palmer, by Mr. J. Tyler, 1; fem. aux. for miss. so. Mrs. S. C. Stevens, Sup. (of which 30 is for 3rd pay. for Isaac Stockton Keith), 200; a friend, 100; by Mr. J. Tyler,	301 00
Cincinnati, O. A coll. by Mr. J. C. Brigham,	16 55
Claremont, N. H. Fem. hea. sch. so. Mrs. M. F. Stevens, Tr.	12 00
Clinton, N. Y. Mon. con. by dea. Butler,	10 00
Columbia, Pa. Fem. fr. Eleanor Beatty, by R. Ralston, Esq.	20 00
Columbia, N. Y. Rev. C. E. Avery, 5; Mrs. P. Diekey, 1,	6 00
Cornish, N. H. Jas. Ripley, Esq. 10; chil. in Sab. sch. 1.69; a friend, 1; by Mr. Wm. Whitteley; indiv. av. of m. f. by Mr. C. Stone, 21.82; mon. con. by do. 6.10,	40 61
Creek Path, Choc. n. Fem. ben. so. Mrs. Sarah Fields, Tr. for Arkansaw miss. 11.50; Rev. T. J. Hall, 6; m. box of do. 75 c.; sub. by Rev. T. J. Hall, 2; M. Houston, Blount co. Ten. 5; Mr. Alex. Stinson, 2.50; J. M. Taylor, Esq. 20; Wm. Leach, Esq. 20,	67 81
Croyden, N. H. Dea. Seth Littlefield, by dea. N. Coolidge,	12 00
Danby, N. Y. Fem. cent so. Mrs. J. Parker, Tr. Danvers, (Sou. So.) Ms. Indiv. by E. Poor, for the sch. fund, 50; (North So.) so. for ed. hea. chil. Dr. Osgood, Tr. 17.75; by Rev. E. Cornelius; Miss E. Balch, 50 c. by do.	78 25
Dayton, O. A coll. by Mr. J. C. Brigham,	9 62
Deerfield, N. Y. Fem. miss. so. Miss H. M. Dyer, Sec.	18 02
Douglas, Ms. Mon. con. by dea. J. Thayer,	8 00
Durham, Ct. S. P. Smith, av. of m. f. 1; Chas. Lyman, av. of do. 3; for Cher. miss. by Rev. Dr. Chapin,	3 00
Durham, N. Y. Fem. cent so. 27.21; a friend, 5; Sab. sch. 3; by Rev. S. Williston,	35 21
East Hampton, L. I. Fem. so. an. pay. by Rev. E. Phillips,	23 60
Eaton, (Morrisville), N. Y. Rev. John Lord, for a child in Ceylon, to be named Moses Chase,	20 00
Eric, Pa. Mrs. Wright, by Mr. J. C. Brigham,	50
Exeter, N. H. Mon. con. first cong. chh. by Rev. W. F. Rowland,	13 85
Mon. con. 2d. cong. chh. by Rev. Isaac Hurd,	12 00
Fairfax, Vt. Fem. for hea. chil. in India, by M. Swift,	1 80
Fairfield, N. Y. Mon. con. by Rev. D. Chaswell,	23 00
Farmington, Ct. Miss. so. Saml. Richards, Esq. Tr.	187 00
(Third so.) mon. con. 12; Rev. Mr. Kellogg, for Bela Kellogg, 12; Mrs. C. Whitney, 2; m. f. 37; do. by J. and B. Chidley, 3.50; indiv. in sums less than two dolls. 3.68; by Rev. H. Bardwell,	70 18
Fearing, O. Mr. T. F. Stanley, by Mr. J. C. Brigham,	50
Fitchburg, Ms. Mr. A. Downe, 1st semi-an. pay. for a child at Mayhew, to be named Abel Downe, 15; Miss E. Eaton, to constitute her brother, Rev. Wm. Eaton, an Honorary Member of the Board, 50,	65 00
Franklin, N. Y. Chh. and so. by Rev. S. Williston,	9 75
Freeport, Me. Mon. con. for Veazie Merrill, by E. Merrill,	7 52
Gilmanston, N. H. Mon. con. cong. chh. by Mr. J. Gunnison,	40 94
Gooseland, Va. Mr. J. D. Paxton,	8 50
Gorham, Me. Mon. con. to constitute Rev. Thaddeus Pomeroy an Honorary Member of the Board, by Rev. Asa Rand,	50 00
Grafton, Vt. Mon. con.	14 00
Grafton, N. H. Co. Char. so. fored. hea. youth, by J. B. Wheeler,	6 50
Granville, O. Mon. con. by Mr. J. C. Brigham,	4 30
Greenville, Va. Ben. so. of Bethel cong. Mr. Wm. M. Logan, Tr.	10 00
Hampstead, N. H. Mon. con. by Rev. John Kelly,	3 00
Hanover, N. J. N. P. S. first an. pay.	1 00
Hardwick, Ms. Dea. J. C. Chandler, 1; mon. con. for Elliot, M. by dea. H. Fisk, 6,	7 00
Harpersfield, N. Y. Mon. con. by Rev. Dr. Porter,	9 04
Hartford, Pa. Mrs. Mercy Tyler, 4.10; Mr. Sally West, 1; fem. read. so. 4.60; by Rev. E. Kingsbury,	9 26
Hawley, Ms. E. Sherwin, 1; chil. in sch. of do. by do. 1; Dr. Wm. Porter, by J. Hooker, 10; Mr. Eben. Hall, by Gen. Lougley, 2,	14 00
Hebron, Ct. R. Gilbert, Esq. a bal.	50
Hillsborough, N. H. Fem. cent so. by Rev. J. Lawton, 12.50; mon. con. by do. 4.21,	16 47
Hindale, Ms. Fem. char. so. Mrs. F. Allen, Tr.	11 00
Hollis, N. H. A little girl, 43 c.; seven Sab. sch. girls, 1.27; Hannah Worcester, 56; by H. Worcester,	2 26
Keene, N. H. Mon. con. by Rev. Z. S. Barstow,	5 00
Kingsborough, N. Y. Mon. con. dea. S. Giles, Tr. by Mr. E. Yale, 13.50; Wm. Van Northstrand, Esq. by do. 5; Mr. H. Ward, av. of m. f. by do. 1.50,	20 00
Kingston, N. H. Earnings of four chil. for Cher. miss. 2; av. of work, fr. young lad. for do. by Miss L. S. Turner, 2,	4 00
Lebanon, N. H. Mon. con. by C. Cutler,	7 00
Lebanon, O. A contrib. by Mr. J. C. Brigham,	1 32
Lewis, N. Y. Mr. Cyrus Comstock,	1 50
Limie, N. H. 23.10; Fem. wes. miss. so. Mrs. L. Perry, Tr. 8,	31 10
Littleton, Ms. Mon. con. by Mrs. M. M. Dix,	15 00
Longmeadow, Ms. Fem. ben. so. Lucy Booth, Tr.	50 00
Lunenburg, Ms. Mrs. Hannah Cushing, a wds. mite, 2; Philomathris, 1; for Cher. miss.	3 00
Manchester, Vt. Fem. mite so. by Mr. L. Saragant,	12 00
Manchester, Ms. An. contrib. by Mr. Saml. M. Emerson,	12 16
Mansfield, (North So.) Ct. fem. char. so. for Cher. miss. 13.54; Mrs. A. Freeman, 10; by Rev. Dr. Chapin,	23 54
Marblehead, Ms. Mon. con. by Rev. Saml. Dana, 14; so. for ed. hea. chil. by do. 23,	36 00
Marlborough, Ct. A coll. by Rev. H. Bardwell,	7 33
Massachusetts, A friend,	10 00
Mayhew, Miss. So. Mississippi, by Mr. Daniel Huey, 75; Mr. Adam Rice, a hired mechanic in 1821, 12,	87 00
Mexico, N. Y. Mon. con. 5.50; Mr. J. R. Dixon, av. of m. f. 1.21; coll. thanks. day, by Rev. D. R. Dixon, 4.20,	11 00
Middlebury, Ms. Coll. at prayer m. at the factory, by Rev. J. Goffe,	5 00
Middletown, Ct. A friend, by Rev. H. Bardwell,	5 00
Milton, Pa. M. card, by C. Bryson,	12 00
Milton, Ms. Mr. Saml. Page, for Pal. miss.	1 00
Minot, Me. Wm. Ladd, Esq. 13; mon. con. 5.34,	17 24
Montague, Ms. Mr. L. Marsh, 2; fem. char. so. by Rev. A. Gates, 33; dea. R. Bardwell, av. of m. f. by do. 4,	29 00
Monson, Ms. Mon. con. 8.23; three chil. of P. H. Brown, 80 c.; H. Haynes, av. of oats, 1; by Mr. A. Ely,	10 83
Mont Vernon, N. H. Miss. f. 8; do. for wes. m. 13; by Rev. E. Cheever,	21 00
Newark, N. J. Fem. For. m. so. Miss M. Forman, Tr. by A. Beach, Esq.	40 00
Newark, O. A coll. by Mr. J. C. Brigham,	3 25
New Braintree, Ms. Asso. by A. Bigelow,	20 00
Newburyport, Ms. Young lad. benef. so. fifth an. pay. for Saml. Spring, 30; fourth an. pay. for Luther F. Dimmick, 12; by Miss L. Bagley, Tr.	42 00
New Haven, Ct. A fem. friend of miss.	25 00
New Hampton, N. J. Miss E. Dusenbury, av. of "Barley Wood," 7.50; do. of miss. papers, 7.50,	15 00
Newport, N. H. C. box of Mr. J. R. Wheelock, by Capt. Heath,	6 63
Newton, Ms. E. cong. so. by Mr. A. B. Foster, 3.40; part of a coll. 2d Sab. in Jan. for Ind. sch. 3; a friend, for do. 2,	8 48
Norfolk, Ct. Gent. asso. for ed. hea. chil. in Ind. 21; lad. do. Mrs. E. Roys, Tr. 25; Jos. Battel, Esq. 12; Mrs. Sarah Battel, 12; Danl. Loveland, Jun. 3.50; Saml. Cone, 3; D. Frisbie, Jr. 2.61; Wm. Nettleton, 75 c. a friend, 1.50; sch. chil. for hea. chil. 1.25; by Rev. Ralph Emerson,	82 61
Norfolk and Plymouth Co's. Ms. Pal. miss. so. for the support of Rev. Daniel Temple, by Dr. E. Alden, Tr.	300 00
North-Brigden, Mr. S. Beals, for hea. sch.	13
Oakhill, N. Y. Miss Chapman's sch. 37 c. box of Clarissa Hart, 80 c. by Rev. S. Williston,	87
Orford, N. H. Mon. con. by Mr. S. Dana,	2 96
Paris, N. Y. Dr. E. Judd, av. of potatoes, a	

bal. 1; cent so. Miss S. Blanchard, Tr. 3; by do. 4 00
Paterston, N. J. Rev. Saml. Fisher, for *Sarah Colt*, 12; mon. con. first Pres. chh. by Rev. S. Fisher, 26; 38 00
Philadelphia, Pa. Two children of Mrs. Sarah Patterson, 2d semi-an. pay, for *Wm. G. Patterson*, 15; av. of miss. papers, &c. by Mrs. S. Patterson, 14, 12; av. of 24 cops. of "Conversion of the World," by do. 6, 35 12
Plattsburg, N. Y. Fem. aux. miss. so. M. K. Walworth, Sec. 20 00
Plymouth, Ms. Mon. con. 20; fem. asso. Miss H. Morton, Tr. for Pal. m. 13; by Rev. W. T. Torrey, 33 00
Portland, Me. Mat. Asso. for two chil. in India, to be named *Edward Payson* and *Ann Louisa Payson*, 40 00
Princeton, N. J. A friend, 1; E. retrench. 1, 2 00
Putney, Vt. Fem. char. so. (of which 4, 35 a bal. of sub.) by Mrs. B. Andrews, Tr. 17 78
Randolph, Vt. Fem. cent so. Miss M. Edson, Tr. 19 02
Reading (South), Ms. Fem. hea. sch. so. for Ind. sch. by Rev. Samuel Green, 22 65
Reading, Ms. Capt. Jona. Temple, for Pal. m. 8 00
Rockingham, Vt. Mr. Saml. Eber, for Ind. m. 10 00
Royalston, Ms. Fem. cent so. Lucy Lee, Tr. 12 00
Rosely Hill, Ct. A friend, for sch. at Cornwall, 75
Salem, Ms. Mr. J. B. Lawrence, for a Native Preacher in Cey, 5th semi-an. pay, 40; Tab. Thanksg. so. 5th an. pay. for *Saml. Worcester*, and *John Norris*, 24; lad. of the Tab. chh. for *Samuel Worcester*, at Brainerd, 2d an. pay. 30; a fem. friend, 3; do. in Tab. chh. 4, 101 00
Schenectady, N. Y. Miss so. of Union Coll. m. f. by Mr. S. Clapp, Tr. 26 00
Shoreham, Vt. Col. Job L. How, m. f. 8; fem. cent so. by Rev. O. Morton, 10, 18 00
Simsbury, Ct. Coll. 34, 50; fem. benef. so. 30; by Rev. H. Bardwell, 64 50
Smithfield, N. Y. Mem. of the chh. by Mr. J. Rockwood, 16 50
Somers, Ct. Mon. con. by Rev. Wm. L. Strong, 16 00
Southold, N. Y. Mon. con. in Rev. J. Huntington's par. 4, by C. W. Case, Esq.; friend of m. in Union par. 1, by Rev. L. Thomson; a mem. of fem. so. of Mattituck, by do. 1, 6 00
Springfield, O. A coll. by Mr. J. C. Brigham, 3 75
Southington, Ct. From a licentiate, received for thanksgiving services, 10 00
St. Johnsbury, Vt. Mon. cong. chh. by Mr. J. Clark, 3 75
Sturbridge, Ms. Mon. con. for Pal. miss. by Rev. A. Bond, 18 00
Sullivan, N. H. Cent so. 3, 12; Miss E. Boynton, 1; dea. D. Gibbs, 1; Mr. C. Cummings, Jun. 1; by Mr. S. Foster, 6 12
Sunderland, Ms. Mon. con. by N. Smith, Esq. 20 00
Tiverton, R. I. Mon. con. by M. C. Codman, 8 00
Tolland, Ct. Young lad. asso. Miss J. G. Jennings, Tr. by Rev. A. Nash, 13 00
Trenton, N. Y. Mon. con. by dea. Younglove, 2, 68; from himself, 50 c. 3 18
Turkey Hills, Ct. A friend, by Rev. H. Bardwell, 20
Utica, N. Y. Mon. con. first pres. so. 3, 4; a friend, 69 c.; coll. in Union Sch. sch. for Choc. m. 10, 3; F. T. Bradish (a little girl), 2; Mr. Lewis Merrill, 3, 18 76
Washington, Col. Co. Va. Av. of m. card, by Mr. J. B. Patterson, 13 00
Watersford, Vt. Farmer's and mechs. miss. so. by Mr. Nathan Dewy, Tr. 13 10
Weatherfield, Vt. Fem. cent so. Mrs. Sylvia Bowen, Tr. for ed. hea. chil. by dea. N. Coolidge, 6 23
Westborough, Ms. Fem. asso. forced. hea. youth, for two chil. to be named *Eksha Rockwood* and *Susan Brigham Rockwood*, by Miss L. Peters, Tr. 24 00
Westminster, Vt. So. of friends of morals and missions, capt. H. Hallett, Tr. 30 51
West Rutland, Vt. Prayer m. so. by Mr. Isaac Chatterton, Tr. 10 00
West Suffield, Ct. A friend, by Rev. H. Bardwell, 25
Whitesborough, N. Y. Mr. George Graves, for Choc. m. 4; Henry Graves, (a little boy,) av. of onions, 25 c.; a friend, m. f. 3, 50, 7 75
Whitehall, N. Y. A new year's thank offering, 12 00
Williamsburgh, Ms. Fem. m. so. Mrs. L. Graves, Tr. 13 16

Williamstown, Ms. Young lad. ben. so. Miss C. Bardwell, Tr. for ed. *Ralph Wells Gridley*, 30; Mr. Wm. Bridges, 2; Mr. J. B. Meachum, 2; by Rev. R. W. Gridley, 34 00
Wilmington, Ms. Coll. in a sch. for school at Brainerd, 1 00
Wilton, N. H. M. f. 8, 76; a friend, 1, 36; for S. I. mission, through the Read. and Dorcas society, by Mr. J. Haskell, 10 12
Winchester, Va. Young men's miss. so. 2d semi-an. payment for *Christian Strick*, by Mr. H. M. Brent, Pres. 15 00
Windsor, Ct. Mon. con. first chh. by Rev. H. A. Rowland, 39; avails of mite box, by Rev. H. Bardwell, 61 c. 39 61
Windsor, (Wintonbury, so.) Ct. Rev. J. Bartlett, 2; T. Cadwell, 4; C. Hitchcock, 3, 84; C. Goodrich, 3; O. Filley, 2; N. Bidwell, 2; L. Fitch, 2, 50; sons of E. Latimer, 3, 50; av. of m. f. 25, 82; contrib. 8, 3; Rev. Saml. Mills, 2; indiv. in sums less than two dollars, 11, 50; by Rev. H. Bardwell, 70 19
Windsor, (E. par.) Vt. Mon. con. for Pal. m. by dea. N. Coolidge, 6 77
Windham, N. Y. Z. H. 1, 75; Mr. S. C. Baldwin, 2; by Rev. S. Williston, 3 75
Windham, Co. Ct. Char. so. by Rev. J. Porter, 44 00
Winthrop, Me. Mon. con. by Rev. D. Thurston, 16 08
Worcester, Ms. A friend of m. by Rev. A. B. Hull, 4 00

From places unknown, or purposely concealed by the donors:—

Jan. 17, A bal. 35
 24, A friend, for S. I. miss. 50 00
 24, "Omision", 100 00
 Feb. 12, Three sisters, 100 00

Amount of donations, as published in the preceding list, \$4,354,60.

LEGACIES.

Legacy of the late Hon. Elias Boudinet, L.L.D. of Burlington, N. J. for the Foreign Mission School, 500 00
 Part of the legacy of the late Dr. Solomon Everest, of Canton, Con. (1,650 having been previously acknowledged,) 500 00

DONATIONS IN CLOTHING, &c.

Brattleborough, Vt. A small bundle, for Ind. miss. 3 75
Bridgewater, Ms. A box for Elliot. 3 00
Brunswick, Me. President Allen, for Sand. Isl. mission, 100 copies of "Accounts of Shipwreck." 5 31
Canaan, N. H. A bundle, 3 00
Carlisle, Ms. A bundle fr. hea. sch. so. 3 00
Dedham, Ms. Six copies Watts's Psalms and Hymns, fr. Dr. S. Wheaton. 3 00
Enosburg, Vt. A box of bedding, &c. for Brainerd, fr. fem. read. so. Miss A. Eaton, Pres. 30 00
Greenfield, Ms. A bundle of full'd cloth, fr. Mr. Saml. Warren, 66 yds.; Mr. W. Martindale, 4½ yds. 3 18
Hamp. Chris. Dep. Westhampton, blanketing; a bundle fr. fem. ben. so. Ludlow, for Ind. miss.; sundry articles fr. Granby, (West.) Char. so. valued at 16, 75. 20
Holland Patent, N. Y. A box fr. fem. miss. so. Mrs. P. Gurney, Tr. for Sand. Isl. miss. by dea. A. Thomas, 44 18
Lebanon, N. H. A box fr. fem. char. so. H. Allen, Tr. 38 00
Madison Co. N. Y. 32 1-4 yds. shirting, fr. two ladies, by dea. A. Thomas. 3 00
Montague, Ms. A box and bundle of clothing, fr. fem. char. so. by Rev. A. Gates, 45 00
New Haven, Ct. A box, by T. Dwight, Esq. 39 50
Pawlet, Vt. A horse, for Mr. P. P. Stewart, fr. dea. Ozias Clark, 40 00
Paterston, N. J. A cask fr. Dorcas so., by Rev. Samuel Fisher, received some time since at N. Y. 53 14
Pomfret, N. Y. A package fr. fem. miss. so. for Choc. miss. 22 75
Rochester, Ms. A box of clothing, fr. fem. miss. read. so. H. Haskell, Tr. for fem. miss. sch. 39 50
Sterling, Ms. A bundle, fr. lad. by Rev. R. Holcomb. 40 00
Sullivan, N. H. A bundle for char. so. by Mr. G. Locke, for Ind. miss. 24 34

Talney, Mr. Alex. Sanders, a pony, 30; Mr. A. Harnage, a pr. of boots, 5; Mr. J. Alberte, corn, 5; A. Sanders, six bu. corn, 3, 43 00
Trenton, N. Y. A pair of blankets, by dea. A. Thomas.
Woodsbury, Ct. A box fr. young lad. ben. so.
Miss E. Strong, Sec. for west. miss. by T. Dwight, Esq. 39 50

ERRATUM.

In the acknowledgment of the donation from Longmeadow, Ms. in the Herald for December, for '83, read 43.

FROM a letter, enclosing \$26 as the avails of a small missionary field cultivated by an association of students in one of our colleges, we make the following extract:

The sum, we know, is small, in comparison with what others have sent you, who have tilled larger fields. Small, however, as it is, we do not despise it; for it may be the means, directly or indirectly, of effecting much good.—In consequence of it, one more sermon may, perhaps, be preached to a heathen assembly, and thereby one more perishing Hindoo or Owhyhean may be made savingly acquainted with the Savior of the world; or perhaps one more child of the western wilderness may be sought out; his intellectual powers unfolded and refined; and the dispositions of his heart softened and rectified. But whether this small sum will be the occasion of so much good, or not; of this we are confident:—it will not be lodged in the sacred treasury of the Lord in vain.

Our next extract is from a letter sent to us by Sarah Fields, a Cherokee female, who writes as treasurer of the "*Creek-Path Female Benevolent Society*,"—a society composed of Cherokees. The letter is dated, "*Creek-Path, Cherokee Nation, Dec. 16, 1822*;" and is addressed to the Treasurer of the Board.

RESPECTED SIR,

The Creek Path Female Benevolent Society have collected for the present year eleven dollars and fifty six cents, which they wish to have appropriated to the Arkansaw mission. We are very glad, that we can do something to aid in sending the gospel to our poor countrymen. Our Society is yet small, but we hope that its numbers may be increased, so that we shall hereafter do much more. This we are encouraged to hope, from the circumstance that we have this year collected almost double the sum that we did the last year.—If we were able, we should think it our duty to give much more to the support of missions.

We are very thankful to the American Board of Commissioners for sending us teachers. Had they not sent them, we should not now have known our duty. We hope we feel truly thankful to God that Missions have been established in our nation, and have been the means of giving us the little knowledge, which we now possess.

Foreign Intelligence.

SYRIAN CHRISTIANS IN TRAVANCORE.

TRAVANCORE is a province at the southwestern extremity of the peninsula of India. Of the interesting Church of Syrian Christians existing in this province, the Researches of Dr. Buchanan brought many important facts to light. Subsequent inquiries have developed much more of its history; and have given rise to an enterprise for the recovery of this Church to its primitive truth and purity. A college for the education of Syrian priests and laymen, was first established by Major (since Colonel) Munro, British Resident at the Court of Travancore; and the Church Missionary Society now have three missionaries at Cotym, and one at Allepie.

Cotym.

This is a village on the Malabar coast, about 18 miles from Allepie. Near this village is the College, which is a large and handsome structure, situated in a pleasant, open spot,

on the bank of a fine river. The Rannee, or queen, of Travancore has endowed the college with benefactions amounting to 21,000 rupees, and with a tract of land, at least seven miles in circumference. The college will accommodate 40 candidates for the ministry:—and its importance, as well as that of the mission at Cotym, will readily be perceived, if we consider, that it is immediately connected with 50,000 or 60,000 nominal Christians, who profess a belief in all the essential doctrines of the Gospel; that it is within a mile of one of the most celebrated Brahminical colleges, and not much farther from another college, lately established for the cultivation of the Sanscrit language: and that the adjacent coast of Malabar is, perhaps, the most populous part of India, and contains three separate orders of Jews, and many Armenians and other Christians.

The three missionaries at this station, are Messrs. Bailey, Fenn, and Baker. Mr. Bailey devotes his time chiefly to the clergy and the translation of the Scriptures; the college,

with its introductory schools, is the more immediate object of Mr. Fenn's care; and Mr. Baker has the charge of the schools intended for the great body of the people.

From the course pursued by Mr. Bailey, there is every prospect, that the Syrians will, ere long, possess a good Malayalam version of the Sacred Volume.

The following extracts of a letter from Mr. Fenn, Principal of the College, give an animated view of the general state of the mission, at the close of 1821.

The mission is settling, and I think solidly. All our plans are going on, though much slower than we could wish. Mr. Baker has increased the number of schools considerably. The college keeps up its numbers; and I am thankful to say that the desire of learning by no means decreases. I allude principally to the younger students; such as have been admitted since I came: they all have the idea that they must spend several years in study, and acquire real learning; and are pleased with the thought.

The capabilities of the mission are great—very great. Under efficient superintendence, the college would, in a year or two, attain great and deserved celebrity.

Do not say that I am sanguine in my expectations. Consider, my dear Sir, how the matter stands. There are thirty schools, and upward; containing more than 800 youths. There are, besides, a grammar school containing 40 more, and the college. Among such a number, it is reasonable to expect that there will be some of more than ordinary talent; and we, who are on the spot, could with ease point out twenty, who would do credit to any tutor and any instructions. We fancy we see those among our pupils, who discover a likely talent for mathematics; we are more confident of others having a peculiar talent for the acquisition of languages; and we can still more confidently answer for their docility of character and thirst of knowledge.

Besides, is it not remarkable, that such a close and apparently indissoluble union should subsist between us and the Metropolitan—a man of remarkable wisdom, dignity, judgment, and humility!

With regard to the Hebrew, Arabic, and Syriac languages, with proper assistance they would be soon obtained. With the vernacular and idiom of the Syrians, some are admirably well acquainted: in its etymology and grammatical niceties, lies their deficiency. There is a remarkable desire among all the Malpans to study Hebrew; and they are receiving instruction from Moses Sarphati. The way to the acquisition of Sanscrit is now open, and many are plodding in it, and some, if it so please God, will succeed most honorably.

You know, my dear Sir, that the college has fallen more immediately to my share. No man is permitted to criminate himself; and therefore, perhaps, I shall be excused saying more than that if the Committee send out a person properly qualified; they will, in a year

or two, hear of a change which will at once delight and astound them.

But pray, my dear Sir, remember that it is "mind" which is most wanted: a cultivated, sanctified, and directing mind. Consider the expense of the mission. Consider the colleges whence those men issued who visited these shores some centuries ago. Consider the number and the respectability of the Christians, all of whom look to you. At the lowest computation, I speak with great confidence, there are 15,000 families. Fifteen thousand FAMILIES! and there is not a man, woman, or child, but would come to Cotym on being directed so to do. It is a miracle, and the most astonishing one that I have met with. Do, pray do, afford them the help which they need, and which they deserve.

Mr. Bailey and Mr. Baker are both out visiting the churches. We enjoy delightful peace, and holy and constant communion, and do anticipate the glories of heaven. My colleagues are full of zeal, and seem to receive every day fresh ability for their work, and rejoice in it more and more.

Allepie.

This is a large commercial place, 40 miles south of Cochin, in the midst of Syrians and Roman Catholics; and having, it is said, 8,000 Mahomedans among its inhabitants.—The Rev. Thomas Norton is the missionary residing here. He baptized, near the close of 1820, six adults and eleven children—the first fruits of his labors. Many around him are reading the Scriptures. The Roman Catholics have been required by their priests, to deliver up the Bibles and Testaments, which they had received; but not a few had the courage to refuse.

The missionaries at Cotym and Allepie meet at stated times, for mutual counsel and edification; and find these to be the occasion of much profit.

General Notices.

The Syrian Churches extend, from north to south, more than 150 miles; and, from east to west, at least 30 miles.

Concerning their *modes of public worship*, the Rev. James Hough, a Chaplain of the East India Company, who visited them near the commencement of 1821, says:—

I attended the Syrian worship, the next morning [after arriving at Cotym,] in the college chapel. Here I could expect nothing to gratify me; but I was not prepared to witness so much superstition in their service: had I not known the contrary, I should certainly have supposed myself in a Roman Catholic chapel, and have mistaken their service for the celebration of mass: the incense, the adoration of the host, and the frequent crossings and

prostrations before the crucifix, struck me as being the same, or closely resembling the forms observed in the Church of Rome. The Syriac language, in which the prayers were read, is as unintelligible to the people as Latin is to the major part of the Roman Catholics. But, notwithstanding this, one part of the service darted, like a beam of light, through the gloom that overhung the rest; and inspired the hope, that a brighter day was dawning on this ancient, but much degenerated church—a portion of St. Matthew's Gospel was read in Malayalam, the vernacular tongue of the congregation. It seemed like the lamp of God, still enlightening the temple; and elicited the involuntary prayer, that, ere long, it might burn with a brighter and more steady flame! There was no discourse at the conclusion of the prayers.

In the evening, I attended our church service in Malayalam, performed by Mr. Bailey in one of the Syrian churches: about ten Catechists and one hundred and fifty Syrians were present; and they appeared to be very attentive, particularly to the sermon. It was singular to see the person, who, in the morning, officiated as priest at the Syrian altar, now performing the office of clerk to Mr. Bailey; this was the head Malpan of the college; who expresses his admiration of most of our prayers, and will permit no one else to read the responses.

Of the *early history* of these churches, little is known. The most certain facts, in relation to them, down to the year 1500, are probably contained in the following paragraphs from a "Brief History of the Syrian Churches in the South of India," drawn up, at the request of the Church Missionary Society, by the Rev. Professor Lee. This article is found in the Appendix to one of the Reports of that society.

It appears from the writings of the fathers of the Greek, Latin, and Syrian churches, that St. Thomas first preached the Gospel in India. But whether the present race of Christians, found on the coast of Malabar, owe their faith to the labors of this apostle, or whether they emigrated from Syria at a later period, cannot be so easily determined. Asseman thinks, that the Christians of St. Thomas received their designation, as well as their religion, from the apostle of that name.

"It is recorded," says Dr. Buchanan, "in the Acts of the Council of Nice, that Johannes, bishop of India, signed his name at that council in A. D. 325." This is probably the earliest intimation of the existence of that church, and is sufficient to shew that it must have flourished a hundred years at least prior to the propagation of Nestorianism.

The next account, in which mention is made of the Christians of India, is given by Cosmas Indicopleustes, a writer who flourished early in the sixth century: "There is," says he, "in the island of Ceylon, towards interior India, a church of Christians, where are found a clergy and congregation of the faithful; but

whether it extends farther I know not. Likewise in Male, as they call it, where pepper grows. But in Caliana (for so they call it) there is a bishop, who is usually ordained in Persia, &c." It should appear from this statement, that the Christians of India had, early in the sixth century, embraced the doctrines of Nestorius; for the archbishop of Persia was, at that time, subject to the patriarch of Seleucia, who was a Nestorian.

It appears also from a letter of Jesuyab, metropolitan of Mosul, who died A. D. 660, that the churches, both in India and Persia, were in a declining state, on account of the neglect of the patriarch of Persia. "In your region," he says, "since you have refused to observe the canons of the church, the succession of the priesthood has been cut off from the people of India, &c." It appears that the patriarch of Persia had refused to acknowledge the authority of that of Seleucia, asserting that the Christians of Persia and India were Christians of St. Thomas, and were therefore not at all subject to the followers of Mar* Moris, who is said to have propagated Christianity in Mesopotamia.

In this state they remained till about the year 780, when they were again under the authority of the patriarch of Seleucia; to whom the bishops of India were of course subject, and consequently were Nestorians.

From this time to about the year 920, the Christians are said to have been in a flourishing state; and to have had many privileges granted them by the native princes of the country, especially by Ceram Perumal, who allowed them to enjoy the rank of nobility, and to be governed, as well in temporal as spiritual matters, by their own bishops. About the year 920 Mar Sapore and Mar Pheroz are said to have come to India from Babylon, and to have built a church at Coulan, and to have converted many to the Christian faith.

After this the affairs of the Christians were in such a state of prosperity, that they had kings of their own; the first of whom was Baliartes. In process of time, however, the regal power passed over to the infidel kings of Diampier; and, in the year 1500, they were found by the Portuguese in subjection to the king of Cochin.

Professor Lee, admits, however, that the Syrian Christians are not now, probably, Nestorians; but are Monophysites, or Jacobites, as they are called. He regards all, who are now separated from the church of Rome, as belonging to this sect. He adds:

This statement is corroborated by the united testimonies of Drs. Buchanan and Kerr.

"The Syrian Christians," says Dr. Buchanan, "are not Nestorians. Formerly, indeed, they had bishops of that communion; but the liturgy of the present church is derived from that of the early church of Antioch, called 'Liturgia Jacobi Apostoli.' They are usually denominated *Jacobite*; but they differ

* Mar is a title given to the Syrian bishops, and is nearly equivalent to the word *lord*.

in ceremonial from the church of that name in Syria, and indeed from any existing church in the world:" and again: "It appears, then, that the Syrian Christians have latterly been denominated Jacobites, or Jacobites; so called, according to their books, from (Jacobus) James the Apostle."

And Dr. Kerr says: "The Christians on the Malabar coast are divided into three sects: 1. The St. Thomè, or Jacobite Christians. 2. The Syrian-Roman Catholics. 3. The Latin Church."

It appears, therefore, that the church of Malay-ala is, at the present day, of the Monophysite persuasion; and that its prelates have, at least since the year 1663, considered themselves as dependent on the see of Antioch.

For a considerable period of time, these Christians, who, by the way, had sadly declined in respect to the possession of true piety, were greatly harassed by the persecuting Papists. Concerning their sufferings, the Professor remarks:

It cannot but be matter of admiration, that, at the very time when our own confessors and martyrs were struggling for a purer faith and more spiritual ritual, the prelates of this ancient church were sealing with their blood, in the inquisitions of Portugal or Goa, a faith which, in essentials, agreed with our own.

CHURCH MISSIONARY SOCIETY.

Summary View of its Missions.

THE twenty-second Report of this very efficient Society, contains the following summary view of the missions under its control:—

In the nine missions of the Society which have now been surveyed, there are about 40 stations, with a number of schools dependent on them. These stations are occupied by about 90 Europeans, who have been sent forth from this country to the different missions: of these 32 are ordained missionaries, 24 are wives of missionaries, and the rest are teachers and settlers, male and female: of native laborers, there are about 160; two of whom are ordained missionaries, and the others readers, catechists, teachers, and assistants. The number of scholars, adults and children, cannot be exactly ascertained; but it appears, from the last returns, to be about 10,500. Churches have been built in various places: and, every year, converts are added to the Lord. The work is, in truth, as yet, still but a work of preparation—except, indeed, in a few favored spots, where the gracious outpourings of the Holy Spirit has most strikingly shewn what blessed effects will follow wherever the arm of the Lord shall be revealed.

BIBLE SOCIETIES.

GREAT BRITAIN.

British and Foreign Bible Society.

FROM the London Missionary Register for November, we extract a comparison of the principal facts in reference to this great institution, for the years 1821 and 1822; and also, valuable notices respecting the continental Bible Societies. The original source of all is the Report of the British and Foreign Bible Society.

Number of Societies.

From 270 Auxiliaries and 412 Branches making a total of 682, the number is now increased to 291 Auxiliaries (including 13 which contribute only a portion of their funds to the Society) and 438 Branches, forming a total of 729.

The continental European Societies are 56, with a great number of Auxiliaries and Branches: of these the Hanover Society has 23, the Prussian 38, the Wurtemberg 44, the Paris and the Netherlands each upward of 50, the Sleswig Holstein 118, and the Russian 196.

Issues of the Scriptures.

The Foreign Societies, aided by the British and Foreign Bible Society, have increased their issues, from 739,045 Bibles to 880,955, and from 721,376 Testaments to 861,377: these make a total of 1,742,332; and shew an increase, in the course of the year of 141,910 Bibles, and 140,001 Testaments.

An addition of more than 20,000 copies of the German New Testament has been made to the 480,000 copies before issued by two Roman Catholic clergymen on the continent.

The total number issued on account of the society, at home and abroad, has increased from 1,307,044 Bibles to 1,433,823; and from 1,963,118 Testaments to 2,130,151—making an increase during the year of 126,779 Bibles and 167,033 Testaments, and a total of 3,563,974 copies.

In addition to the foregoing, the society has granted about 58,000*l.* for distributing by societies and confidential agents, in various parts of the continent, Bibles and Testaments in French, German, Swedish, and Danish, the number of which cannot be ascertained exactly, but may be fairly estimated at upward of 250,000 Bibles and Testaments.

From these data, it will be found that the issues of the year at home and abroad, in connexion with the society, have amounted to 610,723 copies; being 268,689 Bibles, and 342,034 Testaments: and that the total issue from the beginning have been no less than six million, fifty-six thousand, three hundred and six copies.

Total Expenditure.

The expenditure of the eighteenth year having been 90,445*l.* 6*s.* 4*d.* (£402,000,) and

that of the preceding years, 908,248*l.* 10*s.* 6*d.* (\$4,036,000;) the total up to the end of the eighteenth, has been 998,693*l.* 10*s.* 10*d.* (\$4,458,000.)

CONTINENT OF EUROPE.

From notices of the Eighteenth Report of the British and Foreign Bible Society, in the London Missionary Register, we select some of the more interesting facts, in relation to the Bible Societies on the Continent of Europe.

France.

The Protestant Bible Society in France, by its unremitting exertion in its own immediate sphere, by its activity in promoting the establishment and general connection of Auxiliaries in all parts of the kingdom, and by its zeal in corresponding and co-operating with other kindred Institutions on the Continent and throughout the world, promises to redeem the pledge given in its First Report, that it would one day occupy a distinguished station among the continental Bible Societies.

This society has assisted the Channel islands, the French colonies of Denmark, and various parts of the continent.

The Committee of the British and Foreign Bible Society thus acknowledge their obligations to learned individuals in Paris:—

It were an injustice on the part of your committee to close their article of France, without expressing how much they continue to be indebted to other individuals in that capital, for services of the highest importance to the execution of the society's object. To that distinguished friend to oriental literature and true religion, baron Silvestre de Sacy, their obligations are profound and increasing. M. Remusat, Professor of Chinese, has favored the society with very valuable communications on the subject of the Manjur dialect: while (not to extend unduly these acknowledgments) M. de Quatrenière is making the society his debtor, by the care and assiduity with which he is gratuitously superintending the printing of the Carshun New Testament, for the benefit of the Syrian Christians, under the spiritual jurisdiction of the Patriarch of Jerusalem.

United Netherlands.

The United Netherlands' Bible Society exhibits, in its Seventh Report, a detail of facts which demonstrate the growing prosperity and usefulness of that national institution. Its funds have been augmented, not only by liberal donations, but by considerable legacies; and its issue of Bibles and Testaments exceeds that of the preceding year by nearly 6,000 copies.

Switzerland.

The Basle Society retains that pre-eminence, which its advantageous situation and the religious zeal by which it has so long been distinguished have enabled it to acquire. Its income, during the last year, has more than doubled the amount of any preceding year; and, from the degree in which it appears that the wants of the immediate vicinity are supplied, the society is encouraged to pour a proportion of its bounty into more remote channels which are opening to receive it. On this subject, one of its Directors makes the following just and consolatory remark:—

"While the Continental Bible Societies are forming themselves into permanent national institutions, and direct their primary attention to the regular supply of the ordinary wants of their own vicinity, they begin to perceive more clearly the duty of paying regard to the heathen world also; to which the missionary efforts, now so extensively making, will prepare the way."

The monthly extracts of correspondence, which are issued by this society in a German translation to the number of 10,000 copies, and circulated in every direction where that language is spoken, have proved, it is said, a real blessing to thousands.

Of these papers, the Rev. Theophilus Blumhardt, the translator and compiler, says:—

"They find their way to the lowest classes of the people; and, for the purpose of rendering them still more efficient, not merely have reading circles been formed, but, in many places, they are read regularly every month from the pulpit, and a collection for the cause is afterward made. I am perfectly convinced, that the salutary fruit which they produce, with regard to both the temporal and spiritual welfare of the people, is one of the richest blessings which the honored parent society produces in the world."

Through the judicious exertions of the Geneva Society, the poor Waldenses have been refreshed by a supply of Bibles, for which freedom of entrance into Piedmont had been previously procured.

Denmark.

The testimony which follows, respecting the existing state of Denmark, is remarkable.

Denmark presents an almost unbroken chain of effective Auxiliaries, acting in their several districts under the sanction of his Majesty the King, and the united patronage of the bishops and the nobility, supported by the strenuous cooperation of the clergy at large.

The Secretary of the Danish Bible Society writes:—

"The sacred cause of the Bible gains more and more friends in Denmark, and every month produces new Associations in its favor. The sale of the Scriptures increases, notwithstanding the depression of trade. Our country is so well supplied with schools, that no child above six years of age need remain un-

instructed: this accounts for the rapid disposal of our New Testaments."

We subjoin some notices from Dr. Pinkerton's Letters.

"According to the united testimony of worthy men in different conditions of life, I was charmed to learn that true religion is again rising triumphantly from under the pressure of infidelity, in Denmark: a delightful change is observed among the Theological students at the University. These promising appearances are chiefly ascribed to the powerful influence of Bible Societies on the public mind, whose operations have produced a great reaction in favor of Christian principles among all classes."

From Copenhagen he writes—

"Since its formation in 1814, the Danish Bible Society, with its Branches, has brought into circulation about 30,000 copies of Bibles and Testaments, chiefly in the Danish language. The parent Society in this city has now thirty-six regularly organized Auxiliaries, chiefly in Zealand, Fuehnen, and Jutland, which labor unitedly with the Committee in Copenhagen, among a population of about twelve hundred thousand souls."

Of the House of Correction at Copenhagen, Dr. Pinkerton says—

"We found upward of 350 criminals, all employed in carding, spinning, and weaving coarse broad-cloth; most of them were condemned to hard labor and confinement in this place for life. Not a chain was to be seen on the body of any of them, and the whole establishment had the appearance of a well-conducted manufactory. In several of the working rooms, and near the bedsides, and in the hands of some of the sick in the hospital, my satisfaction was great, at beholding copies of the Word of God."

In its foreign relations the Danish Society is preparing some books of the Old Testament for the Greenlanders, who, at present, save only the New; and also the Gospel of St. Matthew, for the inhabitants of the Faroe Isles.

Notices of other kingdoms on the continent, must be deferred to a future number.

UTILITY OF MISSIONS IN BENGAL.

HAVING been favored by a friend, with a letter from a respected missionary in Bengal, written in answer to certain inquiries addressed to him; we extract some paragraphs, which relate to the utility of missionary labors in that part of the world.—The letter is dated July 12, 1822:

"You especially request particulars under the head of good effects of missionary exertions in Bengal. To gratify your wishes, I must go back to the very first introduction of public worship into the country by Mr. Kiernander, a Danish missionary, who built the church in which Mr. Thomason now preaches, (called, from this circumstance, the *Mission Church*.) and laid the foundation of the present Free School, containing 400 children, who

are bearded, as well as educated. To the increase of missionaries is to be attributed the gradual increase of true piety since that period, which has led to the erection of the Bow Bazar, Union, and Circular Road Chapels; each of which, Mr. Corrie observed at a late anniversary, has a regular congregation of more people than were accustomed to attend public worship in the whole settlement, at the time of his arrival in the country. English tracts have been printed, and large supplies procured from Europe for the promotion of piety among our own countrymen and their descendants, by missionaries; and to them may be attributed the establishment of many churches among the soldiers; and to them also, may be ascribed the formation during the last month, of a Bethel Society for the good of the sailors. Schools, for the religious education of respectable Europeans and others have been established by missionaries and their wives; by whom, also, the "Benevolent Institution," which affords gratuitous education to the poorer classes, was commenced, and has been superintended. By means of these and other exertions on the part of missionaries, the tone of moral and religious feeling has been greatly elevated, while general knowledge has been much more widely diffused among all classes, who speak the English language. All this I know to be the effect of missionary exertions on European society: and I speak with the more freedom, since I confine my own public exertions to the native population, and cannot therefore be supposed to magnify the results of missionary labor among Europeans, in order to exalt myself.

"As it respects the *natives* of Bengal, what shall I say? Of real conversions I think there have been comparatively few; but in the *work of preparation*, of which in so numerous a population, much, according to the common course of divine Providence, must precede the extensive prevalence of true piety;—of this preparatory work *much* has, I think, been accomplished;—and almost all by missionaries.—The introduction of the printed character into general use, by which unbounded stores of knowledge are communicated to the population *generally*, instead of being confined to the Brahmins;—the preparation of almost all the entertaining and instructive works published by the School-Book Society;—the commencement and superintendence of almost all the schools yet established for natives, whether males or females,;—(for not less than 900 girls have been brought under instruction since you left us;)—the intelligible translation of the Scriptures into many languages;—the preparation, printing, and extensive circulation of religious tracts, in the Bengalee, Hindoostanee, Persian, Sanscrit, and Hinduwnee languages;—the commencement of newspapers, in the language of the natives, of which five are now printed in Calcutta and its neighborhood;—and the establishment of printing presses among the natives themselves;—all this with the exception of what has been done by a few honored individuals, must be attributed to missionaries. And we wait under the confident hope, that, a few years hence, the mighty effects of these labors will appear. Indeed, I know not any interesting attempt

hitherto made, either for the intellectual, moral, or religious improvement of the natives, the commencement, or prosecution of which, is not to be attributed, and will not be attributed by any man in this country, acquainted with facts, principally to the exertions of missionaries.

We copy the two following notices, from the Christian Observer for September.

Various books are in preparation, or in the press, for the use of the college at Serampore. Among others, is a summary, in the Bengalee language, of the general principles of jurisprudence laid down by Grotius, Puffendorf, Montesquieu, and other European writers:—a work highly desirable. The college

committee have made arrangements with Mr. Felix Carey, the author of the Bengalee Encyclopedia, for taking up the subject. The committee have also sent suitable persons into various parts of the country, furnished with lists of such native works as they already possess, and with directions to purchase or transcribe any work they meet with, not contained in this list. By this means various works have been brought to light in the popular language, which will prove useful in the translations of the Scriptures.

A complete model has been made in ivory, on a scale of three inches to ten feet, of the celebrated *Tauj* at Agra, by the late Captain Fordyce and Captain G. Hutchinson. It has occupied nearly 12 years' labor, and is stated to give a beautiful and accurate exhibition of that vast monument of past oriental magnificence.

Domestic Intelligence.

UNITED FOREIGN MISSIONARY SOCIETY.

Exploring Tour of the Rev. Salmon Giddings.

THE American Missionary Register for February contains part of the journal, kept by the Rev. Salmon Giddings, during a tour among the western Indians, performed at the request of the United Foreign Missionary Society. He visited several tribes, and selected a site for an extensive missionary establishment, in the vicinity of Council Bluffs. We have room for little more than a few of the principal and more interesting facts.

Mr. G. commenced his journey on the 22d of April, 1822.—The following notice develops the probable cause of the extensive "prairies," found in the western country.

May 17.—We crossed Grand River, which is 175 yards wide, and which empties into the Missouri from the north west. We rode about ten miles through the rich bottom of the Missouri, and Grand River, where we saw thousands of acres of land, on which the timber had been principally killed by fire within the last year, and thousands of acres which had, within a few years, been converted into a prairie by the same cause.

On the 26th, Mr. G. arrived at Council Bluffs, where the United States' Government has a garrison. The distance from this place to the ferry on Grand River, is 237 miles. The course is E. 39° S. for the distance of 152 miles; then E. 55° S. to the mouth of Grand River.

The fort is situated in lat. 42° 31' N. on the Bluffs, about 140 feet above the river.

From the fort you have an extensive view of the river for many miles above and below. A second bluff appears on the west, at the distance of about half a mile, between which and the fort there is a most beautiful level, of rich soil, extending about three miles north, and south. The interval on the Missouri opposite the Council Bluffs, is about five miles wide, and continues about the same width for many miles below; but as you ascend the river, the vale widens for about ten miles, when it is about 12 miles wide. There are many lakes and ponds, which contain, during the summer, an abundant supply of wild fowl and fish. Near the garrison there is about 500 acres of land under cultivation, and worked by the soldiers. Heavy rains fall almost every day, and the low land on the streams through the whole country is inundated. Spent the week in exploring the country in the vicinity of the garrison, and in collecting information concerning the Indians. Those who were at Washington last winter, returned in health, much pleased with their journey.

Respecting the climate, Mr. G. says:—

I have learned, from good authority, and from men who have been long acquainted with the country, that in this climate, the weather, in March, April, and the first part of May, is invariably dry. Very little rain falls, and the streams are only swelled at times by the melting of the snow. About the middle of May, the rains commence gently, and in a few days become very violent. They seldom, however, continue more than 12 hours before they are succeeded by about 24 of fair weather. This alternation, in nearly the same proportion, continues until about the 10th of June. Heavy showers, are frequent until some time in July, and less frequent and lighter showers till some time in August. The rain then ceases, and very lit-

tle again falls until the next May. There is but little snow, and the winter is generally dry.

Having stated the peculiarity of the seasons in that country, Mr. G. proceeds to account for it on philosophical principles.

On the Rocky Mountains, which commence at the distance of from 500 to 700 miles to the W. and N. W. the snow falls in vast quantities, and on the highest parts continues through the year. In that latitude, and on such high land, the sun produces but little effect, until the middle of April, when the snow begins to melt. The melting increases during the months of May and June. Immense quantities of vapor, continually produced, are wafted to the E. S. E. by the cold winds which are constantly blowing towards the warmer regions. This vapor collects, and becoming condensed, falls in the copious showers and heavy rains which are experienced during the wet season. Towards the latter part of June, the evaporation begins to diminish; the snow in the lower country being all dissolved, and none remaining but on the highest mountains by the first of August. As the sun begins to decline, congelation commences on the mountains, the moisture is absorbed from the atmosphere, and no vapor is carried to distant regions by the winds, which now become dry. May not the same cause produce the periodical wet and dry seasons in the vicinity of the Cordilleras through North and South America.

On the 12th of June, he left the garrison, accompanied by his interpreter and two soldiers, with a view to proceed to the Indian villages at some distance. He determined to visit the Mahaw village first; and, on the 14th, encamped eight miles north of it.

I saw many elk, (said he,) and in one drove counted seventy. Saw several antelopes or mountain goats. They are of the same color as the deer, but resemble the common goat in shape. They are much the fleetest animal in this country. In size they are between the common goat and large deer. We passed, a village of barking squirrels, or prairie dogs. They have the appearance of the gray squirrel in color and shape, but are three times as large. Their noise exactly resembles that of the smaller kind of dogs. They burrow in the earth, and are never seen far from their habitation. They live on grass and herbage; and not a spear of grass is suffered to grow within the bounds of their village. On the first appearance of danger, they flee to the mouth of their burrow, and when it comes near, they enter, and can rarely be driven out by smoke or water. Thousands dwell in the same village, forming a little community. Their burrows are from ten to twenty feet apart, with a mound of dirt at the entrance, of from one to two feet in height, which serves as a watch tower. On the approach of danger, they raise an inces-

sant barking. We were much annoyed during the night by the barking of these animals.

In the afternoon of the next day, Mr. Giddings entered the Mahaw village; which "is situated on the bank of the Elkhorn, on a high prairie, surrounded by a beautiful and rich country, but destitute of timber, excepting a small quantity on the margin of the river." The manner of his reception will be learned in the following extract:

I was kindly received, and invited to four feasts within an hour. The first was the flesh of an elk, boiled without salt. It was placed in a large bowl or trough, around which four or five guests assembled, each taking his knife, and using his fingers instead of a fork. If any remains, you are invited to carry it away with you. You may, if you please, give it to the master of the house, and he gives it to others, who surround the bowl and eat. The second feast was corn, which was also boiled without salt. In eating the boiled corn, spoons, made of buffalo horn, or wood, are used. The other two feasts consisted of corn and dried pumpkin boiled together. I have been the more particular, as the customs, and the manner of treating strangers, among all these tribes, is similar. These children of nature know not the use of bread; and have but one kind of food cooked at the same feast. The man, who gives the feast, never eats till the guests have finished. These feasts are considered as the highest honor that can be conferred on a stranger.

The numerous and extensive *Mounds*, in the western states and territories, are evidently the work of man. They have given rise to many inquiries and speculations; and theories have been formed as to their origin, none of which seem to be so plausible, as that suggested at the "close of the following description of the manner in which the Mahaws bury their dead.

I visited their burying ground, about 80 rods distant. It is situated on the top of a bluff, about 140 feet above the level of their village. The ascent, however, is gentle. Here I saw several of the tribe collected, and mourning over the graves of their departed relatives. They pulled their hair, rent their clothes, beat their breasts, and howled in imitation of different kinds of wild beasts. At times, they made frantic gestures, and sung mournful songs. Their manner of burying is various, according to the directions given by the person before his death. In some instances, a grave is dug three feet deep, and the corpse placed in it, and covered with earth in the usual form among white people. Others are buried in a sitting posture, partly in the earth, and partly above, with a mound three or four feet high raised over the corpse. Some are laid on a platform, made by driving four forked sticks into the earth, laying thereon two

poles, which reach from the head to the foot, crossing these with shorter poles, and covering them with grass or leaves. This platform is raised from four inches to a foot high. At the head and foot, a forked stick is driven down, and a ridge pole laid in the forks. Against this, on all sides, sticks and bark are placed, and the whole covered with earth, generally elods about two feet thick. Others are laid on the earth, and a mound, seven feet high, and in the form of a cone, raised over them. No coffins are used; but when a grave is dug, flat stones or split sticks are placed beneath, on the sides, and above the corpse. The property of the deceased is disposed of according to his directions in his lifetime. Sometimes a part or all, is buried with him. At other times, it is given away to relatives and friends who come to mourn over the grave. All who come to mourn, if they are not near relatives, expect pay in presents. The graves are placed from one to four feet asunder, and the mounds often come together at the base. Another is buried by laying the corpse between two former mounds, and over this is reared another mound, the base of which rests upon the tops of the two former. In this burying ground, which has been used but three years, there is one grave and mound resting upon two more, which are to be distinctly seen; and the top of the highest is between eight and nine feet above the level of the adjoining ground; and many smaller mounds resting upon others in the same manner. Supposing this tribe to inhabit their present village but a century, and pursue the same method of burying their dead, they would raise a mound forty or fifty feet high, and many rods in circumference. May not this account for the various mounds found in the Indian country?

REVIVALS OF RELIGION.

To the Editor of the Missionary Herald.

As there are Revivals of Religion in various parts of the country, I submit to you a statement of one, which took place some time since, but which I do not remember to have seen noticed in any religious publication; and I do this not without the hope, that my communication may be of some use to those, to whom Providence assigns an agency in these most interesting works of God. My object is to give the *general features* of the revival: and because I see not how any particular benefit will arise from minute details of circumstances, I shall not mention the name of the place; nor state who were the principal human agents; nor say any thing as to the number of persons hopefully converted. As will appear, these are not material circumstances. I will observe, however, that the scene of the revival was a town in Massachusetts, containing about 4,000 inhabitants.

1. In the early stages of that revival of religion, a kind of *antinomian* spirit prevailed to a great extent. Almost every one who was questioned, said, that he could do nothing.—could not repent; could not make himself a new heart; could not cause himself to love the

Lord Jesus, &c. And yet it was perfectly evident, that, in all this, there was no proper sense of dependence on God. This plea of inability was clearly used as an excuse for doing nothing, and as a refuge from present distress. And the tendency of it manifestly was, to paralyze, wonderfully, the feelings of the soul.

Great efforts became necessary to destroy the influence of this. Metaphysics were kept out of sight. The whole was made to turn upon the question, whether God did not command the sinner to repent and have faith in Christ; and whether any of the divine commands are unreasonable. But one answer could be given; and that answer left the sinner guilty and self-condemned for his impenitence. The duty of immediate repentance was much insisted on; as, also, was the wickedness and danger of delay. The efforts made were, by the blessing of God, so far successful, that, if the antinomian spirit was not destroyed, it was, in a great degree, silenced.

When the question was asked, "What must I do to be saved?" the replies sometimes contained objectionable phraseology; but generally the Scripture answers were given,—*"Repent,"*—"Believe on the Lord Jesus Christ." In but few instances was any thing said, in connexion with these answers, or in connexion with the question that gave rise to them, about praying, reading the Scriptures, &c. It was thought, that these means of grace would be used, as a thing of course, when once the attention was excited. Can a drowning man help crying out for aid? Can a benighted and lost traveller help desiring a light and a guide?

In the early stages of the revival, the doctrine of entire dependence on divine agency was, in the presence of the unconverted, less urged than some other doctrines. It was seen to be abused. The medicine, if I may so call it, did not appear to operate favorably. Some other great truths seemed to be, at that time, more efficacious; and it was found to be the case, that if the sinner could be induced to begin the work, he would soon learn, by experience, his weakness and dependence.

2. The doctrine of election acquired suddenly, and without previous examination, a great currency among many, who, before, disbelieved it. They seemed to take its truth for granted. They appeared willing to risk their eternal interests on the certainty of the doctrine. But nothing could be more evident, than that this was only for the sake of quieting their consciences. If the doctrine of election was true, they were disposed to believe, and were forward to assert, that it was not worth while for them to repent, or to do any thing else. They had an answer for every intreaty and warning:—"If I am to be saved, I shall be saved, even though I do nothing; and if I am not to be saved, what good will all my efforts do?" The objectors were treated as reasonable beings. The doctrine of the divine purposes was considered with reference to their common actions and daily business; and they perceived that the decrees of God were as much in the way of their walking, and laboring, and possessing fruitful fields, as against their obtaining religion. Thus they found their refuge gone; and were confounded, and durst make no more objections of that kind.

3. There was a great variety in the workings of different minds. No two minds seemed to work exactly alike. So apparent was this, that with no two persons did it seem expedient to converse in precisely the same manner. This was the case, from the beginning to the end of the revival; and it made the business of conversing a very laborious exercise.

And here permit me to digress so far, as to remark;—*First*, that a thorough knowledge of human nature, and a great aptitude in discerning characters, seem to be indispensable to eminent usefulness in a revival of religion. A knowledge of the anatomy and constitution of the mind, appears to be as indispensable to the physician of the soul, as does an acquaintance with the nature and organization of the material frame, to a physician of the body.—*Secondly*, a minister, in his public preaching during a revival of religion among his people, should use great caution in preaching to his congregation with special reference to *individual* cases. He may do much harm in this way. The medicine that may benefit one, may destroy another. There are wants enough, which are common to all, and he should govern his public preaching with reference to those chiefly; while to those which are *peculiar to individuals*, he should, as a general rule, during a revival of religion, administer in his private conversations. At any rate, this is the safest and most effectual method of removing such wants.

4. At every stage of the revival, those, who indulged hopes respecting their conversion, might, in general, be easily deprived of them for a season. This was done, in one instance, by two young men, who had more theory than experience, in so rough a manner, as to do serious injury to some nervous people. But when done in a mild manner, and by a simple and clear exhibition of the proper evidences of true religion, the effect was always good.—People were led to examine themselves;—a work, which they seldom do to much purpose, when full of joy; especially at the commencement of their Christian career.—A mere *hope* that we are in a good state, it should be remembered, is, in itself, no evidence of piety; and if indulged, or encouraged, or strengthened, prematurely, may prove a serious evil.

5. It was very apparent, that there was a *crisis* in the revival, when an inexperienced person, or a stranger, was more likely to do hurt, than at any other time. It was just at this crisis, that the two young men did the mischief, spoken of above. At that time, people needed encouragement, rather than alarm; to be drawn, rather than driven. And it might be, distinctly seen, that now the gentle sounds of the Gospel were more effectual, than the thunders of the Law. What might be the very thing needed, at the commencement of the revival, might be ill timed and injurious, in the progress of it.

6. Toward the close of the revival, Christians of all ages were uncommonly eager for instruction. In the early stages of it, their great desire seemed to be for an excitement of the feelings; but now, their ruling passion impelled them to seek for instruction. An attempt to raise the passions, was quite out of

season. Mere declamation would have been intolerable. People longed to know where they stood. The nature and evidences of true religion, were the subject of anxious inquiry. Christians desired light; and he, whose preaching and conversation were most luminous, was then most esteemed.

I might here observe, that it was sometimes found necessary to calm the feelings of persons, especially of females, before conversing with them directly on the concerns of the soul;—that the conductors of the public and private meetings were not greatly desirous of raising a tumult in the breasts of their hearers, lest those hearers should be unfitted for repentance, and faith, and prayer;—that better effects were found to result from a considerable frequency of meetings, than from having them but seldom, (I suppose, because few people have habits of reflection);—and that, though there was no reason to believe, that private conversation would avail long, unaccompanied by public preaching, the former appeared to be more effectual in exciting the careless to serious consideration, than the latter.

Some of the *general results*, therefore, of my observations during that revival of religion, are the following:—that the ancient method of preaching the duty of immediate repentance and faith in Christ, is the most efficacious preaching, especially at the commencement of a revival;—that the excuses and objections, which sinners make, if judiciously managed, help forward the work;—that different individuals, under serious impressions, generally demand a treatment in some respects different;—that public preaching should not have reference, during a revival of religion, to individual cases, when they are any ways peculiar; but that such cases should be managed in private;—that, for the sake of leading young converts to self-examination, it is best, by a calm statement of the evidences of true piety, sometimes to shake the hopes, which they have of their good estate; but that we should be especially delicate with those, whose minds or bodies are liable to great excitement;—that, in the more advanced stages of a revival, a gentler method of preaching must be adopted; and when the people manifest a strong appetite for instruction, the opportunity, which is a most precious and rare one, should be improved to impart it to them in abundant measure;—that, in short, a minister of the Gospel should proceed, during a revival of religion among the people of his charge, with all the care, and adaptation of means, and change of expedients, of a scientific, experienced physician. R.

IN Barnard, Vt. and in Chester, Northwood, Candia, and Haverhill, N. H. there are said to be revivals of religion.—The Baptist church in Sedgwick, Me. is said to have been greatly increased, by means of a revival in that place. A clergyman writes from Woolwich, that, within a year, 139 persons have been united to the different churches in that place.—In Massachusetts, revivals of reli-

gion are reported in Southampton, Easthampton, Ashby, Hadley, Colerain, Heath, and Bedford. The religious state of the Academy in Andover, was highly interesting, a few weeks since.—The towns of Bristol and Coventry, in *Rhode Island*, have been a good deal favored of late.—In the state of *New York*, Sheldon, Orangeville, and Utica, are said to be the scenes of revivals in different degrees of progress.—In Dickinson College, Carlisle, *Pa.* between 30 and 40 students are thought to exhibit evidence of recent conversion.—In Rookbridge, *Va.* there is said to be a revival, which is extending its influence. Meetings for prayer are numerous, and well attended.—We observe, also, notices of revivals at Hebron, Monticello, and Pearl River, in *Mississippi*.

AMERICAN BIBLE SOCIETY'S HOUSE.

THE foundation of this building, which is now completed, was laid in the month of May last. The house and ground have cost upwards of twenty thousand dollars, no part of which is to be taken from the ordinary funds of the society. A considerable portion of this sum has been raised by subscription, principally among the friends of the society in the city of New-York. The residue of the monies necessary for liquidating the claims against the building, is to be raised by such further contributions as may hereafter be made, and by a loan, to repay which, a sinking fund is established on such principles as will secure the gradual extinguishment of the whole debt.

The American Bible Society's house embraces fifty feet in front upon Nassau-street, and extends back thirty feet, when it is con-

tracted to the breadth of thirty feet, and runs about seventy feet, with that width to Theatre Alley: making the whole depth of the building a little more than one hundred feet. The basement story contains apartments for the accommodation of the keeper and his family, two large rooms for storing printing paper and other property of the society, and the requisite cellars for fuel.

The first floor of the front building, comprises a large room for the Agent's office and the Biblical Library, and two smaller ones for the accommodation of the Secretaries, Treasurer, and committees. The rest of this story, besides the space occupied by staircases, being a room of about sixty-two feet by twenty-eight, is devoted to the purpose of a depository of Bibles and Testaments, and is capable of containing about 100,000 Bibles, bound and conveniently arranged on suitable shelves.

On the second story, in front, is the Managers' room, which is forty-eight feet long by twenty-eight feet wide, and sixteen in height, and plainly but neatly finished. The second and third stories of the rear building are occupied by the binder, and as a depository of printed sheets. The third story of the front building, with the fourth of the rear, which, together form one room, as also the garret, are occupied by the printer to the society.

We have not room for extracts from the Address of the Rev. Dr. Milnor, Secretary for Foreign Correspondence, delivered to the Officers and Managers of the Society, at their first meeting in the room destined for their use in this new edifice. Very many of our readers have probably been, by this time, gratified with the perusal of it.

Miscellaneous.

AMERICAN BIBLE SOCIETY.

IN the month of January, the Managers of the American Bible Society made a grant of 1,000 dollars to aid the Baptist missionaries at Serampore, in the translation and distribution of the Scriptures.

At the same time, they granted 500 dollars for the purchase of Bibles in the Tamil language, to be distributed by the American missionaries in Ceylon, for the use of the people who speak that language, and among whom they labor.

The occasion of these grants was, a memorial from the missionaries at Serampore, and another from the missionaries in Ceylon, soliciting aid from the American Bible Society, in the great work of evangelizing the Gentiles.

We are persuaded that the religious pub-

lic of this country will rejoice in these appropriations; and that nothing could tend more directly to replenish the funds of our National Bible Society, than the measure above described. It is the noblest feature in that Society, that it was originally designed to extend its beneficence to every portion of the human family, so far as the means should be afforded, and access can be obtained. Let the friends of the Bible, the friends of missions, the friends of the heathen, enter into this cause with new zeal and alacrity; and while they provide the means of sending forth new missionaries, into new fields of labor, let them send forth the Bible to be distributed, wherever missionaries have already prepared a population to receive it.

The grant to the missionaries in Ceylon was communicated to the Corresponding Sec-

retary of the American Board of Commissioners for Foreign Missions, in the most affectionate manner, by the Rev. Dr. Milnor, Foreign Secretary of the American Bible Society.

CEYLON.

A LETTER and journal have lately been received from the Rev. Henry Woodward, missionary at Batticotta, in Ceylon. The principal intelligence, contained in the letter, is the annunciation of Mr. Richards's death, which took place Aug. 3rd. "He died," says Mr. Woodward, "rejoicing in the hope of a glorious immortality." Doubtless letters, giving a more particular account of this event, had been previously transmitted, though they have not yet been received.

Mr. Richards had been standing on the borders of the grave for more than four years; his beloved brother Warren having been taken from his side in August 1818, and he then expecting immediately to follow. During the interval though generally very weak, he has been of great use to the mission. His sound judgment, meekness, disinterestedness, faithfulness, love to his Savior, to his fellow missionaries, to the heathen;—his piety toward God and universal benevolence to men;—rendered him a truly valuable laborer in the vineyard of his Lord.

Mr. Woodward describes his own health, and that of his wife, as being pretty good.

SCHOOL FOR GIRLS AT BATTICOTTA.

AN engraving of Barley Wood, the residence of Mrs. Hannah More, near Bristol, England, has been circulated by a friend of missions, and the profits devoted to the support of a school for girls, to be named Barley Wood, and commenced under the care of Mr. Woodward, at Batticotta.

Mrs. More, on hearing of this design, made a donation of ten pounds to the school: which sum was remitted to New York, by Mr. Hodgson, of Liverpool, and has produced \$50. The collections from the sale of the engraving, in this country, are considerable. What a delightful spectacle! to see Mrs. More, who has done so much to dignify and adorn the female character in her own country, and throughout Christendom, extending her hand in charity to the helpless females of a distant island, and endeavoring to raise little children from their low condition and make them heirs of immortality.

The journal of Mr. Woodward contains some interesting notices of missionary labor. There was abundant encouragement to prosecute the various designs of the missionaries.

SANDWICH ISLANDS.

JUST as the last pages of this number were going to press, very interesting intelligence was received from the missionaries at the Sandwich Islands, by the ship America, captain De Koven, arrived at New York. The letters are dated, Aug. 9th, which is about six months later than the date of any communications, which have previously come to hand. The joint letter continues the history of the mission down to the date above mentioned; but dwells with particular interest upon a visit from the Rev. Daniel Tyerman and George Bennet, Esq. who constitute the Deputation from the London Missionary Society to the evangelized islands of the Southern Pacific. These gentlemen arrived at Woahoo about the middle of April, and had remained there nearly four months. They were accompanied there by Mr. Ellis, one of the missionaries at Huahine, and by two native teachers and their wives, from the same island. Mr. Ellis and these native teachers, (who had been selected and set apart by the church at Huahine for the purpose,) were expecting to commence a mission at the Marquesas Islands, till the chiefs of the Sandwich Islands, with the full consent and approbation of the American missionaries, invited Mr. Ellis and one of the native teachers to reside there permanently. This measure was adopted, after much deliberation, and for reasons which are stated at length.

Messrs. Tyerman and Bennet addressed a long and excellent letter to the Board; full of the most fraternal sentiments, and of judicious remarks on the subject of missions in the islands of the Pacific. They expected to leave Woahoo soon; to stop at the Marquesas Islands; to spend a twelvemonth at the Society Islands; to touch at Port Jackson, New Holland; and then return to London.

Mr. Ellis preached often to the Sandwich Islanders, in their own language. Mr. Bingham had preached and once prayed in it. The natives were becoming more desirous of instruction than ever before. There were many encouraging circumstances. Our next number may be expected to contain the particulars.

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American Board of Missions.

SANDWICH ISLANDS.

Joint Letter of the Missionaries.

ON the last page of our number for March we gave notice, that intelligence of a very interesting nature had been received from the missionaries at the Sandwich Islands. We now proceed to lay before our readers the particulars, as contained in the joint letter of the missionaries, and the letter of Messrs. Tyerman and Bennet. It may be well, however, in this place, to offer a few explanations.

Soon after the great change in the South Sea Islands became known in Great Britain, it was determined by the Directors of the London Missionary Society, to send out a Deputation, as soon as convenient, to take a view of things on the spot;—to aid the missionaries in organizing new churches;—to aid the converted inhabitants in fixing their social institutions;—to suggest practical improvements;—and to make a report of facts, and proceedings, and to recommend measures, in the face of Europe and the world. It may be questioned, whether a more honorable service has been assigned to men, since the apostolic age. The Directors were looking out for suitable men to be employed in this agency, for more than a year, when the Rev. Daniel Tyerman, of the Isle of Wight, and George Bennet, Esq. of Sheffield, were appointed. They sailed from London in May, 1821;—reached *Tahiti* in October;—resided at that and the neighboring islands till March, 1822;—and then entered upon the visit, which is described in their letter. We published, in our number for February, the principal part of a letter from Mr. Tyerman to a lady in England. This, however, should not supersede the publication of the following testimony of himself and his colleague to the same facts; a testimony given with great deliberation, for the express pur-

pose of cheering the hearts and encouraging the labors of American Christians, by a fair exhibition of what God has done in the favored islands, where his power has been so signally manifested. It is to be remembered also, that the testimony now published, was written nine months later than the other; that is, after a longer residence of four months among the people concerning whom it is given, and a subsequent interval of five months for comparison and reflection. Yet not a single abatement is made; and, in some respects, the testimony is more full and explicit.

Perhaps some of our readers may inquire how it is, that idols were still detected and brought forth to be burned, and that the people were waiting for the king to give a decided countenance to the missionaries, when idolatry had been abolished almost three years before, and the missionaries had been established at the islands more than two years. The explanation is briefly this. Where the idols were so very numerous, and there were so many household gods, it is not to be supposed that all would be destroyed at once. Though the burning was general, some idols would be clandestinely preserved. After the destruction of the idols and consecrated places, the people were as destitute of any just views of religion as before. They were, also, as much addicted to their vices. From want of knowledge of the language, missionaries are never able at first to convey religious truth to the minds of heathens. In the case before us, though the rulers of the Sandwich Islands admitted the missionaries to reside there, and have treated them with kindness, great pains have been taken by unprincipled foreigners to prejudice all classes of the natives against evangelical exertions, and to excite suspicion of the motives, which brought the missionaries thither. This evil was always anticipated. It must always be met, in similar cases; and met patiently and

firmly. In the mean time, it was to be supposed, that the minds of the chiefs and people would remain in a state of indifference, till they knew more of religion, and in a state of suspense, as to what part they should ultimately take. The final issue, however, is not doubtful. Christ will be acknowledged and obeyed in these islands, and in the whole world, which now lies in wickedness.

Some persons may think the progress of the missionaries slow, in having added to their Spelling Book only eight pages in six months. This is to be accounted for, we presume, from the extreme difficulty of ascertaining the true pronunciation of an unwritten language, and from the desire to have the words printed rightly at first, and before any copies are put into circulation. Those who have attended most to this subject know, that it requires great caution and diligence.

Some persons, seeing the English names of Pitt, Adams, and Cox, applied to leading men at the islands, may think that Englishmen, or Americans, have been employed by the king, as governors of different parts of his dominions. This is not the fact. The chiefs, who bear these names, are full-blooded natives. Pitt and Adams have learned to speak the English language.

Our readers will perceive, that the missionaries have introduced a new orthography of several names, which occur in the following communications. This is done to produce uniformity, by adopting the alphabet, which will be used hereafter. In forming an alphabet for a language never before written, the first point to be aimed at is, *to assign but one sound to each letter*. If we could suppose our own language to be brought into such a state, the advantages would be so great as to defy all calculation. The sounds of the vowels, which the missionaries have fixed upon, are as follows: *a*, as in *father*; *e*, as *a* in *late*; *i*, as *e* or *ee* in *convene*, *redeem*; *o*, as in *over*; *u*, as *oo* in *pool*, or *o* in *remove*; *ae*, as *ay* in *eyes*; *ai*, as *i* in *idol*, *mile*; *ao*, as *a* in *far*, closely followed by *o*; *au* as *ow* in *vow*; *ei*, *eu*, and *ou*, the sounds of those letters, as above described, pronounced in quick succession. The missionaries have inadvertently written some of the names as heretofore; *Owhyhee*, for instance; which, we presume, should be *Owaihi*, the first aspirate being so slight as very properly to be omitted.

Oahu, (Woahoo,) Aug. 9, 1822.

DEAR SIR,

Though such is the demand for our assiduous attentions, in communicating instruction to the people, that we have scarcely a moment to spare for the purpose of writing to the Board, or to any of our friends at this time; yet we seize the opportunity, with great satisfaction, to speak to you of the continued faithfulness and loving kindness of our Heavenly Father towards us, and of his gracious and wonderful dispensations towards these isles of the Gentiles.

The letter then recapitulates the intelligence contained in the communications made to the Committee, by the ship *Paragon*, which arrived at Boston some time since.

English Missionary Deputation.

By another letter to yourself, sent by the ship *Lady Blackwood*, in the early part of May, by the way of South America, you will probably learn the interesting fact, that, in the wise providence of God, the English Missionary Deputation, composed of the Rev. Mr. Tyerman and George Bennet, Esq., accompanied by the Rev. Mr. Ellis, missionary at *Huahine*, and several natives of the South Sea isles, who have been taught the Christian religion,—have been directed to these favored shores, and allowed to witness with us what God has here begun to do. This singular, and truly desirable, though unexpected event, was brought about in connexion with the sending of a schooner, built at Port Jackson, by the way of the Society Islands, as a present from his Britannic Majesty to the king of the Sandwich Islands.

Acknowledgment of Favors.

We are now happy very gratefully to acknowledge the reception of your kind, interesting and refreshing letters, and a variety of pamphlets and newspapers, by the *Tarquin*, the *Houqua*, and the *Pearl*, together with the needful supplies forwarded gratuitously by the *Houqua*, for our aid and comfort. To all, by whom we are so kindly favored and so greatly obliged, our cordial thanks are due; but we can make them no better return, than by praying for their prosperity, and applying ourselves with increasing diligence, energy and activity to our appropriate and important work of communicating gratuitously, by our feeble instrumentality, to the perishing heathen, the unsearchable riches of Jesus Christ.

We would not forbear to mention here the receipt, by the ship *Tartar* from China,

of a precious letter from Mr. Oliphant, a respectable American gentleman at Canton, breathing the spirit of the age, the spirit of expansive and operative benevolence, accompanied by a donation to the mission, of goods and various articles of convenience, to the amount of about *three hundred and eighty dollars*. With many kind words of encouragement and consolation, he begs our acceptance of "this trifle," with the assurance, that if it should diminish our privations and promote our comfort, and in any way aid us in bringing the interesting islanders to Christ, his ability and opportunity to bestow the favor will afford him unspeakable satisfaction.

You will rejoice to learn, also, that, by the return of the ship *L'Aigle*, capt. Starbuck, from London, we have lately received from the Rev. Mr. Burder, Secretary of the London Missionary Society, a very friendly and comforting letter, together with the Gospels Matthew, Luke, and John, the History of the Apostles, and a volume of hymns, in the Tahitian tongue; a small vocabulary of the Malay language, in English and Malay; a New Zealand grammar and vocabulary; and several numbers of the late missionary publications, containing much interesting intelligence respecting the progress and prospects of Christian missions among the heathen, fitted, like that contained in the ever welcome "*Missionary Herald*," to call forth the prayers and offerings of the friends of Christ.

Languages of Polynesia.

In comparing the languages of New Zealand, Tahiti, and Owbyhee, we are, at every step, gratified to see the striking resemblance, which they bear to each other, and the very great facility, which the knowledge of one affords in acquiring a knowledge of the other: but we are disappointed in not finding a similar resemblance between these languages and the Malay; as it has been the opinion of some, that the Malay is the origin of these, and most of the other dialects of Polynesia. But we are not prepared, at present, to speak very freely on this point.

Expected Associates in the Mission.

It is about six months since we learned that you were seeking a passage for missionaries to these islands; and from that time we have observed a weekly prayer meeting with special reference to those, who might be appointed to be our helpers;—to their passage across the mighty waters;—and to their entrance among the heathen. This we resolve to continue till we shall greet them with welcome, and join

with them in grateful thanksgiving to Almighty God for his goodness to them, his mercy to us, and his grace to the heathen to whom they are sent.

Important increase of Christian Influence.

While we have been thus waiting, we have, in the kind providence of God, been called upon to rejoice and give thanks to him, for the seasonable and important aid rendered to the mission, by the assiduous labors of Mr. Ellis, for the last four months, both in investigating the language, and in preaching to the people; and also for the efforts of Messrs. Tyerman and Bennet to encourage our hearts, to strengthen our hands, and to exert a salutary influence on the mind of the king and chiefs and people, in favor of our great object.

And we believe you will rejoice to learn that, at the request of this government, and with the most cordial approbation and consent of this mission, and by the express and official advice and appointment of the Deputation, as agents for the London Missionary Society, brother Ellis will probably be stationed here, to use all his talents and influence in the promotion of the cause in which we are engaged; to aid us in acquiring a thorough knowledge of the language, in translating the Scriptures, and in furnishing the nation with books and with other means of improvement, much earlier than it could possibly be done without such assistance.—*Auna* and his wife, two natives of *Huahine*, well instructed, are also stationed here as Christian teachers.

Progress of the Mission.

The nation, we are happy to say, is now ready to receive instruction, and to receive additional teachers. During six months past, the desire for instruction seems to have increased with the means. We have been enabled to print, and put into their hands, 16 pages of a spelling book, containing, besides a copious list of words, several lessons in reading, which exhibit some of the leading doctrines of the Gospel.—A considerable number of pupils are already thoroughly acquainted with these pages, and they are sought by others, so that we are obliged to distribute a considerable part of the edition, which amounted to 500 copies, before the remaining 16 pages can be finished. We have, during the last six months, been able to preach more frequently to chiefs, and to greater numbers of the people, by an interpreter, than has been usual in any former period. Lately Mr. Ellis has preached three times a week, almost entirely in the dialect of this country: and our assiduous Hopoo appears to be useful in holding forth, in his own way,

the precious words of life, to his dying countrymen. Most of us are able to tell them, with increasing freedom and perspicuity, in their own tongue, something of the wonderful works of God, and something of inspired truth, which gives light and life to those who receive it: and last Sabbath, for the first time in a public assembly of the natives, Mr. Bingham was enabled to address the Throne of Grace in the vernacular tongue.

Desire of the Chiefs to learn.

Soon after the first sheet of the spelling-book was put to press, Gov. Adams, from Owhyhee, enlisted as a pupil, with a desire to learn to read and write his own language; and he continues diligently and successfully to apply himself to this pursuit, though he has returned to Owhyhee, and has now only an ordinary *Tahitian* youth to instruct him.

The next principal personage, who enlisted, for the same purpose, was *Kamavālu* the queen, about two months ago. She has read through the 16 pages which we have printed, and is able to write an intelligible note, and to read the answer; so that she begins to find a pleasure in corresponding with Mrs. Bingham by the pen. The king, though he occasionally looked at the book, did not seem to consider himself a pupil.

The next persons of rank, were *Opiia*, as she is usually called, one of the wives of the late Tamahamaha, and her present husband, *Luanui*; who, two months since, hearing that we had a prayer meeting at our house, on the first Monday in the month, came and spent most of the day with us, that they might enjoy it. Of late they have repeatedly had morning and evening prayers in their family, assisted by *Auna*, or some other person: and they are diligently learning to read and write. Immediately after the prayer meeting above mentioned, they embarked for Owhyhee, with *Kaahumanu* (Kaahoomanoo) and *Taumuarii* (Tamoree,) and many others; accompanied by *Auna* and his wife. On this tour, at several places in Owhyhee, by the express order of *Kaahumanu* and *Taumuarii*, the idols, which had been laid aside and not destroyed, were brought forth and burned. In the windward part of Owhyhee, 102 idols were, by their command, committed to the flames in one day.

Tour round the Island of Oahu, (Woahoo.)

About the middle of June, Mr. Tyerman, Mr. Bennet, Mr. Ellis, Mr. Bingham, and John Honoree, made a tour round this island, and often addressed the people on the all important subject of the great sal-

vation; visited the high-priest *Hevaheva*, (Haverhaver, as we have before called him,) at *Waimea* (Wymaah;) and preached, at different places, the Gospel of the kingdom to small collections of natives. In a few instances, they discovered a pleasing and very lively interest in the subject; but the general sentiment expressed by the people, and even by the high-priest himself, was this:—"We are waiting for the king to turn, and make public declaration that he approves the message you bring, and the object you propose."—This was, we believe, the general state of suspense throughout the islands.

Within a few weeks, the expedition to Owhyhee has returned to this place; and since its return, Cox has made many inquiries on the subject of religion. He is the fifth principal person, who engages, as a regular pupil, to learn to read and write his own language. While at *Atuai* (Atooi,) some months since, he attended regularly to the rudiments of reading and writing in English. On the 25th ult. he began more openly than before, to patronize the school. On Saturday the 27th, he expressed a desire to attend public worship the next day: but was too ill to attend. *Kaahumanu*, though informed, at the same time, that the morrow was the Sabbath, and invited to attend public worship, went, the next morning, with *Taumuarii* to *Waititi* (Witete,) and drew a great multitude after her, to spend the Sabbath there in playing in the surf. In the afternoon, Messrs. Bingham and Thurston, and Hopoo, followed them, and at evening proposed to preach to them, in case they desired to hear the word of God. They consented, and the Lord's prayer was expounded to them. *Kaahumanu* asked Hopoo what he meant by saying to one of her servants, in the morning, that if he did not keep the Sabbath, he would be burned. Hopoo had said to one of them, as they were going to their sports, that men who do not observe the Sabbath of the Lord, will go "*i ke ahi a roa*," (to the endless burning.) The same evening a prayer meeting was held at the house of *Opiia* and *Luanui*. Messrs. Thurston and Ellis attended and conducted the meeting, and one or two of our pupils engaged in prayer.

Seriousness of Cox.

Monday night, the 29th ult. Cox was troubled with a dream, in which he saw the island all on fire, and could find no hiding place for his soul. The next day he requested Messrs. Bingham and Ellis to hold a meeting at his house in the evening, and to pray with him and tell him of the great salvation. Between forty and fifty of the natives assembled. Mr. Ellis preached

and Hopoo offered one of the prayers, Cox requested that he might have the same privilege every evening, and have some one, also, to attend morning prayers at his house. On the 31st, he went to his sister *Kaahumanu*, and proposed to her to join with him in turning to the new way pointed out by the missionaries; to encourage schools, and allow their people all to be taught. She declined; but he avowed his intention to learn, and have his people instructed. His wife joined with him, and also several of his family. One of his favorites, *Taumi*, by the way, has, for two years, been receiving instruction, and made very desirable progress; sometimes engages in prayer; and has considerable influence with this important chief.

Disposition of Riho-riho to learn.

The next principal personage, who enlisted as a regular pupil in acquiring the art of reading and writing the language, was the king himself. On the 2d inst. he visited the mission family, in a very pleasant mood, and, at our solicitous suggestion, engaged to begin the work soon. He requested that 160 copies of the first sheet of the spelling-book might be ready to put into the hands of his people, and encouraged us to hope, that as soon as the sandal wood, which he owed, should be paid over to those who were waiting for it, all his people should be allowed to attend on our instructions. His wives and favorite friends have united with him. On Monday last, the day of the Monthly Concert, his house became literally a school-house, and Mr. Bingham, Mr. Ellis, James Kahuhu, and John Honoree, were diligently employed in teaching them to read and write. This continues with good success. The next day, *Kahumanu* was induced to lay aside her cards, receive a book, and cheerfully attempt to learn the alphabet of her language. *Taumuarii* also received a book, and, by their united request, about 30 of his people. *Kraitmoku* (Krimakoo,) *Naihe* and his wife, *Kanui*, and *Kauikeoule* the young prince, and most of the smaller chiefs at this place, with their favorites, are learning to read and write. Besides the school of about 50 pupils at our school house, which Mrs. Bingham superintends, there are about 100 pupils in the village, at seven different places, which require the attention of Messrs. Bingham and Thurston, Mrs. Thurston, and Mrs. Bingham, when her health will permit her to go, together with all the aid of our most forward pupils.

State and Prospects of the Mission.

Such is the present state of the mission, and of the nation. We are satisfied that

the Lord has begun a great work here, and we pray that he "will perform it until the day of the Lord Jesus." A few, we are led to hope, are inquiring what they must do to be saved. May the Lord guide them into all truth.

We are desirous to send to our patrons, and the good people of America, the affectionate *ARQHA*, (*salutation*;) of the king and queen, of *Taumuarii* and *Kaahumanu*, of *Naihe* and his wife, and others, who are now receiving the benefits tendered to them by the Board, through our feeble instrumentality.

Our brethren at *Atuai*, who have lately visited this station, and enjoyed for a season the society of our missionary friends, who sojourn with us, have returned, and are proceeding cheerfully and successfully with their work. *Taumuarii* is expected to visit them, next week, with numerous attendants from this place.

You, dear Sir, amid your multiplied cares, your assiduous labors, and your awful responsibilities, will rejoice with us; and the Board will give thanks to God for these tokens of his divine favor. But let us rejoice with trembling, and continually implore his divine grace to purify this people, to cause the Sabbath to be publicly acknowledged and sanctified in these isles, every abomination to be removed, and the institutions of a pure and holy worship to be established; and especially, that those appointed to minister in holy things, may be found faithful, even unto death.

Committing our way unto the Lord, and imploring a divine blessing on our patrons, we are happy, dear Sir, to subscribe ourselves your brethren and fellow-laborers.

H. BINGHAM,
A. THURSTON,
D. CHAMBERLAIN,
E. LOOMIS.

J. Evans, Esq. Cor. Sec. &c.

LETTER FROM THE ENGLISH MISSIONARY DEPUTATION TO THE AMERICAN BOARD OF FOREIGN MISSIONS.

*Oahu, one of the Sandwich Islands,
Aug. 9, 1822.*

Beloved Brethren in Christ:—

You have, we presume, been informed, that the London Missionary Society have deputed two of their number to inquire into the state of their mission in the islands of the South Seas. We, whose names are subscribed to this letter, have the honor to form that deputation.

When we sailed from England in May, 1821, we had just received information, that the Sandwich Islands had engaged your benevolent regards, and that you had

sent missionaries to propagate the Gospel in that interesting portion of the heathen world. While this important information filled our hearts with joy, and excited in our minds the most fervent prayers that success might attend your labors of love, we were encouraged to indulge the most extensive hopes, by hearing that idolatry had already fallen in those islands, and that the Great Head of the Church had thus singularly prepared the way for his servants.

Unexpected Visit to the Sandwich Islands.

But though we felt the most lively interest in the success of your enterprise, we then entertained no hopes, not even the most remote, of visiting the Sandwich Islands; as such a visit made no part of the duties connected with our deputation. A mysterious and unerring Providence has, however, conferred on us a pleasure as great as it was unexpected, and placed us in circumstances that render it our duty to make you a communication;—which we are happy to do from the house of your missionaries, in the island of *Oahu*. When we landed here, in the middle of April, we did not expect to remain more than three weeks; but the same Providence, which so unexpectedly brought us here, has, as unexpectedly, detained us till now. The designs of Providence in bringing us here, are, however, sufficiently unfolded to convince us of their wisdom and beneficence; while we have every reason to hope that our detention is for the glory of God.

Tribute of Respect and Affection.

Before we proceed to the immediate objects of this letter, allow us, dear brethren, to congratulate you, on your having been directed, by the great Head of the Church, to so valuable and pious a body of missionaries, as those are, whom you have sent to these islands. Their piety, their talents, their prudence, justify the confidence, which you repose in them, and should cherish in your hearts the hope, that their holy lives will put to silence the ignorance of foolish men, and tend powerfully to induce those, who take knowledge of them, to embrace that Gospel, which they are anxious to make known:—while their affectionate hospitality, and their kind and persevering endeavors to promote our comfort, confer upon us a debt of gratitude, which we can never repay. They are indeed burning and shining lights in the midst of this crooked and perverse nation; and we are confident, that the time is not remote, when many shall rejoice in their light.

We have had the pleasure of seeing all the brethren, and all the sisters excepting Mrs. Ruggles; and feel truly thankful to God, that he has permitted us to form a friendship with his servants, in whom there is so much to admire, to esteem, and to love.

Occasion of this Visit.

After spending some months in the South Sea islands, and being, at the time, at *Huahine*, one of the Society Islands, a vessel, whose captain had in charge a schooner, which was a present from the king of England to the king of the Sandwich Islands, came unexpectedly into the harbor for refreshments. We had long been anxious to introduce the Gospel into the Marquesian Islands, first by means of some pious natives from Tahiti, as introductory to the sending of some missionaries. The captain informed us, that after delivering up his charge at the Sandwich Islands, it was his intention to return by way of the Marquesas, and should feel much pleasure in giving us, and any persons whom we chose to take with us, a free passage. To reach the Marquesas by way of the Sandwich Islands, was, indeed, by a circuitous route; but the desire which we had to visit your mission there, and the hope that the testimony which the Tahitians, who might accompany us, would bear to the beneficial influence of missionary exertions in the South Sea islands, might be of essential service to the Sandwich Islands, and having no expectation of being able to reach the Marquesas by any way more favorable,—we were induced to believe, that a wise Providence had furnished the means of accomplishing our wishes, and that it was our duty to embrace the opportunity. Mr. Ellis, one of our valuable missionaries stationed at *Huahine*, agreed to accompany us; while the church proceeded to select and set apart two of its most suitable members, with their wives, to the work of the Gospel in the Marquesian Islands. Mr. Ellis accompanied us to afford us his assistance in this important undertaking, and had no other view but to return again, in three or four months, to his field of labor in *Huahine*. On reaching *Oahu*, your missionaries affectionately invited us, with Mr. Ellis, to take up our abode at their house, while the two chiefs with their wives, were invited to reside, during their continuance, at the house of the king of *Atuai*, who was here at the time.—This was in consequence of the brother-in-law of one of our chiefs being in the service of the king of *Atuai*.

Designation of Mr. Ellis.

Invitation to the Tahitian Chief.

Invitation to Mr. Ellis.

Some foreigners, anxious to seize upon any thing that might tend to prejudice the natives against your missionaries, did not fail to suggest to them, that should they listen to their instructions, they would incur

the displeasure of the English. By uniting an English missionary with yours, this objection will be removed;—and, indeed, already has our visit produced the best effect in this particular.

With the same design, these foreigners have spared no pains to misrepresent the work of religion in the South Sea islands, and have propagated the most infamous falsehoods;—but a missionary, who has been so long resident there, and who is well acquainted with all the circumstances of that great work, being upon the spot here, will prevent all future attempts of a similar kind.

But, however weighty these considerations, they would not have induced us to consent to Mr. Ellis's leaving the useful, important, and comfortable situation, which he occupies at Huahine, in union with Mr. Barff, and joining your missionaries here, had not the finger of God most clearly indicated to us the path of duty;—and this is made so remarkably plain, that not a shadow of a doubt can remain upon our minds, that it is the will of God.

Character of Mr. Ellis and his Wife.

We may also add for your satisfaction, that Mr. Ellis possesses excellent missionary talents, real piety, and much of the spirit of his office; an ardent zeal for the salvation of souls, an entire devotedness to his work, a good share of general knowledge, and a useful proficiency in an acquaintance with medicine; an ability to ingratiate himself with the natives, together with amiable and affectionate dispositions. His wife is like minded. She is, also, well acquainted with the Tahitian language, and has been very usefully employed in the situation which she fills. They are both most highly esteemed by their brethren and sisters in the Society Islands, with whom they are affectionately united. That which has rendered them so extensively useful, and which has procured them so large a share of esteem both among their brethren and the natives in the Society Islands, will, we doubt not, procure for them the same esteem and affection among our beloved friends, your worthy missionaries in the Sandwich Islands, and render them as useful there.

Mr. Ellis accompanies us back to Huahine, but will return again to the Sandwich Islands as soon as possible;—but at the expense of the London Missionary Society. And while we entertain the confident hope, that this will meet your approbation, we doubt not that you will join us in fervent prayer, that this important step may be the means of strengthening the hands of your mission here, and promoting the glory of God in the salvation of multitudes of immortal souls in these long neglected, but interesting islands.

Proposed return of Mr. Chamberlain.

Mr. Chamberlain and his esteemed brethren and sisters, have done us the honor to consult us on the subject of his situation, in connexion with this mission. Being upon the spot, and having an opportunity of forming an opinion on the subject from an actual knowledge of the state of these islands, and the circumstances of the mission, we have felt it to be our duty, in compliance with their united request, to give our views as to the path of duty. Mr. and Mrs. Chamberlain are truly estimable characters, and worthy of that good opinion, which you have formed of them, and of the highest esteem and love from the church and the world; and had their talents been required here, in the sphere in which you intended them to move, more suitable persons, we are persuaded, could not have been found. But here is no scope for agricultural talents beyond what the natives themselves possess. Of this we are fully convinced.—This being the fact, Mr. Chamberlain can render no essential service to the mission, in the way in which he was intended to promote its welfare. This being obvious to us, and taking into the account the importance of an immediate attention to the formation of the character of his children, and their being brought up in an acquaintance with some business not to be learnt here, with a view to their future settlement in life;—considering, also, the precarious state of Mr. Chamberlain's health, and the affecting situation in which Mrs. C. would be placed, were she to be left a widow in these islands with such a family;—we gave it as our decided opinion that it was Mr. Chamberlain's duty to return back again to his native country, by the first suitable conveyance. In this opinion we feel assured you would most fully concur, were you in these islands to witness the habits and manners of the inhabitants, which cannot but have the most injurious effect upon the principles and conduct of those, whose characters are to be formed under the influence of such scenes, as daily present themselves in this heathen land.

Messrs. Tyerman and Bennet, after a respectful apology, here offer many valuable suggestions to the Committee, with reference to the interests of the mission, and the best measures for the conversion of the islanders of the Pacific. They then conclude, with the following account of the

Present Religious State of the South Sea Islands.

Having spent some time in the South Sea Islands, (and we intend to pass another

twelve months at least there,) it may not be unacceptable to you to receive our views of the state of religion in those highly favored regions. You have, no doubt, read the reports, which have been made respecting the state of that mission;—and be assured, that so far from those reports being exaggerated, much more might have been said. The work is indeed marvellous in our eyes, and excites in our hearts the most lively gratitude to that God, whose hand has been so signally displayed in it.—The inhabitants of those islands were sunk into the lowest possible state of moral degradation; but are now, we hesitate not to say, viewing them as a body, the most universally and consistently Christian, of any people upon the face of the earth.—The Sabbath is universally regarded. The individual is scarcely known, who does not attend public worship three times on the Lord's day, and several times in the week. The congregations are large, and as well-behaved, as any congregations we ever saw in England. Numerous churches are formed of pious persons; while multitudes more are waiting for admission. Full three fourths of the people can read, and many write and cypher. Industry is every where apparent, and civilization has already made considerable progress. Towns are rising up, composed of houses built according to the European style. Our furniture is imitated; and the people aim at the same modes of living and clothing. Crimes are very few. Peace and happiness are every where apparent. The marriage-vow is held sacred. Infanticide is wholly discontinued. Religion is the great business of life; while secular affairs, though not neglected, are held as only secondary. All the food wanted for the Sabbath, is dressed on the Saturday:—not a fire is lighted, not a canoe is seen moving on the water, nor are any visits paid, on the Lord's day. Never did the Gospel obtain a more complete and glorious triumph over ignorance, and sensuality, and superstition, since the world began. Let this change afford you, beloved brethren, encouragement in all your labors of love, and in all your exertions to evangelize the heathen world. Your prospects in these islands are indeed most encouraging; and that you may soon have to rejoice in their regeneration, and their conversion to Christ, is, dear friends and fellow-laborers, the fervent prayer of yours, for Jesus' sake,

DANIEL TYERMAN,
GEORGE BENNET.

P. S. It will afford us great happiness to be favored with a letter from you. It may be forwarded to the Secretary of the London Missionary Society, Miss'y Rooms, Old Jewry, London; or, should an opportunity occur, to us at the Rev. Mr. Mars-

den's, Paramatta, New South Wales, where we hope to be in about a year and a half from this time.

REMARKS.

MANY of our readers may wish to form some opinion concerning the present population of the South Sea Islands, in which so wonderful a change has been effected. No documents within our possession enable us to speak with much certainty on the subject.

When captain Cook visited *Tahiti*, in the course of his second voyage, he estimated the population of that island alone at 200,000. This was in the year 1774. Doubtless this estimate was too high, as was the estimate which the same navigator formed of the population of the Sandwich Islands, four years afterwards. Still a man of so much judgment could not have been led to form such an opinion, unless the people had been very numerous. In one of the expeditions fitted out against *Eimeo*, when he was present, 200 large war-canoes were employed, and as many small ones to carry provisions and bring home the slain for interment.

We learn from other sources, that each of the war-canoes usually contained from 20 to 30 men, and each of the small canoes four or five men. This expedition was fitted out by a part of the island, the whole not being under one government.

From this time till the landing of the missionaries in 1797, there were many destructive wars, between the people of different parts of *Tahiti*, and between the people of *Tahiti* and those of *Eimeo*. There were also many private murders and assassinations. The great majority of infants were killed by their own mothers, as soon as they were born. After the missionaries had been some years on the island, they computed that Pomare, the father of the late king of that name, had offered 2,000 human sacrifices, during the 30 years of his reign. But the greatest cause of depopulation was the universal licentiousness of morals; a licentiousness, the ruinous effects of which were greatly aggravated by the visits of Europeans. Depraved as the natives were, previously to being thus visited, there is no doubt that the intercourse with ships made them worse. The downward progress towards utter extermination was very rapid; and, so far as appears, the success of missionary exertions was the only thing that saved the people from

this melancholy termination of their crimes and their miseries.

One of the first labors of the missionaries was the taking of a census, the result of which showed, that *Tahiti* then contained about 16,000 souls. The natives were perfectly aware, that their numbers diminished continually. Pomare told the missionaries, that they had come to the *remnant* of his people.

Since wars, human sacrifices, and infanticide have ceased, and industry, morality, and piety have become prevalent, the population is very rapidly increasing. At the annual missionary meeting in *Tahiti*, full 6,000 persons have been present. At *Eimeo* and *Huahine*, and other islands, meetings of this kind have been very numerous attended. The prospect now is, that all the evangelized islands will soon be full of people, dwelling in peace and plenty, and gratefully acknowledging the kindness of their heavenly Father.

Our readers will hardly need to be reminded, that while they render thanks for the wonderful attestation to the value of missionary exertions, which God in his providence has here been pleased to give, they should be fervent in prayer for their brethren at the Sandwich Islands. About the time that these pages are put into circulation, it is probable that the missionaries in the *Thames** will be looking out for the snow clad peak of *Owhyhee*. It is an interesting fact, that their brethren at the islands will have been holding a weekly prayer-meeting on their account for a year before their arrival. Does it not become those, who have sent forth these messengers of the churches, to plead earnestly for them at the throne of grace; especially at the season of their landing and entering upon their labors?

INSTRUCTIONS OF THE PRUDENTIAL COMMITTEE TO THE MISSIONARIES ABOUT TO EMBARK FOR THE SANDWICH ISLANDS, IN THE SHIP THAMES, DELIVERED BY THE CORRESPONDING SECRETARY, IN THE MIDDLE BRICK CHURCH, NEW HAVEN, ON MONDAY EVENING, NOV. 18, 1822.

Dearly beloved Brethren of the Mission Family,

Having devoted yourself for life to the service of Christ among the heathen,

* All our readers may not have learned from the newspapers, that the *Thames* has been spoken twice: the first time five days out, having had an extraordinary run of 800 miles off the coast; the second time 23 days out, having made very good progress in the voyage. The missionaries were all well.

you are convened in this city to embark for the field of labor, which has been assigned you, and upon which your eyes have been fixed with earnest desire and fond anticipations. On the morrow you expect to commence your voyage to the Sandwich Islands, there to be united with the beloved brethren who have preceded you, and who have been importunately calling for fellow-laborers.

Your object is the greatest, which can employ human agency. You go to proclaim the Gospel as heralds to those, who never, till lately, heard of Christ as a Savior; who never listened to the offers of pardon, nor had any just conceptions of themselves as immortal beings, or of God as the moral Governor of the universe.

On such an occasion, assembled in this house of prayer, surrounded by a multitude of your Christian friends, who take the liveliest interest in the success of your mission and in your personal welfare, you will receive with peculiar sensations the last counsels and instructions, which the Prudential Committee, speaking in the name and behalf of the Christian community, will ever be able to give with the living voice. These parting counsels: you will regard as the result of a truly paternal solicitude for you as individuals, and for the advancement of the cause in which you are engaged.

Permit me here to refer you to the instructions, delivered three years ago to Messrs. Bingham and Thurston and their associates, when about to lay the foundations of the mission to which you are assigned. These instructions were drawn up with great care and ability, with great wisdom and uncton, by the late lamented Corresponding Secretary; and there is not a word in them, which the Committee, after their experience respecting this mission, would wish to have altered. Several topics, there discussed at some length, need not be introduced here.

Necessity of Union.

A subject of prime importance to the success of any combined exertions is the preservation of union among those who labor together. Our Savior has laid it down as a fundamental principle, of universal application, that *a house divided against itself cannot stand*. This principle is to be kept continually in view, by all who take part in missionary operations. A holy union of heart, of enterprise, of labor, is to be cultivated by every practicable method. Among the means of carrying on this spiritual cultivation, the following are thought worthy of particular consideration.

If you wish always to be of one heart and one mind, you will aim, in the first

place, to become *eminent for piety*. This is, indeed, the grand ingredient in every truly excellent character; but it operates, with peculiar efficacy, to bring together and hold together all who live under its divine influence. As God is the centre of all perfection, and the source of all beneficent action, they who live near to God cannot live at a distance from each other. As God is love, they who enjoy communion with him, cannot but co-operate most cheerfully and harmoniously in every labor of love. When piety gains the ascendancy, all the elements of disunion are controlled, if not rendered inoperative, or utterly extinguished. Aspire, then, to such attainments in piety, as shall lift you above those little interests, which may endanger the peaceful and united prosecution of your work.

Secondly, *the eager pursuit of a great common object* is a strong bond of union. Such an object, worthy of your most strenuous and unremitted efforts, is ever before you. The conversion and salvation of the islanders to whom you are sent—to be accomplished, so far as human agency is concerned, by the preaching of the Gospel, the establishment of schools, and all the means of imparting religious knowledge,—furnish an object of sufficient magnitude to claim your greatest exertions. Keep this in view, as a goal to which you should be advancing with quick and regular steps. In your most retired meditations, as well as your conferences with each other, let the question often recur; “How shall we do most for the object of our desires and hopes? How shall these perishing immortals be saved? By what new and more effectual process can their consciences be enlightened, their hearts affected, and their lives adorned by the practice of Christian virtue? How shall the power of sinful habit be counteracted, and that great moral change be produced, which is forcibly described in the Scriptures as a death unto sin and a life unto righteousness?”

By inquiries such as these, and by corresponding efforts, you may hold the success of your joint labors in so prominent a view, that your common object shall cast into the shade all other objects on this side of heaven. Especially will this be the case, if by extraordinary vigor and diligence you make visible progress in your work. Let this be your constant aim and your high endeavor.

Again, it will greatly conduce to your proceeding in your vocation with united counsels, if you cultivate the most endeared personal friendship, founded on religious principle. By friendship we here mean something very different from what the world dignifies with this name; and something very different, also, from the mere

charitable opinion, concerning each other, that you are sincere Christians. We mean something, which will induce you to desire each other's happiness with the tenderest concern;—to improve each other's good qualities, and regard such improvement as a common gain;—to aid each other in removing any defects of character, which may be apparent;—especially those, which seem to be at variance with the employment of a missionary;—to watch over each other as Christians, as fellow-laborers in a most important field, as persons destined, with the favor of Providence, to lay the foundations of Christian society in many a dark neighborhood. Consider not such an oversight as an irksome restraint, but rather as a delightful duty, a mean of spiritual advancement, a source of happiness here, and a preparation for future glory.

Some thoughts on Christian watchfulness, not necessarily connected with what precedes or follows, are here omitted.

Another powerful mean of promoting union is *to entertain a salutary dread of division*. To a person little acquainted with the history of men, and of Christians, it would seem unnecessary, or improper, even to allude to the possibility of disunion among those, who are embarked in the most glorious and beneficent of causes, and who are held together by so many bonds, which would seem indissoluble. But if we look into the New Testament, we every where find exhortations to peace, to unity, to brotherly love, and dissuaves from strife, and division. What does all this imply, but that men generally, and even the best of men, are in danger of suffering from divided counsels and divided efforts;—from alienation of affection, the fruitful parent of a thousand evils? As truly converted persons may be said to persevere through a salutary dread of falling away, you may very properly stimulate yourselves to a closer union by considering how melancholy and disastrous it would be, if your enjoyment should be marred by division; or by a coolness, which should neutralize your exertions, and quench your zeal.

That you may justly estimate this subject, be much conversant with the writings of Paul, that illustrious missionary to the Gentiles, who was fitted by long personal experience and by the teachings of the Spirit, to point out all the dangers to which you are exposed, and to be your guide as the first preachers to an unevangelized people. Let such exhortations as the following be deeply engraven on your hearts: “If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-

minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than himself. Look not every man on his own things, but every man also on the things of others. Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

The description in the clause last quoted is eminently true of every heathen people. However they may differ as to temperament, habits, and manners, in regard to spiritual objects they are all *crooked and perverse*. Among such people it is peculiarly necessary, that you should indeed *shine as lights*, casting a mild and heavenly radiance all around you, and dispelling the darkness of ages.

Let it then be resolved, and let the divine blessing be invoked upon the solemn resolution, that as children of God, as missionaries to the heathen, as fellow-laborers in the same field, *you are one;—one in purpose,—one in affection,—in action one.*

Thus will you be prepared to enter, with the proper spirit of missionaries, into the necessities of the people to whose benefit your lives are devoted.

Condition of the People.

These people you will find in the greatest possible want of instruction. Though they burned their idols, and discarded their odious and abhorred superstitions, before the first missionaries reached their shores,—an event altogether unprecedented in the history of man,—their minds are still in utter darkness as to religion; their hearts are under the influence of depraved passion, and their lives are deformed by gross vices. Painful indeed it is, to behold any portion of our race in such a debasing subjection to the god of this world. But we are not to shrink from a knowledge of the true state of things, when that knowledge is essential to the best performance of our duty.

Though your brethren already in the field have communicated some general notions of God, of Providence, and of the Gospel, to a few individuals around them; yet the mass of the inhabitants you must expect to see still remaining without God and without hope. Some preparations may have been made toward conveying instruction, both by means of interpreters and in their own language; but the progress of divine truth among pagans, speaking a strange tongue, and not even having any language adapted to moral subjects, must be slow at first. You must therefore

consider, that, so far as the arduousness of the work is regarded, you and your brethren are yet to commence the business of general instruction. Before any great results can be expected, the rudiments of moral truth must be conveyed to the minds of multitudes; the conscience is to be formed and enlightened; the heart is to be assailed by the simple, yet commanding, motives of the Gospel. Man's native sinfulness and wretchedness are to be fairly exhibited; the pardon of sin is to be proclaimed; the love of Christ displayed;—the atonement, with all its blessings, described;—and the destinies of eternity presented to the mind. Your reliance on the pure doctrines of revelation must be firm and undeviating. No other doctrines, no other moral process but the preaching of these doctrines, will ever prove a remedy for the diseases of the soul.

In your intercourse with the natives of the islands, you will labor to convince them that you are their real friends. This you will do, not by declarations and professions merely, or principally; but by unwearied labors for their good. It is an established principle in the Providence of God that men will at length be affected by disinterested kindness. None are so low in the scale of intellect,—none are so barbarous in their manners or disposition,—as not to know the proofs of genuine friendship. False views may be entertained at first; interested persons may excite prejudice; having been often deceived may induce caution and jealousy;—but a long course of beneficence will bear an irresistible testimony to its own excellence. Among the most untutored people, individuals will be found, who are shrewd observers of human conduct, and have a keen discernment of character and motives. The way to secure the confidence of these natural leaders, is to feel an earnest desire for their good, and the good of their people;—to labor patiently, unremittingly, and with increasing zeal for this object;—and to show, in the expressive language of the apostle, *that you seek not theirs, but them.*

You are to abstain from all interference with the local and political views of the people. The kingdom of Christ is not of this world; and it especially behooves a missionary to stand aloof from the private and transient interests of chiefs and rulers. Inculcate the duties of justice, moderation, forbearance, truth, and universal kindness. Do all in your power to make men of every class good, wise and happy.

Let it be apparent, also, that you have nothing to do with traffic, or gain; that far nobler objects brought you from your native land; and that you regard all that the world has to offer as of very little value,

compared with the salvation of a single soul. In any discussions or claims concerning property, whether the persons interested be natives or foreigners, take no part. This may be a subject of very considerable importance, in the present state of things at the islands, where you are to reside.

To visitors and occasional residents, whether from this country or any other, show yourselves kind, affable, and obliging. Conciliate their esteem by the usefulness of your lives. Give no occasion for any report, unfavorable to the work to which you are devoted; and if your designs should be misrepresented, or even your characters defamed, you need be under no apprehension, lest God should fail to vindicate your cause.

We know, dear brethren, that you burn with an anxious desire to have some share in the high and holy ministration of raising a perishing people from their degradation and ruin, and of inducing them to accept the blessings of Christianity and civilization. We know that you will count with solicitude the days and the hours, which must intervene, before you can engage in this divine employment.

But while you eagerly teach letters to the rising generation, and attempt to form habits of industry, and order, and domestic virtue in your pupils, you will never give countenance to the popular error that men must be civilized before they can receive the Gospel. You are well aware, that an ignorant and heathen people never can be civilized without the Gospel. There has not been an instance, since the first promulgation of Christianity, of a barbarous nation brought into a state of well-regulated society, unless by the means and motives, which true religion alone can furnish. You may, indeed, easily prove to a heathen and a savage, that good laws, wholesome restraint, constant occupation, and a regular discharge of the domestic duties, are favorable to the enjoyment of this life; but when your proof is ended, what have you accomplished?

"Alas, leviathan is not so tam'd."—

All the motives, which can be drawn from this world, are entirely vain and ineffectual to reclaim from a vagrant life, to restrain unbridled passion, to soften ferocity, and to implant a controlling principle, which shall operate in the whole conduct. You will not leave out of your estimate that religion which came down from heaven, and which is incomparably the most powerful agent in transforming the human character;—the only agent, indeed, which can make a thorough transformation. What! Shall God be excluded from operating on the souls which he formed, by

means of the truth which he revealed for that very purpose? Shall Christ have no share in bringing to virtue and to happiness the immortal beings whom he died to save? Shall the Holy Spirit be debarred from exerting the most beneficent agency, till man's wisdom shall have prepared the way by a process, which he fondly hopes will end in civilization? You indulge not, my brethren, in these dreams of a vain philosophy. You have not so learned the Gospel. Preach, then, the glad tidings of Christ's pacification. Make known the character of God, as of the Great and Holy One, who is infinitely opposed to sin in every form, and who will call every work into judgment with every secret thing. Describe the character of man as it is, depraved, unholy, and enslaved to sin; and you need not fear but its likeness will be recognized. Urge sinners of every class and condition to *flee from the wrath to come*. The plain truths, which are important to salvation, are as easily understood, even by the rudest people, as the plainest principles of morals, or the elements of human science. Rely on the means which God has appointed, and you will not fail of ultimate success. If God should honor your instrumentality as preachers of the Gospel, civilization, purity of morals, refinement of intellect and of manners, will follow of course.

The instructions here contain encouragements derived from the command of Christ, the history of Christianity, and the success of modern missions, particularly that in the South Sea Islands.

Concluding Exhortation.

To you, dear brethren, and to the beloved companions of your bosoms, the partners of your joys and sorrows, are these instructions given, with most affectionate desires for your welfare. They are addressed to you jointly, and severally, so far as they may be applicable to your respective circumstances and relations.

And now, in conclusion, we remind you of the high embassy, on which you are sent. Always remember the dignity of your calling. This will not foster pride. It will rather be a perpetual prompter to humility. Let who will mistake the nature of the missionary office, be sure that you never forget it yourselves.

Indeed, my brethren, *you are made a spectacle to angels and to men*. The missionary vows are upon you; and you cannot go back. But were it possible that you should hesitate on the subject, it were better, infinitely better, that you should abandon your long cherished design now, than at any time hereafter. You have voluntarily of-

fered yourselves, after much self-examination and prayer, for the service of Christ among the heathen. He graciously accepts every cheerful sacrifice, made from a tender regard to the souls for whom he died; and in the great and solemn day, when your labors of charity and kindness to the people of Owhyhee shall be acknowledged, He will say, *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

Though your first responsibility be to Christ, as the Lord of Missions, there is also a responsibility of no light character to his church on earth. Yes, dear brethren, the friends of missions in our own land have a hold on you, which they will never consent to relinquish; and you are thus laid under obligations, from which you never can be absolved. Nor are you to look at this country alone, when you contemplate the effect of your labors, your reputation, your influence upon the great Christian public. Such is the facility with which missionary intelligence is communicated, and such the eagerness with which it is received, not only here, but in every part of Great Britain, in many parts of continental Europe, and at all the missionary stations in every region of the world, that your character is the common property of Christendom; and you act under the perpetual inspection of immense multitudes of the children of God, including in their number many of the wisest and best of mankind. Think not, that because you traverse eighteen thousand miles of ocean, you will therefore be unnoticed and alone.

In the present state of missionary exertions, every member of the mission family has it in his power to aid, or to injure, the cause, to an extent greater than words can describe. Should any of your number prove essentially defective in Christian and missionary character;—my heart recoils at the thought;—should your conduct bring reproach upon that holy enterprise, in which you are embarked;—you will not only clothe in sackcloth the friends of the Redeemer throughout our widely extended country; but, as the pages of the missionary magazine are turned over, by people in remote climes, and of different languages, you will fill with sorrow the heart of many a Scottish peasant, as he sits down to solace his evening's fireside, and falls unexpectedly upon your disastrous story: you will wring tears from many a pious widow in Switzerland,—I had almost said from the very rocks, which overshadow her humble habitation. The converted Tahitian will stand aghast and confounded, when he hears of your fall; and your brother missionaries, in so many distant regions, will hang their harps on the willows:—their hands

will be paralyzed; their mouths will be silent, unless opened for the melancholy exclamation, *Tell it not in Gath.*

But of this sad picture there is a delightful reverse. If you adorn the doctrine of God your Savior in all things;—if you are found faithful, and laborious, and devoted servants of Christ;—if each revolving year bears cheering testimony of your perseverance;—if your Christian virtues shine with greater and still greater brightness;—whatever your immediate success may be, every page of your history will be read with unspeakable interest by the thousands of our Israel. Your exemplary devotedness will kindle new zeal, when known at the monthly assemblies, at which prayer is offered for the conversion of the heathen. It will strengthen your fellow-laborers in India and Ceylon, in our western wilderness and in Palestine. The joyful tidings of your success will penetrate the desolate regions of Kamschatka, and meet the enterprising missionary, as he traverses Siberia, or fixes his dwelling-place on the shores of the Caspian.

And when it shall be told, that your Divine Master has removed you from the field of your labors on earth, though the tear of friendship may dim the vision for a moment, a smile of heavenly origin shall fix upon the countenance of survivors, while they think of your triumph, and your eternal reward.

PALESTINE MISSION.

COMMUNICATIONS have recently come to hand from Mr. Fisk and Mr. Temple, extracts from which we shall publish. The following is the close of what Mr. Fisk has transmitted, not so much in the form of a journal, as of a summary of his labors and observations.

WE preach four times a week in English. Our chapel, which accommodates 100 persons, is filled twice on the Sabbath. On Wednesday evening we preach also in the chapel, and on Thursday evening in a room on the other side of the water, near the dock yard. Our preaching is generally extemporaneous. This is the kind of preaching, to which our hearers have been most accustomed, and which they prefer.

About two months ago, Mrs. R. one of our best friends, proposed to Mrs. Temple the establishment of a Sabbath school. It was immediately commenced with fifteen scholars. Last Sabbath there were 45; of whom two were Catholics, three Greeks, and three Jews. The Jews, however, were prohibited by their parents from taking any lessons in the New Testament, and

commanded not to wait to hear the singing, exhortation and prayer, with which the school is closed. Still we are glad of an opportunity to teach them from the law and the prophets. We are not acquainted with any particular instances, in which our preaching has been specially blessed to individuals. It has, however, pleased God to excite his children in this place, of late, to more than usual zeal and activity in seeking the spiritual welfare of their friends. There have, also, been some very interesting cases of special seriousness. We have occasionally the pleasure to meet with a party of pious friends to pass an evening in religious conversation, and conclude with prayer. There are a number of pious men among the troops stationed here. There is a sergeant, who is a Methodist preacher. Most of the serious soldiers, I believe, are Methodists. They attend our meeting, and, at other times, have meetings frequently among themselves. After preaching on Thursday evening, I entered into conversation with a soldier, who told me that 10 or 20 of them spend an hour every evening, when not on guard, in reading the Scriptures, singing, and prayer. In the course of the year, there have been several cases of hopeful conversion. Our congregations on the Sabbath are of quite a mixed kind;—some persons distinguished for learning, talents and accomplishments, and some of the most illiterate; Churchmen, Presbyterians, Independents, Baptists, and Methodists. Nothing gratifies the serious part of our congregation so much as when we preach on the glory and grace of Christ; I mean, in a practical and experimental way. We have several times had at our meeting two young midshipmen, from an English man-of-war, who have become serious in the course of the past year.

Want of Good Books.

We have frequent occasion to lend such books as Baxter's Call, Saints' Rest, Rise and Progress, Memoirs of Mrs. Newell, Miss Smelt, Brainerd, and Martyn. A few such books as these, if we had them, might be disposed of in Malta, with great prospect of usefulness. Mr. Lowndes and Mr. Wilson had formed a small society in the congregation for the distribution of Bibles and Tracts. The concerns of this association, with a considerable quantity of tracts and Italian Testaments, and a monthly income of a few dollars, have now fallen into the hands of Mr. Temple. Mrs. Temple has, also, the management, in connexion with several other ladies, of the concerns of a society, formed by Mrs. Wilson, for the relief of the poor, of whom there are very many in Malta, and in a

very pitiable condition. One object of this society is, to clothe poor children, that they may attend the Lancasterian school.

Distribution of the Bible.

The Malta Bible Society have lately received letters from Mr. Barker, the Bible Society agent at Aleppo, giving information, that he received, some time since, about 1,000 Arabic Psalters and New Testaments, printed by the British and Foreign Bible Society after the edition of the *Propaganda* at Rome, and that he sold the whole *within three days!* The reason why these were sold so much more rapidly than copies, which the society had formerly sent into Syria, is, that this translation has the sanction of the Church of Rome. The former copies were of a different translation.

Earthquake at Aleppo.

We have lately heard of a terrible earthquake at Aleppo. The report states, that on the 16th of August, a great part of the city was destroyed by it. We are not certain as to the truth of the report; but we are not without serious apprehensions. We entertain fears for the safety of Mr. Barker and also of Mr. Wolf, who had not left Aleppo, as late as the 14th of August.*

Letter from Mr. Leeves.

Smyrna has been much more tranquil, for some months past, than it was when I was there. I received, a short time since, a letter from the Rev. Mr. Leeves, dated Smyrna, Aug. 31, 1822, from which I transcribe the following extracts.

"I had the pleasure of receiving your letter, dated Feb. 20th from Alexandria, before I left Odessa. I came down to Constantinople, about the middle of May, leaving Mrs. L. behind me, as I did not think the face of things sufficiently settled to bring her with me. I spent three months in that capital, as I hope not without some benefit to the objects of the Bible Society. Our prospects are again brightening in that city, and I have hopes that we shall very soon commence the printing of the Romanic New Testament at the Patriarch's press. A considerable number of Armenian Bibles and Testaments, and of Turkish Armenian Testaments, have been brought into circulation in the course of the last year.

"My projected voyage to Trebisond has been prevented by insuperable obstacles, and I trust the Providence of God has led

* Mr. Barker survived to give an account of this catastrophe. Concerning Mr. Wolf we have not yet heard any thing. Editor.

me to this place instead, where I have a good prospect of putting the Bible Society upon a footing, which will secure, in all probability, its effective co-operation with the parent society. Things are not yet brought to a conclusion, so I must not speak with confidence. I am much obliged to you for your information concerning the persons most likely to co-operate in our objects. I find the chaplain, Mr. Arundel, a sincere well-wisher to them; and he is ready to give all the assistance in his power. I write to you from his house, where with true hospitality, he has received me, and my friend and companion, Dr. Walsh. [Dr. W. is the Chaplain of Lord Strangford, the English Ambassador at Constantinople.] The consul is also favorable."

Remuneration of Mr. Fisk's Services.

I have, also, received a letter from Mr. Jacob Vanlemep, in which he informs me, that a meeting of the subscribers to the Bible Society [at Smyrna,] had been held, and a committee appointed, and expresses his satisfaction that the society is likely to come into operation. I have also received a letter from Mr. Consul Werry, in which he informs me, that he had written to the Levant Company in England, stating the service which I had performed in the chapel, while the chaplaincy was vacant; that the Company had, in consequence, directed him to remunerate me for my services, at the same rate as their proper chaplains; and that he had accordingly assembled the chiefs of the Factory at Smyrna, when it was unanimously resolved to place at my disposal four months pay, amounting to eighty pounds sterling; for which amount he authorized me to draw on their Treasurer. It would be in vain for me to attempt to express the emotions, with which I read this letter. The merchants who compose the Factory in Smyrna, in their liberality fixed the time at four months, whereas I had preached only two months and a half. I have informed them of the error, and have drawn for fifty pounds, instead of eighty. For all the encouragements we meet with, let us praise the Lord; and when we are disappointed, let us bow cheerfully to his holy will.*

Education of two Greek Boys.

Our minds have, for some days, been deeply interested about sending some

Greek boys to be educated at the Cornwall School. The first, to whom we turned our attention, was *Photius Karasales*, an orphan. His uncle, who has the care of him, offered to commit him to our charge, and capt. Dewing very generously offered to take him to America free of expense. After the arrangements were made, I received from his uncle a letter in Greek, of which the following is a translation.

Letter from Mr. Maneses.

Malta, Oct. 7, 1822.

Rev. Sir,

THOUGH I am sure that the design and end of the Bible Society has been and always is divine, and has respect to nothing but the common salvation, and the moral and general felicity of the human race both for body and soul; and though there is not the least doubt concerning this, or your other object of sending foreign youths, and particularly Greeks, into your enlightened country, that they may be illuminated, and if possible arrive at the summit of wisdom and virtue, and, after that, return to their own country, that they may sow there, well and systematically, that useful seed, which, through the philanthropy and unparalleled nobleness of the wise and illustrious North Americans, they shall have obtained, under the well regulated government of the United States, and [the direction] of the above mentioned sacred Society, and in consequence reap an abundance of fruit:—notwithstanding all this; yet, as my nephew, Photius Kavasales, now transferred to you by your request, is very dear to me, being the only one that escaped the melancholy and tragical destruction of his father, and mother, and four brothers and sisters, in Smyrna, in 1814, by that destroyer of men, the plague; and, also, for the information and satisfaction of his brother, Athanasius Timoleon Kavasales, who is now in the Peloponnesus;—I take the liberty, most respected Sir, to beseech you earnestly, that you will have the goodness to give in writing an answer to this; informing me what is your design and end in sending my nephew Photius; to what place, and to what academy; what lessons he will be exercised in, and whence he will have the necessities of life; and finally, concerning his return to his country, the Peloponnesus, after finishing his studies,—whether directly from America to the Chersonesus, or by the way of this island, or by those parts of Europe from which he may easily pass to his own country.

May your reverence receive favorably my request; and proclaiming through life your goodness and philanthropic intentions, and retaining with sincere respect

* Mr. Fisk mentions, in a letter, his having sold the bill of fifty pounds for 241 Spanish dollars, which he had placed to the credit of the Board. This grant of the Levant Company, thus generously and spontaneously proposed by the leading merchants of the place, speaks a language which cannot be misunderstood.

Editor.

my gratitude, I remain obliged and always ready for your sacred commands.

Your humble servant,

PANAGES MANESSES.

In explanation of what is said in the above letter, about the Bible Society, it is necessary to remark, that many people in these countries give the general name of Bible Society to all the pious efforts of Protestants, in order to distinguish them from the missions of Catholics. Tell them about missions, charity schools, Tract Societies, Bible Societies, and they still view the whole as one system. I believe we are oftener spoken of as Bible Society men, than as missionaries.

The nephew of Mr. Manesses seems to be an intelligent and well disposed boy, and when I spoke to him about going to America, his eyes sparkled with joy. I asked why he wished to go. He replied, "to learn." "How long are you willing to remain?" "Till I am learned." I named several branches, and asked if he could learn all those. He answered modestly, *quanto posso*, as much as I can. He knows neither where he was born, nor how old he is. His uncle says he was born in Hydra, and will be 16 years old in January next; but Photius tells me, that his brother says he is only 12 years old, and that somebody else, who knows the family, says he is only 13. His appearance would not indicate that he is more than that.—I answered the above letter, and received in return a note expressing full satisfaction, and a high degree of gratitude.

Application of a Greek Priest, in behalf of his Son.

While making the necessary arrangements for Photius, another applied to have us send his nephew. We consented to do so, but he very soon changed his mind. It was not long, however, before the Greek priest called on us, in his full ecclesiastical dress, bringing with him a son, whom he wished to send. He made some inquiries about the school, and then about our religion. I told him the boys would be instructed much in the Scriptures, and that on the Sabbath we have preaching on the doctrines and duties of Scripture. I stated, also, some of the principal doctrines, which are generally believed in America. He was much pleased to learn, that we do not believe in *purgatory*, which, he says, is an invention of the Catholics. He finally concluded to send his son, and offered to pay his passage. The following is the translation of a letter, which he wrote me on the subject.

Malta, Oct. 11, 1822, N. S.

Most respected Sir, and my Brother in Christ,

THE design, useful to men and pleasing to God, of your Society, is known to all; nor less so the benevolent disposition of your nation (more enlightened than any other nation,) towards our Hellenic race, as experience has already shown; and facts will hereafter confirm, in time, a mutual American Hellenic union. Guided by these thoughts, and willing (according to my paternal duty,) to give, with the means of livelihood, the means of living well, (*καλὰ τοῦ ζῆναι, καὶ τοῦ εὖ ζῆναι*) to my son Anastasius Karavelles, behold, according to your request, I commit him to your goodness, and to your *philellic* care, that you may send him, accompanied by the Greek lad, Photius Kavasaes, sent, for the same purpose, to the Academy of your well governed country, that he may obtain from that light-giving fountain, by attention, study and meditation, the necessary lights of education and good conduct, and in time be able to employ these useful means, not only for his own good, but for that of the now afflicted Greece, and especially for the honor and reputation of his American instructors and benefactors.

Besides this, excuse me that I am so bold as to request, (the occasion demanding it,) that you will take the trouble to inform me in writing, in answer to this, as to the following inquiries, viz.

1. The design, for which my son Anastasius is sent.

2. To what place or part of America.

3. In what studies he will be engaged, and in what academy.

4. Whence and how the necessaries of life.

5. And lastly; in what way, after finishing his studies, he will be able to return, God willing, to his country, Zante, a Hellenic island; whether directly, or by way of Europe, or for greater security by this island; likewise concerning a correspondence with him in his absence, how, and through whom it may be maintained consistently: and I remain, with all due respect, your sincere friend and brother in Christ,

JOHN KARAVELLES, Priest.

You are already aware, Sir, that the laws of the Greek church, as to the celibacy of the clergy, are different from those of Rome. A Greek priest cannot marry; but a man who is already married may become a priest. Hence many priests have families. Anastasius was born in Zante, and is now eleven years old. Both the boys speak Maltese, and read and speak Greek and Italian. It is very desirable that pains

be taken that they may not forget the two last. As we send them away, our hearts are agitated with hopes, and fears, and anxieties. We commend them to the divine mercy, and to the benevolence and prayers of our Christian friends. We trust all will be done for them that is necessary, and we hope many supplications will be presented to the throne of grace on their behalf.

FLINT FISK.

Malla, Oct. 12, 1822.

REMARKS.

THERE are few subjects, it may be safely presumed, on which the minds of the friends of missions would be more united, than with respect to the utility of giving an education to such Greek youths, as Providence might place within the reach of American Christians. The design would be, that these youths might return to their countrymen, with their minds cultivated, enlarged and matured, and their hearts inclined to promote the evangelical exertions of the present day. When it is considered how widely the Greeks are spread, in the populous regions around the Mediterranean, and that they possess active and inquisitive dispositions, we cannot doubt that they are hereafter to exert a powerful influence upon the state of society where they live. In every point of view, it is desirable that they should enjoy the light of science, and the more precious light of the Gospel, unobstructed by the mist of superstition.

The youths above mentioned are now under the care of the Rev. Mr. Cornelius, of Salem.

MISSION AMONG THE CHOCTAWS.

ELLIOT.

IN our last volume, p. 380, we brought down the intelligence from this station to the close of August. We now proceed to select from the journal such notices, as may be necessary to continue the history of the mission, or to give occasional views of the manners and condition of the people.

The summer vacation having closed, the school commenced on the 10th of September. In a circuit taken by Mr. Byington and Mr. Wood, during the preceding week, they saw nearly thirty pupils at their homes, most of whom had been sick since they left school; and the intermittent fever still prevailed.

The journal pays a tribute to the memory of Mrs. Kingsbury, "who, in a sudden and unexpected manner, was called away from her labors, her cares, her children, her husband, leaving these missions, and this people to mourn the loss of an unwearied and devoted laborer in this vineyard of the Lord."

SEPt. 25. Within a few days there have been two large collections of Choctaws, at two different places, to end the mourning for deceased friends. At neither place was whiskey drunk to excess, which has commonly been the case on such occasions. The head men are making an effort to repress the use of ardent spirits: a circumstance, which affords us great encouragement to go forward in our labors.

30. Finished gathering corn and beans. Have about 1,500 bushels of corn in the ear.

At the close of October, Mr. Byington visited that part of the nation, where Mr. Williams's school is situated. Being taken suddenly ill, he was treated with great kindness by the inhabitants. He speaks of the happy visit, which he enjoyed "with Mr. Williams, and those who have recently experienced the grace of God in their own souls." Several members of the mission family were much indisposed in October and the beginning of November; but, on the 18th of the latter month, the journal makes grateful mention of returning health. There had been much less sickness at Elliot, than during any preceding summer, though there appears to have been more than usual among the Choctaws generally. The missionaries attribute much of their exemption from sickness to the use of Peruvian bark, both as a preventive and a restorative.

The 5th of December was kept by the mission family as a day of thanksgiving and praise.

DEC. 6. We visited a family, in which a woman died yesterday. The husband appeared to be much distressed, although a hard-hearted man. Not long since he killed an Indian, who lay under the imputation of witchcraft. A few years before he had also killed a man for the same reason. Still the customs and ignorance of the people are such, that no notice is taken of these repeated murders. The land mourns because of the cruelty of her sons. Towards night the woman was buried in a decent manner; an address was delivered at the grave, and a prayer offered. Several neighbors attended.

About the 10th of December, Mr. Kingsbury arrived at Elliot to meet the agent of the United States, and confer with a dissatisfied chief, respecting the school. It is a subject of complaint with a part of the Choctaws, that boys are made to work when out of school, and punished for misconduct. With them, as with all untutored people, children grow up entirely free from restraint. It can hardly be expected, that, in the early stages of improvement, all difficulty and embarrassment from this source should be avoided. The missionaries have held but one language on the subject: They have uniformly declared, that children committed to their care must be subject to their authority;—must be docile and obedient in school, and trained to habits of industry, when not engaged in study;—that if they do not come on these terms, they cannot be received. To these terms the chiefs have repeatedly assented. Yet, when the trial comes, and the children are impatient of restraint, or refractory in their conduct, some of the parents justify them, and blame the missionaries. Cases of this kind had occurred; and the school was considerably diminished, partly in consequence of the disaffection of individuals, and partly from the prevalence of sickness among the people. It is hoped, that firmness and consistency of conduct, united with kindness and gentleness in the management of the school, will conquer the prejudices of these untaught sons of the forest.

The agent of the United States did not meet Mr. Kingsbury according to appointment; yet his visit was not lost. On one occasion he had a long conversation with two chiefs respecting the school. One of them expressed himself thus: "When I come here, I think I am among brothers. I feel like a brother towards you. This is all that is in me, and all I think." After staying a fortnight, Mr. Kingsbury returned to Mayhew.

It would seem, that the children, who continue at the school, are disposed to profit by the advantages which it offers. The journal states, under date of Nov. 27th, that "the scholars are much engaged in their studies and their work."

Mr. Byington has long been desirous of acquiring the Choctaw language, so that he may be able to preach to the natives without an interpreter. For this purpose, he began, in December last, to reside, for a week at a time, in Choctaw villages, where no English is spoken.

Dec. 28. He was much gratified with the kindness of the people, and their disposition to receive instruction. He went to a village about 16 miles distant, and staid most of the time at the house of the chief. Within two miles of the house where he staid are about 20 families, and between 30 and 40 children of a suitable age to attend school, who now have little to do, and are wasting their time in idleness or play. There are three looms in this village;—one of them made by a Choctaw. The Indians raise corn, cotton, sweet potatoes, beans, &c. The women were generally at work, picking cotton, spinning, sewing, or cooking, while the men do little else than talk, sit, and smoke tobacco. The children appeared anxious to learn.

Jan. 4, 1823. Mr. Byington was kindly received by the people whom he visited. They expressed much pleasure that he was learning their language; often saying to him, "When you know our language we can talk without an interpreter." They rendered all the service in their power. One man said to him, "I wanted to see you. I am glad to see you." But it is not to be forgotten, that there is much fickleness in the Indian character.

7. Examined the boys' school. Some of the neighbors attended. The scholars appeared well. There appeared to be a life, and animation in the boys, which was quite gratifying. They read, and spelt, and translated from English into Choctaw, and from Choctaw into English. Two of them are drawing maps of the United States; and two have cyphered to the Double Rule of Three.

Mr. Byington resided a while at the house of the chief, who has been dissatisfied with the school. He was there entertained with great kindness. Among many other things, the chief said that "he was proud of the missionaries, and would not say they were bad men." He dictated several *talks* to Mr. Byington, which he wished him to write down, and carry home with him. He said that "when he was a boy it was customary for the oldest men in the nation to give long talks to the boys, concerning the former wars of Choctaws, Chickasaws, &c. and then to whip the boys severely to make them remember the talks."

The following circumstance shows the poverty of the Choctaws, and their willingness to lean on the most trifling aid. Almost all the men go to the place where the annuity is distributed; some of them travelling 100 miles, and being absent from home ten days. At the late distribution each man received 50

cents in cash, and some small article of goods. The aged and infirm received a blanket apiece. Those, who have addicted themselves to a life of labor, are in comfortable circumstances; as the soil produces very abundantly.

BETHEL.

THE station, to which the name of Bethel is now given, has been called, in some of our surveys, the French Camps. It will hereafter be designated as above. It is situated, as will be remembered, on the road leading through the Choctaw nation, from Tennessee to Natches.

At p. 289 of our last volume, we gave a letter from Mr. L. S. Williams, who resides here as a teacher, and another from Mr. Wright, describing the origin and progress of what may properly be termed a "Revival of Religion," according to the prevailing use of that phrase. The influences of the Holy Spirit were manifest, in the surprising changes which took place in the characters of several very ignorant and wicked persons.

On the 17th of November, 1832, a church was organized at this place; and four of those who had become hopefully pious during the past summer, publicly professed their faith in the Lord Jesus Christ. On the 19th of January, five others were admitted into the church. On the former occasion, Messrs. Kingsbury and Wright were the officiating clergymen; on the latter, Messrs. Wright and Bascom. Of the nine new members, eight are colored people; three men and five women: the ninth is a white man. Hopes are entertained, that one or two other blacks will soon be received into Christian fellowship; and that one other, who has left the world, has been admitted to the felicities of the church triumphant.

The case of one of the converts is described, by Mr. Williams, at some length. Premising that neither the missionaries, nor ourselves, believe bodily excitements to be any evidence whatever, either that convictions of sin, in a given case, are genuine in their nature, and salutary in their tendency, or that they are not so,—we shall give a few extracts respecting her.

A black woman, who has a family, had been in considerable distress of mind from the first of the awakening. This distress increas-

ed daily, till, from fasting and other causes, she became alarmingly indisposed, and to all human appearance in danger of speedy death. One day, after being left alone, she was found speechless and motionless; and in this state she remained, with but little alteration, for about twenty-four hours. At times she groaned deeply; her pulse was faint, and her limbs had upon them a cold chill. In short, she appeared to be on the borders of eternity. At length, however, she revived in some measure, but, for several hours afterward, continued speechless. She then smiled, and, lifting up her hands and eyes toward heaven, exclaimed aloud, "The Lord has forgiven me. I thank God, he has forgiven me." She immediately rose from her bed and walked, and appeared to be recovered from all bodily infirmity, except a degree of weakness. Her mouth was also opened to tell of the great change which had taken place in her views and feelings. She sent for her master, who has been rather opposed to the Gospel, and described, with much feeling, the state she had been in, and how she now felt. She called, also, for all her fellow-servants, who came together to the number of 45 or 50, when she addressed them in such a manner, that the most hardened were melted into tears. By her desire, and with the consent of her master, a messenger was sent a distance of four miles for their unworthy teacher. Though the day was past, and though my rest had been broken for two nights preceding, I went. My interview with those poor negroes and with their astonished master, was solemn and affecting beyond description. How changed the scene, since the night before, which I had spent at her house! A heavenly smile now sat upon her countenance.

She has always been considered a very ignorant woman, and was never before inclined to say much. But now she spoke freely, except when she appeared to be almost overwhelmed with a view of the glory of God and of the greatness of His love. She said, "You are all strange to me. All things around me are new. I feel like I have just been born."

During the time she was in the helpless situation above described, Mr. W. had frequently observed tears bursting copiously from her eyes, when she made not the least noise or motion. In explanation of this, she represented her feelings to have been, at that time, those of keen distress, lest she should become the prey of the great adversary. In her figurative manner, she described herself as seeking for the gate of heaven, and crying to Jesus to let her in.

"That's what made me cry," said she. "I 'fraid Jesus not let me in. Then I think, I'll die at the gate; I wont go back. So I beg the Lord take me; let me in. I want to go where He is. Lord have mercy. I give up all to thee. Then Jesus come himself, and open the gate."

This evening, continues Mr. Williams,—was a very pleasant one to me, and to all those present who loved the Lord's appearing. We sung and prayed repeatedly. In the morning we met again. "The Lord let me sleep a little, said she," "then I wake praying; and I pray the whole night for more."—I prayed with them, and then left them; though not till I had evidence of the happy effects of what we had seen and heard on the minds of some who were present.

The School at this Station.

As late as Feb. 8, Mr. Williams wrote to the Corresponding Secretary as follows:

The state and prospects of this school continue to be encouraging. The number of scholars is 24, besides our two children, making 26 in all. Only seven of this number are females. Eight of the scholars are full blooded Choctaws. Eight board at their homes; nine are supported wholly at the expense of the Board; and the others, chiefly by their parents.

We have given names to some of those, who had only Indian names. We knew of none to be named as beneficiaries, and therefore thought proper to give them the names of the following friends and benefactors:—*Adam Hodgson, Jonathan Allen, John Gambold, Elisha Yale, and Samuel Postlethwaite.*

The following testimony of Mr. Williams is peculiarly gratifying.

The Christmas season was spent with much propriety by the blacks and some of our white neighbors. The former custom of riot and dancing was driven from the neighborhood to the distance of 14 miles, where were a few dissolute white men. Not only on Christmas day were there religious exercises at our house, but at other times, also, during the holiday week, did the blacks meet for prayer.

MISSION AMONG THE CHEROKEES.

TALONEY.

We have stated more than once, that a spirit of inquiry on religious subjects was evidently gaining ground at this station. Several of the

Cherokees, who reside in the neighborhood of Mr. Hall, have, it is hoped, been made to feel the value of the Gospel, and to love its sacred truths. As our work is now taken and read by a number of the Cherokees who understand the English language, and as the contents of it, at least so far as they respect the Indians, are made known to a considerable extent in that nation; there will be an evident impropriety in our naming the individuals above alluded to, or in our entering very minutely into a description of individual cases.

We shall, however, lay before our readers some extracts from Mr. Hall's journal, which have special reference to the work of divine grace, which he has witnessed at Taloney.

July 21, 1822. Sabbath. A respectable number of the natives attended divine service. Mr. Chamberlain, being present, preached all day. In the afternoon, he addressed himself, through an interpreter, to those Cherokees who cannot understand English. The meetings were continued more than four hours; and the people staid more than an hour longer, for further instruction.

August 18. Sabbath. Those, concerning whom we have a hope, remained two hours after our public service, desiring more particular instruction. Many questions were asked them, and in all their answers they discovered a humble dependence on the merits of Christ, and of him alone for salvation.

Sept. 22. A brother of the Baptist denomination spent the day with us. He appears much rejoiced to see the work of the Lord in this place.

About the last of October they were visited by Mr. Posey, late Baptist missionary at the Valley Towns. He was much surprised and gratified by the change, which had taken place at Taloney, since his last visit there, about a year before.—On the 1st of November, an Indian was present at an evening meeting, who had not been present before at that place. He appeared to be considerably anxious with respect to his spiritual welfare. "He knelt during prayer," says Mr. Hall, "which I have known no adult natives do, at this place, till they had been brought to feel themselves to be sinners."—On the 8th, the two brothers, McKee and Israel Folsom, arrived at Taloney from the Foreign Mission School.

Nov. 10. Sabbath. This has been a truly interesting day. Our little congregation was composed of people from six different nations or tribes. At our evening meeting, more were present than could be accommodated with seats.

Concerning the youths above named, Mr. Hall, says:—"They have left a very favorable impression on the minds of the people here, respecting missionaries and their labors."

21. Had occasion to punish one of my scholars, the son of a widow, who I trust is a pious woman. At noon he ran away. But as I was returning to the school after dinner, his uncle came with the truant. His uncle said it was the mother's opinion, that I did not punish the boy enough. She wished me to deal with him, as though he were my own. What different views does the Gospel give those who receive it, even with respect to family government! A few months ago, this boy would have been pitied and excused by his mother and friends, to his great injury; but now they apparently feel the force of the sacred injunction, "Chasten thy son while there is hope, and let not thy soul spare for his crying." Prov. xix, 18.

24. Sabbath. Our meeting very well attended. Appointed in the evening a meeting for inquirers, at which our room was full. After singing, and prayer, and a few remarks, leave was given for any to speak, who felt desirous to do so. Five Cherokees spoke in turn, in their own language, on the great subject of religion. The faces of some were bathed in tears, while they were speaking. One, who had been a most violent opposer, said, "It is high time for us all to quit our bad ways. Our friend Hall has been here a long while telling us how we ought to do. We have not minded him. We have seen him in distress, and have not pitied him. We have viewed him as our enemy. But now we all know him to be our best friend. Should I see him again in trouble, I would give him a hundred dollars in a moment, if that would relieve him. We have many children. What will become of them, if they go on as we have done; I cannot help weeping now; that I have listened to wicked white men, and have not attended to religion before."—This man spoke 15 or 20 minutes in this strain; and his looks, gestures, and voice, indicated that he felt what he said.

27. It is now more than six months, since we opened a weekly evening meeting, at our house, on Wednesday, and another on Friday, at Mr. Sanders's, a mile hence. We have, also, had extra

meetings, as circumstances seemed to require. Sometimes meetings have been held every evening in the week. No one stated meeting has yet been neglected. O how much a brother is needed to assist in, or take charge of, these great and responsible labors.

Mr. Hall mentions elsewhere, that Mr. Butrick had preached repeatedly at Taloney, and in the neighborhood, and in other parts of the nation. More itinerating missionaries are greatly needed both for the Cherokee and Choctaw nations.

29. The converts took up most of our time, while together, in conversing one with another in their own tongue. One of them, for the first time in public, led in prayer. A precious few here, who a short time since, were far off from God, have been made nigh by the blood of Christ. O what everlasting praise is due to Him, who worketh all things after the counsel of his own will!

In acknowledging a letter from the Corresponding Secretary, Mr. Hall says:

I have read it to the beloved converts, and they seemed pleased to learn, that you and the dear people of God at the north, think of them. They wish me to tell you, that they believe they have too much happiness in religion to be willing to give it up for the foolish pleasures of the world; and that they can never be sufficiently thankful that a teacher has been sent to them.

Mr. H. is very desirous that a church should be organized at Taloney without delay; and that those, who give satisfactory evidence of piety, "should be received and acknowledged as members of Christ's visible church; for which they are desirous, if thought worthy."

For those, who, it is hoped, have passed from death unto life, prayers should be offered up, by the friends of missions, without ceasing. A convert in a Christian land is exposed to great temptations; but to how much greater, among the heathen! When surrounded by numerous Christian friends, and numerous Christian privileges, and having all the support, which an early Christian education can give him;—he is still liable to fall: how imminent, then, the danger of one, whose acquaintances are mostly pagans, whose religious privileges are few, and who, from infancy, has had scarcely any guide but a depraved heart!

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DONATIONS IN CLOTHING, &c.

Alstead, N. H. A box fr. Fem. Cent. so. Mrs. Thirzah Fletcher, Tr. for Brainerd,
Bridport, Vt. A box fr. Fem. Char. so. Mrs. H. Chambers, Tr.
Brookfield, Ms. Sundry articles, by Rev. M. Stane,
Brookfield, Vt. A box from indiv. by Rev. E. Lyman, for west. miss.
Portland, Me. A box.
Rowley, Ms. (1st. par.) A box fr. Fem. Char. so. for Elliot, 40 00
Ticonderoga, N. Y. Full'd cloth fr. ladies, by Rev. S. Wilder, for Cher. miss.
Weybridge, Vt. A box fr. cong. so. by Rev. E. Moody, for west. miss. 60 00

Donations committed to the care of Mr. Jacob Gould, Rochester, N. Y.

Ogden, N. Y. A box fr. Fem. miss. so.
Sweden, N. Y. A box fr. Fem. miss. so. 15 75

**GENERAL LETTER OF ACKNOWLEDGMENT FROM
THE MISSION AT DWIGHT.**

Dwight, Cherokee Nation, Aug. 15, 1822.

To benevolent ladies in Plymouth, Randolph and Marlborough, Vt.; Acworth, Plainfield, and Wilton, N. H.; Bath and Winslow, Me.; Ashby, Brimfield, Granby, Monson, and South Hadley, Mass.; and to all others, in every place, who have been our helpers in the Lord:—

Dear friends and sisters in Christ;—On account of the impracticability of writing to you separately and individually, we take this opportunity to acknowledge publicly your kindness in the labors of love you have bestowed upon us, and upon those whose good we seek. All the several boxes of clothing, the precious fruits of female benevolence, which your hands have furnished and forwarded for this station, have found their way into this dark and far distant land, and have come safe to our hands. Every article contained in them was needed. We acknowledge their reception, and our obligation to gratitude for this seasonable aid in our arduous undertaking. If done for the honor of Christ, and for the good of souls, the Savior beholds it with divine approbation, and will never suffer one thread which you have drawn, to go unnoticed, or unrewarded. It will be evidence of your attachment to Christ and his cause, and will stand on record forever in God's book of remembrance in heaven.

The interest you have taken in the prosperity of missions among the poor natives of the forest, and your remembrance of unworthy missionaries among them, are very grateful to our hearts. We can make no other returns, than thankfulness, and a remembrance of you all in prayer to God, that you may be abundantly rewarded in this world, and receive at last a crown of life which fadeth not away. Accept, dear friends, of this brief acknowledgment, and be assured of the respect and esteem of yours, &c.

ALFRED FINNEY,
CEPHAS WASHBURN.

To the Corresponding Secretary, Messrs. Finney and Washburn say:—"In most of the boxes of clothing, which have been received at this place, were letters addressed to us by the donors, requesting a letter in answer, and an acknowledgment of the receipt of their donations. This, sir, is a request, with which we cannot comply, consistently with the numerous cares and labors devolving upon us."—They suggest, therefore, the publication of the above letter, which they hope will be satisfactory to all concerned. We should have inserted the letter in a former number, had it not been, by some means, mislaid.

Foreign Intelligence.

GENERAL PROGRESS OF EDUCATION.

From the Christian Observer.

THE last Report of the British and Foreign School Society, in its brief view of the progress of education in those foreign countries with which the Society has had intercourse, relates the following important particulars.

From the Report of the Society for Elementary Instruction at Paris, read April 10th, 1822, it appears that 157 new schools have been formed during the year 1821, making, with those formerly reported, 1400. The French government, it is stated, has uniformly supported the establishment of schools, whether Roman Catholic or Protestant, by grants of money towards their building and outfit. In several of the departments, as well as in the metropolis, schools have been successfully established for adults. The Society is making efforts to multiply Sunday schools. In several prisons, schools have been formed, with the best effects on the morals of the prisoners. The Bible Society at Paris has granted 6000 Testaments during the last year to the schools connected with the Paris Society for Instruction.

In Spain, the schools mentioned in former reports are continued under the sanction of the Cortes. The government had assigned

a convent for the establishment of a Normal or training school, and provided funds for its support. It is intended for 500 boys and 400 girls. Lieutenant-Colonel Kearney had opened several schools in the principal towns, and others attached to military corps. All the schools are making rapid progress. The Cortes, by a decree of April 30th, have ordered the general establishment of new schools in every district, and in all the military departments.

Education is making considerable progress in the Netherlands. The province of Hainault, in particular, since the year 1817, has doubled the means of education by the adoption of the new system; and in a population of half a million, nearly 60,000 scholars are daily receiving instruction.

In Sweden, M. Gerelius, by order, or with the sanction, of the government, has organized many schools both in Stockholm and in other towns. By the especial desire of the king, he has introduced the new system into a naval and military school for 370 boys. A Society has been formed for the further extension of the improved method. It has also been adopted in the girls' schools.

In Russia, the printing of the British and Foreign School Society's "Scripture Lessons," and their extensive circulation, have prepared the way for schools. It is earnestly to be hoped that the numerous friends of Bi-

ble Societies in the Russian empire will speedily turn their attention to this subject.

Some hopeful beginnings have been already made in various parts of Italy; though strong efforts have been used to check the diffusion of knowledge, by the suppression of the schools on the system of mutual instruction, and many schools were actually shut up in the course of last year. The School Society at Florence, however, continues its philanthropic exertions; and in addition to the three schools established in the city of Florence, seventeen schools are in operation in various parts of Tuscany.

In Malta, the School Society of Valetta continues to promote the cause of education; the schools in that city, patronized by Sir Manley Power and his lady, maintain their reputation; and a Catholic Priest, the Rev. Padre Luigi Camilleri, has recently added a school for girls to his establishment at Casel Zeitum. Other schools are contemplated in the country villages. The schools at Valetta have been visited by many foreigners of distinction, who have expressed their admiration at the effects of the system adopted in them.

We pass over various other details, in order to extract a few interesting particulars relative to that important and rapidly improving part of the globe, the continent of South America. Mr. Thompson, after establishing schools at Buenos Ayres, visited Santiago, in Chili, and at the request of the governor has instituted schools there also. He finds every where a considerable anxiety to receive instruction, and he intends to visit all the States of South America, with a view to promote the means of education on the British system, before he returns to Europe. He has received authority from the government of Chili to print the "Scripture Lessons" in the Spanish language for the use of the schools of that country. An English master, trained in the Southwark Central School, was engaged to superintend a school for 150 boys, at Santiago, and several other schools were in progress. Mr. Thompson was proceeding to Peru in his useful career.

Several new Sunday and day schools have been formed for the slaves in the West-Indies, particularly in Antigua, Barbice, St. Eustatius, the Bahama, and various other islands. Mr. Durant, the president of a society formed chiefly by people of color, for the purpose of improving the condition of their brethren, lately came from Barbadoes to this country, at his own expense, with a view to learn the British system; and after acquiring a competent knowledge of it, returned to Barbadoes, where he has already established a numerous school for the education of negro children.

BIBLE SOCIETIES.

CONTINENT OF EUROPE.

WE continue our notices of Bible Societies on the continent of Europe, from p. 90 of our last number.

Sweden.

On the inadequate supply of the Scriptures, and the general ability to read in Sweden, Dr. Pinkerton makes the following statement:

At Linköping I had an interesting interview with the present primate of Sweden, Archbishop of Rosenstam. His Eminence informed me, that the diocese for which the Linköping Bible Society has been established, contains a population of upwards of 250,000; that, after a special examination in every parish, respecting the number of copies of the Holy Scriptures in circulation among the people, it had been found, that only one person in eight was in possession of a Bible or a Testament! What a melancholy result, that, in this province, one of the richest in Sweden, so large a proportion of the inhabitants should yet be found destitute of the words of eternal life!

To my inquiries relative to the proportion of the peasantry who were able to read, his Eminence replied, that it was rare to meet with an adult person among them, who could not read; that when he was Dean, he recollected, that in two parishes belonging to his charge, and containing 3,700 souls, there was only one grown up person found, who could not read, and that person, a soldier!

On my observing, that the regulations for educating the poor must be excellent, which could produce such a general knowledge of letters among them, his Eminence, to my no little surprise, assured me, that the number of schools among the lower classes was very limited, and that this general ability to read was chiefly to be ascribed to the laudable efforts of the peasantry to instruct each other; that the mother of the cottage family was usually the instructress of her offspring in the art of reading. He further added, that there were in many parts of the country ambulating teachers, who went from village to village, and kept school for three or four months, according to the encouragement they met with.

On the happy influence of the Scriptures, he writes:—

Both the noble president, and several of the members, informed me of the pleasing effects that had already resulted from the labors of the Swedish Bible Society. A great change, they say, has taken place in the minds of many, in favor of the sacred writings: the voice of infidelity is less frequently heard, both in private and in public circles.

In Norrköping, pastor Sandelin also bore a pleasing testimony to the blessed effects of a more general circulation of the sacred writings, in suppressing infidel principles, and promoting genuine Christianity in Sweden. "Before the establishment of a Bible Society, in 1808, in Sweden," said he, "pure Christian principles seemed to be dormant, and indifference and infidelity gained ground every day. A happy change has begun; yea more than begun: and we anticipate, in faith and pa-

tiences, a glorious and universal triumph, for which we daily labor, and supplicate the throne of grace."

Russia.

Dr. Pinkerton, independently of the general assistance which he has afforded to the St. Petersburg committee, has undertaken the superintendence of the following works:—

1st. The Tartar-Turkish Bible, the printing of which has been entrusted to the missionaries at Astrachan.

2d. The New Testament, in the Mandjur-Chinese, after the projected translations of a learned individual, who has resided fourteen years at Pekin, by appointment of the Russian government, with the particular view of studying the Mandjur and Chinese languages.

3d. A Persian version of the Old Testament. The first sheets of this translation have been examined and approved by Professor Lee, who has kindly undertaken to revise the rest as they are transmitted to him.

4th. A Serbian version of the Scriptures.

5th. A Tartar Old Testament, according to the manuscript found by Dr. Pinkerton in the Crimea, with such alterations as the missionaries at Astrachan may deem necessary.

Roman Catholics.

After speaking of the encouragement to be derived from the increasing ardor for the perusal of the Scriptures, evinced by the Catholics; and the prospect of a zealous co-operation among their Catholic auxiliaries on the continent of Europe and elsewhere; the Committee of the British and Foreign Bible Society say:—

Among these, the pious, intrepid, and indefatigable Leander Van Ee occupies the most conspicuous station. It is with sincere regret, that your Committee observe, from the correspondence of that invaluable fellow-laborer, that his health has been impaired by the severity of his exertions. The characteristic energy, with which he has resolved to dedicate his remaining strength with more exclusive devotion to your service, will be best conveyed in his own words:—

"My exertions in the pulpit so exhausted my strength, as to bring on a spitting of blood; and my physician insisted on my abstaining from preaching. I felt myself, in fact, unable to contribute my labor much longer. I have long wrestled with the Lord, and consulted with my friends, as to the course I should pursue; and am come to the determination of resigning my place as Professor and Minister, and of devoting myself exclusively to the work of disseminating the Scriptures."

That the influence of an example so striking, and of exertions so unremitting, will attract other laborers into the field on which they have been displayed, your committee cannot doubt. Already has the presentation of Hebrew, Greek, Latin, and Syrian versions of the Bible and Testament to Catholic

Theological faculties in various Universities, excited in the students of divinity a taste for the perusal of the Scriptures, which may produce the most beneficial results; while the liberality with which your society has assisted the efforts of Professor Van Ee has been emulated by others of your Continental Auxiliaries: "The Lord has sent me," writes the Professor to your Committee, "an aid of 4,000 guilders from the Netherlands" Bible Society in Amsterdam, which will enable me to defray the expense of binding 16,000 copies of my New Testament." The Professor has also received contributions from their royal highnesses the Elector and Electress of Hesse.

LETTER FROM MRS. HENDERSON.

No full and impartial history of the rise and progress of Bible Societies in the north of Europe, can be written, without saying much of the labors of Pinkerton, Paterson, and Henderson. The letter, from which we shall make the following extracts, gives a very interesting account of the two last named. It was written by Mrs. Henderson, and addressed to a lady in this city; and is dated, *Bible Society House, St. Petersburg, Aug. 1, 1821.*

After saying that the Providence of God had hitherto detained the writer in the "magnificent capital of the Russian Empire, which vies with London, if it does not surpass it, in luxury and splendor;" and stating that her husband had been absent a year and a half on an extensive journey undertaken in behalf of the Bible Society;—she proceeds:

I know not whether you are acquainted with any of the events, that have paved the way for this journey; and as you request "all the minutiae of circumstances," I shall write you a sort of historical epistle.

A mutual friendship subsisted between Mr. Henderson and our excellent friend Paterson, in early life. The latter, having finished his studies at Glasgow, was bent on laboring as a missionary in India. He sought a companion and fellow-laborer; and Mr. Henderson being willing to devote himself to the same work, they embarked together for Copenhagen, intending to proceed from that port. But war breaking out between England and Denmark, they were detained in that capital, and labored in acquiring the language, translating and distributing tracts, &c. It happened, one day, as they were in the royal gardens, that Henderson gave a tract to a young physician, who passed by. He read it, and it made such an impression on his mind, that he wished to find who was the stranger that gave it to him. For this purpose, he went to a patient, one of the Moravian brethren, from whom he thought himself likely to obtain the information. This pious man rejoiced to find, that such men-

ures were taking to evangelize his countrymen, and rested not till he found out the abode of Paterson and his friend, and introduced himself to them. From this individual, our young missionaries learned the deplorable state of Iceland, in respect to the distribution of the Scriptures, and a correspondence was entered into with the Bible Society for supplying the inhabitants. This laid the foundation for our two friends being engaged in the service of the Bible Society, and consequently for all the blessings that have flowed, are still flowing, and, no doubt, will yet more abundantly flow, from the Societies now existing in Denmark, Sweden, Russia, Iceland,—I was going to add, by anticipation, Turkey, Persia, &c. &c.—See, my friend; what consequences may result from the giving away of a *single Tract*!

The different spheres, which were now assigned them by the Society, for a season separated these friends, in person, but not in heart. The Reports have traced their steps, and exhibited the progress of the cause.

At length, the concerns of the Russian Society, retained Mr. Paterson in this city, where he had the happiness of seeing the Holy Scriptures begun to be translated into the modern Russ, the vernacular tongue of the people. Here he married a lady of distinguished piety and talents, with whom I had formed an intimate friendship in England; and this event led to the subsequent union of Mr. Henderson and myself.

In the autumn of 1819, we arrived in Petersburg, on our way to Astrachan, the place of our destination, and were obliged to rest a few months, on account of an accident, from the effects of which my dear husband was but partially recovered.

You may judge how much the four doubly-unioned friends enjoyed this renewed intercourse. The Lord had blessed my friend and me with each a little girl, nearly of the same age, which added still to our happiness. Days and weeks fled fast, as we recounted the gracious dealings of our God to us and to his church, and the time for our departure was approaching; when a sore affliction entered our circle. A fever was permitted to seize our beloved Mrs. Paterson, and, in fourteen days, her happy spirit rested in the bosom of her God. Her experience was delightful. It would fill pages. But I cannot dwell upon it now. You may judge what a blank was occasioned by the loss of a life so valuable. The sorrowing widower felt the stroke so deeply, that his own health was endangered. Mr. Henderson did all in his power to soothe his affliction; and at the particular desire of Mr. Paterson, we took up our abode with him; and I became as a mother to his infant child. It was urged on Mr. Paterson, that a journey would be advantageous to the restoration of his depressed mind, and at the same time serve essentially the Bible cause. He therefore proposed to accompany Mr. Henderson on his journey through Russia, Armenia, Georgia, and Persia.

The formation of an auxiliary society for the town and government of *Novogorod*, was the first object of attention to our travellers; and in this, by the divine blessing, they

succeeded beyond expectation. To give you an idea how requisite such an institution is, you must be informed, that many, even of the clergy, have never seen a Bible; and, on hearing of it, asked *what kind of a book it was*. The government, for the benefit of which, especially, that society is established, contains a population of more than 600,000.

At *Bromitskoi*, a small town beyond *Novogorod*, they gave a copy of the Gospels and Acts to a poor provider of post-horses, who sat up the whole night to read it; and being asked why he did so, replied,—“Because I do not know how soon God may call me into another world, and then he will ask me, what I know of Him.”

There is in Russia a sect called *Rascol-nicks*, Dissenters from the Greek church, professing a purer faith, but absorbed about trifles; proud like Pharisees; and so conscientious about “mint, anise and cummin,” that they will not even eat out of a vessel, in which any thing has been prepared for those of a different persuasion. Some of the more rigid would not receive our travellers, because their costume had not the *true-faith-cut* or *color*. But mark the magnetic force of the Bible. At *Krestzi*, they succeeded in forming a Bible Association, with two Directors, the one a *Protopope*, and the other a *Rascol-nick*!

At every place where Bible Societies had previously existed, meetings of committee were held, on the arrival of the visitors, for the purpose of giving more extent and efficiency to the measures adopted by the several members. It has been found, that many of the societies in the interior have languished for want of a proper knowledge of the plan of conducting the business, especially as it respects the means of circulation; and the bringing of minor associations into active co-operation.

It was thought to be very desirable, that in the city of *Kier*, (the third in the empire,) more publicity should be given to the designs of the Society. Accordingly several shops were opened in different parts of the city, for the supply of the Holy Scriptures in different languages; and each of the depots is to have a suitable inscription. One of them is to be at the entrance of the Catacombs, which are subterranean vaults dug out of the rock, and being full of the reliques of the saints, are visited annually by 50,000 pilgrims from all parts of the empire, even from remote *Kamtschatka*, and also from Jerusalem, Greece, &c.—Let us pray, my dear friend, that these benighted wanderers, who “seek the living among the dead,” may carry home with them a copy of that precious word of life, that will guide their weary footsteps to the way of peace on earth, and to the glorious rest of heaven.

Mrs. H. says, that the Russian Bible Society has a printing machine, “which, by the aid of a man and a boy only, strikes off 10,000 sheets of the Bible, printed on both sides, in a single day.”

FRANCE.

EVANGELICAL MISSIONARY SOCIETY AT PARIS.

Circular of the Society.

By the kindness of S. V. S. Wilder, Esq. we have been furnished with a Circular of the Society above named, addressed to the Protestants of France. Those who have been acquainted with the history of the last thirty years, will be gratified with the spirit discoverable in this document, which we give entire.

Placed by Divine Providence in circumstances more favorable than at any former period to the influence of the sacred truths of the Gospel, the Protestants of France have begun to manifest a zeal for religion, which promises, with the blessing of the Almighty, the most delightful results. Already the establishment of Bible and Tract Societies, the commencement of Sunday Schools, the erection of numerous temples, the urgent demand for faithful ministers, the formation of new congregations, and the affluence of serious worshippers in many of the cities and villages of the kingdom, attest the reviving energies of the Gospel, and inspire the liveliest gratitude and the most cheerful hope.

Attentive to the prosperity of their own churches, and anxious for the advancement of pure religion in their own country, the Protestants of France regard, also, with peculiar interest, the efforts which their evangelical brethren, of various denominations, in foreign countries, are making for the diffusion of the light of the glorious Gospel, and the extension of the Redeemer's empire.

Such, indeed, is the spirit of genuine Christianity; far from being selfish, timid, and contracted, wherever it prevails it inspires a tender compassion for the ignorant and the wretched, generous concern for immortal souls, and noble sacrifices for the salvation of those who are languishing in the bondage of Satan and of sin. In proportion as we are convinced of the inestimable value of the Gospel, of our own need of a Savior, and of our participation in the blessings and the triumphs of his cross, in that same proportion our hearts expand in ardent desires that others may participate with us, and that the happy period may arrive, when "the ends of the earth shall see the salvation of God."

The fear, that, by our solicitous efforts for the conversion of pagan nations, our own religious interest will be injured, or neglected, is a sentiment condemned, not only by the sacred writings, but by the uniform history of the church. To say nothing of apostolic and primitive times, it is an incontrovertible fact, that in all those countries where the spirit of missionary exertions now so remarkable prevails, the progress of real piety is more general and more rapid, than at any former period of their existence. Instead, therefore, of apprehending danger to the interests of religion from that which is at once the cause and the evidence of religious prosperity in other coun-

tries, let us rejoice in their happiness, and imitate their example. In Great Britain, Germany, Holland, Switzerland, Denmark, the United States, even in Africa, and in the islands of the Pacific Ocean, missionary societies attest the reign of heavenly love and grace. Let not then the Protestants of France delay the hour of their blessedness; but let them hasten to display their gratitude to *Him* who has deigned to shed on them his inestimable blessings, by drawing closer the ties which bind to the great Christian family, and by contributing, according to their ability, to those noble efforts which respect the universal spread of the Gospel of our Lord and Savior Jesus Christ.

United in such sacred bonds with the zealous Christians of other countries, what spiritual treasures of knowledge and of grace may we not hope to receive for the enrichment of our churches, and the edification of our own souls.

Happily, there are not a few among the Protestants of France who feel the force of these sentiments, and who seek an opportunity to add to their exertions at home, more general efforts for the salvation of the miserable inhabitants of pagan lands, and other unenlightened countries of the earth. On several points of the kingdom simultaneous movements, of persons unconnected with each other, indicate that a general feeling prevails on this important subject.

Encouraged by appearances so favorable and decisive, the friends of the cause of missions, residing in Paris, have determined to remain no longer inactive; but relying on the wisdom and the grace promised by their Divine Master to his faithful but feeble servants, they have formed themselves into a Society, and have commenced their operations. The title of the Society will explain precisely its objects, and it is hoped that the regulations adopted, and the persons appointed to watch over their execution, will present a guarantee for the attainment of the objects proposed.

Already the Committee has had the happiness to forward one missionary to an interesting and important field of labor. This missionary, the Rev J. King, is now on his way to Palestine, with the design of endeavoring to promote the knowledge of salvation by that Jesus, who was crucified "without the gate of Jerusalem, that he might sanctify the people by his own blood." For the future efforts of the Society, in the employment of missionaries, the Committee will wait the direction of Him, who is alone able to prepare suitable instruments, and to give access to proper stations for the exercise of their pious zeal.

One special part of the plan of the Society consists in the formation of an establishment at Paris, in which serious persons, preparing for the work of missions, may enjoy all the peculiar advantages which the capital offers for the study of foreign, and, especially, of Oriental languages.

This establishment, placed under the care of a respectable minister, will be open to the missionaries of all the various Societies of foreign countries, as well as to pious and devoted young men, whom it is to be hoped;

the Holy Spirit will raise up from the bosom of our own churches, to carry the glad tidings of salvation, by the blood of Jesus, to the distant parts of the globe.

To accomplish these designs, for the advancement of the Redeemer's kingdom, the Committee rely, under the blessing of the Most High, on the zeal, the liberality, and the prayers of their brethren in all parts of France, and invite the early expression of their sentiments, and pecuniary contributions proportionate to their means.

The Committee propose also the establishment of Monthly Missionary Prayer Meetings, similar to those which have been established for some years, by the friends of Missions, in the different quarters of the globe, to implore the out-pouring of the Holy Spirit on their churches, and on their country; on the Missionary Society of Paris, and on the labors of all the Societies formed in various countries for the propagation of the Gospel, and, especially, on missions to the inhabitants of heathen lands. These meetings will be held on the first Monday of every month (commencing January 6th, 1823,) at seven o'clock in the evening, in one of the temples of the capital, and the Committee hope that the Protestants throughout the departments will assemble on the same days, and at the same hour, and unite with their brethren in Paris, and with the multitude of Christians who, in different countries, assemble for this holy and delightful exercise.

We cannot terminate this statement of our plans and of our hopes, without conjuring you, Dear Brethren, to remember, that while we enjoy the knowledge of the Gospel and all its attendant blessings, hundreds of millions of the human race are wandering like lost sheep, ignorant of Him who is "the way, the truth, and the life." Let us consider our obligations to that Jesus, who "died to redeem us unto God by his blood," and how little we have hitherto done for the promotion of his glorious cause. Let us contemplate His sufferings who was "wounded for our transgressions, and bruised for our iniquities;" whose agonies have soothed the sorrows, and have purchased peace for every child of Adam who believes in him. Let us constantly regard that sacred visage which was "marred more than any man's;"—that mouth—sealed in silence before revilers and murderers, but which speaks when our wounds are to be healed and our souls to be saved—that mouth—does it not seem to address to each of us this mild but powerful appeal—this reproach, at once so gentle and so terrible, "Contemplate all that I have done for thee! What then hast thou done for me, in the person of my brethren? What hast thou communicated to them of all that I have bestowed on thee? Hast thou, to the utmost of thy power, made them acquainted with the salvation that I have accomplished for the vilest of transgressors? Art thou ignorant that my Gospel must be preached so every creature under Heaven?"

Let us prepare to reply to this address from Him who is now our Savior, full of mercy and of love, but who, ere long, will be our Judge.

Let us remember that "the time is short, that the day is far spent, and that the night

cometh when no man can work;" and that "whatsoever our hands find to do, we should do with all our might." Finally, "let us be steadfast and immovable, always abounding in the work of the Lord, for as much as we know that our labor shall not be in vain in the Lord." Signed, **COUNT VER-HUELL,**

Vice-Admiral, Peer of France, President.
SOULIER, Pastor, Secretary.
Paris, December 2, 1822.

Officers of the Society.

President.—The Count VER-HUELL, G. C. Peer of France, Vice-Admiral, Vice-President of the Protestant Bible Society of Paris, and Member of the Consistory of the Christian Reformed Church of Paris.

Vice-Presidents.—**M. GOSFF,** Pastor and alternate President of the Consistory of the Christian Church of the Confession of Augsburg, at Paris.

M. STAPER, Minister of the Gospel, Professor of Theology.

Secretary.—**M. SOULIER,** formerly Pastor at Uzès.

Assistant-Secretary.—**M. AUFSCHLAGER,** Assistant-Pastor of the Christian Church of the Confession of Augsburg, at Paris.

Treasurer.—**M. S. V. S. WILDER,** Merchant.

Censors.—**M. KIEFFER,** Turkish Professor in the Royal College of France, Member of the Consistory of the Augsburg Confession of Paris.

M. MONON, Senior, Pastor of the Christian Reformed Church of Paris.

There are, also, twelve *Assessors*, among whose names, we observe that of the Baron de STAEL HOLSTEIN, Member of the Consistory of the Reformed Church of Paris.

CHARITABLE INSTITUTIONS AT PARIS.

We cannot forbear extracting from the letter of Mr. Wilder, which accompanied the Circular, a brief notice of the charitable institutions, that have sprung up in the capital of France, since the year 1818.

The friends of Zion have certainly much reason to bless God and rejoice, when they consider, that, in 1818, not a single society existed in this city for promoting the glorious cause of our Divine Redeemer; while, by the blessing of the same benign Being, there are now a Bible Society; a Missionary Society; a Religious Tract Society; a Christian Morals, or in other words, a Peace Society; an Archives of Christianity Society; an African Society, and a Prison Society;—all in active operation; and the members of the respective Committees daily manifesting an increased zeal for the accomplishment of the great objects they have in view.—Surely this is none other than the work of God; and unto Him be rendered all the honor, glory and praise.

BURMAH.

AMERICAN BAPTIST BOARD OF MISSIONS.

THE American Baptist Magazine contains a letter from Mr. Judson to Dr Baldwin of this city, which we extract almost entire.

Since I wrote you last February, I have been almost entirely confined to the translation of the New Testament, in which I had proceeded to the end of the second of Corinthians, including Ephesians, Hebrews, and the epistles of John; when an order arrived from the king, summoning brother Price to Ava, on account of his medical skill, of which his Majesty had heard. We expect to leave Rangoon day after to-morrow, in a boat provided by Government. Brother Hough remains in charge of this station.

For several weeks past, there has been a considerable excitement in the minds of our Burman friends. The assembly on Lord's days has risen to thirty or forty. Five have lately been baptized, and there remain several hopeful inquirers. These circumstances make me very reluctant to leave Rangoon; yet the path of duty seems to lead to Ava. May the Lord direct and prosper this our

second attempt to gain some footing in the capital and the palace.

The above letter was dated, Rangoon, Aug. 21, 1822. From other sources we learn, that Messrs. Judson and Price arrived at Ava about the 1st of October. What follows is from the Columbian Star.

They were immediately presented to the king, by whom they were favorably received, and were informed that it was his desire that they hereafter reside at Ava, where he promised to build a house for them, at his own expense. This unexpected occurrence changes the whole aspect of the mission in Burmah. No disposition to tolerate the Christian religion has yet, it is true, been manifested by the king; but he has never persecuted the disciples of any creed; and we may hope that the removal of the missionaries to Ava is only a preliminary to the unimpeded introduction of the Gospel into the Burman empire. Dr. Price speaks favorably of the mild disposition and affable manners of the monarch. May the King of kings shed on him the spirit of his grace, and make him the "nursing father" of the infant church in Burmah.

Domestic Intelligence.

PERSONS AND CHARACTERS OF INDIANS.

From Dr. Morse's Report on Indian Affairs.

WE consider the following a very well written, and remarkably accurate description of our North American Indians.

Indians, generally, are about the size of the white people. The Osages, and some other tribes, who are of remarkable height, and fine figure, are exceptions to this remark. In these respects they exceed any equally large body of white people known among us. In the shape of their limbs, and their erect forms, Indians have evidently the advantage over the whites. Some whom I have seen, would be perfect models for the sculptor. Instances of deformity are rare. In bodily strength they are inferior to the whites; as is true of all savages; civilized man being always superior in strength to savage man. They are fleet in their movements. Indian runners are prodigies in respect to their long continued rapidity in conveying messages to distant tribes. Their journeys far exceed in length, what a white man could perform in the same time, and with less weariness. With wonderful quickness interesting information is circulated among the tribes friendly to each other.

Indians talk but little; their knowledge is limited, and their ideas few; and they have the wisdom not to talk when they have nothing to say—a trait of character worthy the

imitation of many, who claim to be wiser than the Indians. In conversation they do not interrupt each other, but wait respectfully till the speaker has finished. Except when intoxicated, they are not vociferous, noisy or quarrelsome, in their common intercourse, but mild and obliging.—Backbiting, whispering, cursing and swearing, to our shame it must be said, are vices, not of *savage*, but of *civilized* men! The Indians who have been conversant with *white men*, like the ancient Cretans, are liars. Many among them are full of subtilty, deceit and artifice, implacable, unmerciful, without pity. When enmity toward an individual, family, or tribe, from whatever cause is imbibed, it remains till death, unless previously gratified and removed, by taking revenge on the enemy. The most horrid scenes of torture and cruelty are witnessed by whole tribes of both sexes, old and young, without any show of pity. Thousands of helpless women and children, crying for mercy, have been tomahawked, and scalped, and mangled, without mercy. But these dispositions, and the indulgence of them, unhappily are not confined to Indians. I would to God, for the honor of our country, they were. Were we to charge the Indians with indulging these ferocious dispositions, we should expose ourselves to the just retort, "Physician heal thyself." Thou that reproachest us as implacable, unmerciful, un pitying, toward white peoples dost thou suffer thy warriors to indulge these same dispositions toward defenceless Indians, desolating

and burning our pleasant villages, and slaughtering our shrieking wives and children?

Hospitality is a prominent trait in the Indian character. To the stranger, whether white or red, they are hospitable and generous, furnishing the best food and accommodations their dwellings afford; often relinquishing their own food and lodging for the refreshment and comfort of the stranger.

The women are slaves of the men, performing all the labor and drudgery of the house, of the field, and of raising their children. Those women who have families generally stoop in their walk; their heads project forward; they are deformed by the burdens which they are constrained to bear. A man considers it a disgrace to labor, and while at home is a mere lounge.

Indian chiefs are generally, not always, the ablest men in the nation; more frequently they are old men, and manage their councils, and the affairs of the nation with sober dignity, great order, deliberation and decorum. They proceed slowly, but surely. Nothing is permitted to interrupt their great business after they are engaged in it; and when they have finished it, the council breaks up. Special care is taken to prevent divisions in their deliberations, and in their respective nations. In conversing with individual chiefs and sections of tribes, in my late tour among them, and asking what they thought of the propositions of their Great Father, the President; their reply, in frequent instances, was—

"We are but part of the nation; we cannot answer. We will deliver your proposals to the chiefs in council, who will deliberate on it and decide, and then we will let you know our opinion." Their public speakers are generally their most eloquent men, and many of them, in point of natural and forcible gesture, graceful attitude, and manly sense, not, indeed, in learning and information, would rank among the first orators in any age or country. Next to the chiefs, are the *medicine men*, a species of jugglers who have usually the dominant influence in the tribe.

The Indians are shrewd observers, and quick discerners of character. They have a high sense of honor, justice and fair dealing, and great sensibility, when advantage is taken of their weakness and ignorance, to deprive them of their property, and in other ways, to trespass on their rights. When their confidence in this way is once lost, it is difficult to regain it. Their distrust, too, is not limited to the man who injures them, but is extended to all whom he is supposed to represent. "This white man would cheat us out of all our property. All white men would do the same. White men are all cheats." They have not our knowledge and means to make the just discrimination. This view shows again how necessary it is, that the Government, in all their transactions with Indians, should be just, faithful to fulfil all their promises to them with paternal kindness, in their uneducated dependent state. In this way alone can they regain and secure their lost confidence; and without their confidence and affection, we can do very little good. This view of the Indian character, also, shows how indispensable it is to the success of any plans

for the benefit of Indians, that none but men of good and exemplary character, should ever be permitted to go among them, either in the military profession, as agents, or traders, or in any other capacity. The reasons are so obvious, that no observations are necessary to elucidate or enforce them.

There is as visible a difference of character among the different tribes, as there is in our own population; few general observations will therefore apply to them as a body. Whatever may have been their origin, about which there are many opinions, and none of which can be relied on as correct, they are certainly an intelligent and noble part of our race, and capable of high moral and intellectual improvement. When we consider their mode of life, the few advantages they have enjoyed for cultivating and enlarging their minds, that they have have no written language, no books, no education, but in the art of war, hunting, and a few other things, and no religion other than that, which, not to use stronger expressions is very imperfect, and of little moral effect: we may well wonder that we find them in the state we have described. They are a race, who, on every correct principle, ought to be saved from extinction, if it be possible to save them. They are entitled to all that can be done for this purpose.

UNITED FOREIGN MISSIONARY SOCIETY.

Mr. Giddings's Exploring Tour.

We resume our extracts, which are necessarily brief, from the journal of Mr. Giddings published in the American Missionary Register. Respecting the Indians he says:

They differ greatly in their ideas of the Great Spirit; one supposes that he dwells in a buffalo, another in a wolf, another in a bear, another in a bird, and another in a rattlesnake. Thus, every animal, and almost every reptile, is deified. Each one supposes that his deity made every thing; and no one ever kills his deity, or eats any of it when cooked.

On great occasions, such as when they go to war, and when they return, they sacrifice a dog, and have a dance. On these occasions they formerly sacrificed a prisoner, taken in war. The victim was kept a month in the medicine lodge, then burned on a scaffold erected for the purpose, and the sacrifice frequently offered to the morning star. But, through the benevolent exertions of the late Manuel Lisa, a trader among them, they have abandoned the practice of human sacrifice. It is about three years since the last victim was sacrificed among the Pawnee Lupa. They have since attempted to continue the practice; but the Chief interfered, and prevented it, by rescuing and sending away the intended victim.

There is always one who officiates as high priest. He practises the most rigid abstinence, and never eats only as he is urged so to do, and fed by the other medicine men. He pretends to a kind of inspiration or witchcraft, and his directions are obeyed. The time of

his office and abstinence is only during their residence at their village, which is rarely longer than six weeks at a time. When they go on their hunting excursions, these ceremonies are omitted: and when they return, another commences his fast, and takes the office of chief director. There are many among the Indians who pretend to hold converse with departed spirits, ~~see~~ ghosts, hear them sing and whistle, and see departed friends in a good country. They even pretend to have power to take away life by enchantment and witchcraft.

They all believe in future rewards and punishments; but their heaven is sensual. They believe the soul after death travels, and if the man was good, according to their ideas of goodness, he travels a smooth, plain road, where there is no gravel or briars, and arrives at a good land abounding with game. They believe, also, that the soul of the bad man travels a rough, thorny, gravelly road, to a country unhealthy, abounding with venomous beasts and poisonous serpents, and where there is no game.

They differ much in their ideas of goodness. One of their chiefs told me he did not know what constituted a good man; that their wise men did not agree; and that he was not satisfied in his own mind. But the general idea is, that he who is brave, and who provides for his family and friends, although he steal and murder to effect it, is a good man. Giving the name of enemies to those they wish to rob, justifies them in every act, even of the most enormous kind. They are generally friends or enemies, as they view it for their interest. For instance, if to-day you give them presents, they are your friends; but if they think they can procure more, and discover any prospect of escaping with impunity, they will to-morrow plunder and murder you. Hence, the weaker nations are, in a measure, tributary to the more powerful, as they purchase peace by presents. Their war parties are what are called banditti among the Arabs. Stealing of horses and women is the cause of most of their wars. It is seldom the case, that a whole nation is engaged in war. Their chiefs, and most of their warriors, have a war sack, which contains generally the skin of a bird which has a green plumage, or some other object which they imagine has some secret virtue. When they open this, they swear they will take vengeance on their enemies, and never return till they have shed blood. If they do not find their enemies, they will sometimes kill the first person they meet, if it be even their best friend. Some traders have been killed in this way, but of late years they are becoming less scrupulous in regarding such vows, and so far as relates to the nations which I visited, there would be no danger from this source.

The females possess a much more vindictive temper than the males. They often set on foot a war dance with a view of exciting the men to war, by reproaching them with cowardice, swinging an old petticoat in their faces, and telling them to wear it, and let them take the war club and tomahawk. More particularly is this the case when any of their friends have been killed by war parties.

REVIVALS OF RELIGION.

To the Editor of the Missionary Herald.

SINCE the publication of your last number, I have visited the town, which was the scene of the "Revival of Religion" there described. I found, that my account had been recognized, by the good people of that place, as a description of the work of God, which had gladdened their hearts, some two or three years ago. This fact I consider as good proof, that my statements were substantially correct.

I now take the liberty of submitting to your disposal some further observations of a general nature, which have been suggested to my mind by what I remember of that very interesting work. My principal object is, to excite your readers to look with the eyes of Christian philosophers, more than perhaps many of them are accustomed to do, on phenomena, which must certainly be considered as among the most important events, now happening, under the moral government of God, in this world.

Indeed, I consider the rise, progress, and result of the convictions of a single sinner, as presenting a subject of vast moment; and that the man would spend his time wisely and profitably, who should take much pains to investigate the nature of such a work, through the entire series of its changes, from the first rising of an apprehension of guilt and danger to the breaking in of light and hope and joy. Certainly no physical, intellectual, or moral change in a human being, can be more important, more fraught with valuable instruction, than that, in which consists a true conversion to God. It is great in its nature; immense in its consequences. It is a *radical* change; taking place in the very springs of human action. It is a transfer of the affections to objects widely diverse, in their character, from the former objects of regard. And how vast the consequences! At once, an endless peace is proclaimed between the subject of this change and his infinite Sovereign. At once, he comes into new and everlasting relations to God, the Father, Son, and Holy Ghost, and to the good in all worlds. The Eternal Father becomes his Father; the Son becomes his Intercessor; the Holy Ghost becomes his Guide, Comforter, and Purifier; and all the members of the Churches militant and triumphant become his brethren; his co-workers; his fellow-heirs "to an inheritance incorruptible, and undefiled, and that fadeth not away."

Now a revolution like this, in a human being; one so great, so lasting, and attended with such amazing consequences, must have, to an inquisitive mind, many attractions as a subject for investigation, even when contemplated only in a single individual. But when these changes are multiplied, at the same time, and in the same place; and are so blended as to form to the eye a single object of regard, like some constellation in the visible heavens—who can avoid desiring an intimate acquaintance with the rise, progress, and result, of so great a change?

Such a change is a **REVIVAL OF RELIGION**. It is a collection, a constellation, of great,

everlasting changes in the moral condition of human souls, occurring at the same time, and in the same place.—And such was the Revival of Religion, of which I gave some account in your last number. There were, as Christian charity fondly hoped, not far from two hundred souls regenerated by the Divine Spirit, during a few months.

In remarking, at the present time, upon this work of God, I shall endeavor to repeat nothing, which was contained in my former communication.

1. This revival of religion had an *unity of character*.—So connected were all the visible effects, by the circumstances of time and place, that the mind naturally regarded the whole as one great effect. The numerous changes were contemplated as forming one great change. It was as natural to speak of the "Revival"—meaning by that term a multitude of individual cases taken collectively,—as it was to speak of any individual case. The mind seemed disposed to attribute as much identity to the former, as to the latter. The revival rose, flourished, and declined; but the changes through which it passed, seemed not at all, in the view of the mind, to affect its identity. Like the human body, or the human soul, it remained the same in every stage of its progress. Or, if the appearance of sameness was in any measure defective, this was not owing to the succession of weeks and months, or to the growth and decline of the revival; but to the fact, that the work prevailed in several villages considerably removed from each other; so that, in reality, there were several revivals, in some degree distinct from each other. But an intelligent observer might discover, in the same village, the most unequivocal proofs, that the work through the whole neighborhood, and during its whole period, might be regarded, with philosophical accuracy, as a *single*, though grand, phenomenon in the moral administration of the Most High.

2. Possessing this unity of character, or, in other words, being a connected work, no wonder it was found, that *what was done at the beginning of it, had an influence through its whole progress*. Such was the fact; and I should think, that the proceedings in the incipient stages of revivals, (there being a general resemblance in all,) are always of greater importance, than seems often to be supposed. The future character of revivals may generally be determined, as the character of the one under consideration seems to have been, very soon after their commencement. Hardly any degree of skill, in the later stages, can wholly counteract the effects of injudicious management at the outset. If, in the early stages, appeals to the passions bear an undue proportion to addresses to the understanding, scarcely any amount of judicious aid, in the subsequent periods, will save the revival from being superficial. Or, if intellectual speculations are indulged, in too great a degree, by the conductors of the work, at its commencement, future appeals to the conscience and heart, be they ever so pungent, will not be likely to give that extent and power to the work, which every good man would desire to

see.—I know that God can overrule these things for good. But the question is not what God can do: it is rather what he *actually does*. Perhaps there have been cases where the errors of those, on whom devolves the conduct of a revival, have been rendered beneficial to the work. But I doubt whether this is often the case; and ministers should, therefore, be extremely cautious to whom they assign a *leading* part, in those seasons of extraordinary success, with which the Head of the Church sometimes blesses their labors. Possibly they may think of analogies, which will deter them from placing too much confidence in a mere theorist, or empiric. If the skillful management of the diseased body requires much study, observation and experience, why should not the wise treatment of the diseased soul require as much?

3. In the revival under consideration, care was taken to *retard the progress of that period in the work, which may be termed the crisis*.—This eventful period in a revival, is often, perhaps usually, that high excitement of the feelings, which can no longer, under the existing circumstances, be sustained. It is that time, when the mind, tired with being so long on the wing, begins to relax its efforts, and to descend;—when, from the weakness of religious principle, or of the physical or mental energies, there is a tendency to rest, which cannot be, or at least is not, effectually resisted.—I know, indeed, and would acknowledge with the deepest reverence and humility, that the origin and progress of a revival of religion are to be ascribed primarily to the agency of the Spirit of God, and that the decline of the work may also be attributed primarily to the withdrawing of that Spirit. But this does not at all exclude human agency; and all the operations of the Divine Agent are in perfect accordance with the nature and laws of the human mind.

This highest point, this *zenith* in the revival, after which the Sun of Righteousness begins to descend, and gradually to withdraw his cheering, vivifying beams;—this dreadful moment, which comes unawares, and can seldom be recalled; it was the aim of the principal agents in this revival to retard, as long as possible.—One method of doing this was, by keeping the minds of the people well enlightened, with respect to the wretched state of those who were out of Christ, their only ground of hope, and the duty and highest interest of all. Another was, by avoiding an undue appeal to the passions and sympathies, lest there should be such a tumult and noise within, that the soul could not listen to the gentle and instructive voice of the Spirit. In short, they endeavored, in every way, as much as possible to *avoid extremes*. And if the turning point in a revival be as I have stated, and may, therefore, be easily retarded, or hastened, then, doubtless, they acted wisely in so doing. A contrary course of conduct would have made the revival more brief than it was. One man, with but little knowledge, judgment and experience, but with a considerable aptitude at working up the passions, might, perhaps, have brought this period, weeks, and even months earlier, than it would have come without his agency. A few

meetings, where the passions were greatly wrought upon and inflamed, might have done incalculable injury.—In one of the villages already mentioned, there were several meetings of this description, and I observed that the revival came to a stand there, sooner than in the other villages. I remember, also, that, when in college, I witnessed a revival, where, apparently through the violence of feeling at the outset, the crisis came in a very few days; and the work of course was of short duration.—The “power” of a revival, it should be remembered, is not always in direct proportion to the strength of feeling manifested, either by the truly pious, or by the impenitent. There may be a “storm of feeling,” and yet religion be very low. At any rate, if the feelings of the people are raised above what Foster would call “a calm intensity” they must (such is the nature of man,) soon subside, and be followed by an apathy proportionably deep and lasting.

I know not that any one was aware of the precise time, when this crisis came. Through the blessing of God, it was retarded, for a considerable period. But at length the revival began to decline.—Had there been a more general spirit of prayer, this period would, I doubt not, have been longer delayed.

4. Having spoken of the progress and decline of the revival, it seems proper that I should state briefly *what were the characteristics of those two states of the work, and in what respects they differed from each other.* The general history of the first stage is briefly this. Before a revival began to be expected, an air of sobriety had gradually extended through all the circles of society. Parties of pleasure among the youth first became more sober, and then less frequent. Professors of godliness began, also, to think and converse more upon religious subjects; and, if I mistake not, an additional prayer-meeting was established. The visible commencement of the revival was in a school taught by a beneficiary of the American Education Society. From thence it spread into the village where the school was situated; and, with little variation in point of time, extended into the contiguous villages. There was an evident progress, from day to day, in the seriousness and engagedness of the followers of the Lord Jesus. Their love of the Gospel, of each other, and of perishing souls, became apparently stronger and stronger. The number of the inquirers augmented weekly, and almost daily; and their convictions of sin and guilt and danger, seemed to become gradually more deep and thorough. Stated and occasional meetings were more and more thronged and solemn. Plain and faithful conversations with individuals were remarkably blessed. Every good man was encouraged, and was disposed to look on the bright side.—But after the commencement of the decline, some important changes were apparent. The meetings were not indeed, for some time, less crowded, nor the hearers less still and attentive. The older scholars in the school of Christ, were even far more desirous of personal instruction, than they had been before. They thought more respecting their own improvement, and less of the benefit of others. There was less appearance of solemnity in their countenances and deportment.

Their public prayers were less fervent and importunate. Their expectations were evidently damped. They were now disposed to dwell on the dark side. They were quick sighted to discover unfavorable omens. Those among the impenitent, whose impressions were chiefly an excitement of the passions, began to grow careless. The instances of hopeful conversion became daily more rare; and the cases of conviction were still rarer. The minds of all were evidently relaxing; and it appeared more and more distressingly evident, that the harvest was gathered in, and that only the gleanings remained to be taken up.

It appears, therefore, that the former part of the revival differed from the latter part, as the portion of the day before noon, differs from that which follows; or as spring differs from autumn. In the one case, there was a freshness and beauty and luxuriance; and the sun seemed to shine with increasing warmth and effulgence. In the other, the sun, and the freshness, and beauty and luxuriance, all seemed gradually to disappear. The harvest past; the summer ended; and many were not saved.

That I may not be misunderstood, it seems proper to remark, before closing my lengthened communication, that I have not designed to prove a *decline* in a revival to be a necessary evil. I have not meant to say, that these most excellent and beneficial works come necessarily to an end. It has been no part of my object to show what is *necessary*; but rather what *actually takes place*. The fact, however, that revivals always have had a decline and termination, should insure charitable feelings towards those, who chance to express doubts whether any particular revival will be perpetual,—at least in the present state of the world. In the millennium things will doubtless, be quite otherwise.—Let *facts*, as they are examined and compared by the light of God's word, be our guide, in the subordinate agency committed to us, during these ingatherings to the fold of our Great Shepherd; and let us always remember, that none but correct views, and correct rules, can be of any permanent service to ourselves, or to the cause of Christ generally.

To those, who neglect such precious seasons as I have been contemplating, under the expectation that they will be prolonged, or that they will return again, I address myself in the impassioned language of Dr. Young:

Be wise to day; 'tis madness to defer:
Next day the fatal precedent will plead;
Thus on, till wisdom is push'd out of life.

R.

For a notice of a revival of religion at Beth-el, in the Choctaw nation of Indians; and of the hopeful conversion of a number of Cherokees at Taloney: we refer our readers to pp. 116 and 117 of this number.

The following statement has been given of the number of persons, who made a public profession of faith in Christ, during six months of the last year, in several churches in New

Jersey:—Rariton church, Somerville, 206; Rev. Mr. Boggs's church, Boundbrook, 100; Rev. Mr. Brownlee's, Basking Ridge, 100; Rev. Mr. Vandervoort's, Dutch Valley, 42; Rev. Mr. Galpin's, Lamington, 40; Rev. Mr. Schultz's, White House and Lebanon, 20; Rev. Mr. Studdiford's, Reddington, 18; Rev. Mr. Zabriske's, Morristown, 120; the church of Chatham, 77; and Rev. F. G. Balleentine's Deerfield, 41. Total, 784.

The revivals at Coventry and Sharon, Conn. are said still to continue in a very promising state. In the latter place, hopes are entertained for considerably more than 100 souls.

From a brief account, in the Religious Miscellany, of the Revival of religion, which has been witnessed in Carlisle, Penn. we make the following extract.—“About five weeks before the communion, notice was given to such as were desirous of approaching the Lord's table, for the first time, to make known their desire. Four days were subsequently spent by the Session in the examination of the applicants, and sixty-two persons were admitted by them into communion with the church. On the Saturday preceding the communion Sabbath, a public profession, of their faith in Christ,—of their consent to Him as the *covenant of the people*,—of their vows to renounce the world, and lead a holy life, was made by them immediately after the preparatory discourse had been delivered, and they were received by prayer from the pastor, into fellowship with the church, and exhorted to walk worthy of their high vocation. We have seldom, if ever, felt more real joy, than when we saw, immediately upon notice being given from the pulpit, such a large number of persons rising in different parts of the church, and flocking together with so much solemnity and apparent readiness, to own their covenant God, and *filling* the chief aisle, while their covenant vow was read to them. It was a sight that must have gladdened the hearts of all that witnessed it, who knew the value of the soul, or feel, in any measure, concerned for the salvation of their fellow men. We doubt not, but that it will long be remembered in that church, as a cause of joy and thankfulness. The great number of those who have recently been brought to the saving knowledge of the truth, are young persons: and it is somewhat remarkable, if we are correctly informed, that the number is equally divided between the sexes. Of the males, we understand, that 18 are students of College. The whole church, consisting of nearly 500 members, communed at the same time.”

AMERICAN COLONIZATION SOCIETY.

Sixth Report.

THE Sixth Annual Meeting of this Society was held in the Capitol, Washington City, on Thursday, February 20, 1823. The Report presented on that occasion has been forwarded to us. We shall make from it a few brief extracts.

The purchase of land, for a colony of free blacks from this country, at Cape Montserado, (Mesurado,) to the north-westward of Grand Bussa, was mentioned in the last Report, and was noticed at p. 239 of our last volume. A colony has since been established on this territory, which now bears the name of *Liberia*.

The colonists arrived at Cape Montserado on the 7th of January. It was soon ascertained, that King Peter had been condemned by the other chiefs of the country, for the sale of the land, and threatened with the loss of his head; and that it had been decreed that our people should leave the coast. This information was disregarded. The vessel was unloaded, and preparations were made for building. Another interview however, with the kings was found indispensable. Here the previous intelligence was confirmed; but the firmness and energy of the Society's Agent, checked the rising opposition and restored peace.

During the month of February, disease prevailed among the colonists. In April, some disturbances arose, between the crew of a British prize slave vessel, which had been cast on shore, and some of the colonists on one side, and the natives on the other; during which two natives, a British soldier, and one of the colonists were killed. The discharge of a canon in the immediate vicinity of the store-house, occasioned the burning of that, and with it most of the clothing, provisions, and utensils of the colony.

Dr. Ayres perceived the necessity for an immediate convention of the kings. In this convention, he gave a concise history of his proceedings since his arrival in Africa; and maintained with spirit and boldness his right to the purchased territory. After some opposition and delay, the whole assembly, amounting to seventeen kings and thirty-four half kings, assented to the settlement of the colonists: and on the 25th of April, the American flag was hoisted on Cape Montserado.

Such difficulties as these are common to all new settlements among an uncivilized people. The colonists were not, however, discouraged. They determined to hold possession of the territory.

There are now in Africa, about one hundred and thirty settlers, occupying a station, which, according to English, as well as American testimony, surpasses in advantages for a colonial establishment, any other situation on the coast. A town has been commenced on a regular plan, comfortable houses constructed, and works thrown up for defence against the barbarian powers. The natives are gen-

erally amicable: and were it otherwise, little apprehension would be felt, since a concerted attack is altogether improbable, and each king can command but a small force, destitute alike of conduct and of courage. The harbor may with very small expense be rendered excellent; the lands are easily cleared and cultivated: the soil is rich, and yields in abundance the most valuable productions of the tropical climates. Not an instance of sickness has occurred during the season, among those colonists who had passed one year in Africa; and the fever which attacked those who went out in the spring, has in most cases been mild and easily subdued.

We make but one other extract:

The disposition among the free people of color to emigrate to Africa, is daily increasing, nor can the Board doubt, that when the permanency of the colony is no longer uncertain, vessels will be fitted out by them, at their own expense, from most of the cities of our country. In Petersburg, (Virginia,) and its vicinity, they have already determined to make preparations for a voyage, and have requested the sanction of the Board to their proceedings. A similar disposition has been manifested in other places.

MISSIONARY SOCIETY OF CONNECTICUT.

Twenty-fourth Report.

THIS Report gives a succinct view of the missions performed, under the direction of the Trustees of this Society, principally in 1822.—We shall first give a tabular view of these missions, as we have compiled them from the Report, and then make one or two brief extracts.

	No. of Missionaries.	Length of Service.
Western counties of New York,	5	97 weeks.
Northern counties in Pennsylvania, and adjacent counties in N. Y.	3	52
New Connecticut,	16	395
Southern and western parts of Ohio,	5	70
Kentucky,	2	57
Indiana,	1	14
Illinois,	2	65
Missouri,	3	53
Total,	37	803 weeks.

By the preceding brief statement of missionary services, it will be perceived, that about 800 weeks have been occupied in missionary labor, under the direction of the Trustees of the Missionary Society of Connecticut; this number of weeks is equal to a period of 15 years and an half. The number of sermons preached by the Missionaries, on an average, is probably from four to five each week; amounting, in all, to between 3 and 4,000 during the year. This amount of labor is more than equal to the labors of one minister for 24 years, allowing him to preach at least three sermons every week.

But the labor of preaching is only a small portion of the labor performed by the faithful missionary. Besides the ordinary duties of the ministry, such as the visitation of families and schools, attendance on the sick and dying, and the superintendence of infant and feeble churches, much time of the missionary is to be occupied, and many efforts to be made, in services which it is not easy to detail. In the accomplishment of all these important services, the missionary is obliged to subject himself to privations, and hardships, and perils, which it is difficult clearly to conceive, or accurately to estimate: yet all the labor referred to, as having been accomplished the past year, has been performed at an expense, considerably less, it is believed, than is ordinarily paid, by the New England churches, for ministerial services, performed in a similar period.

Besides the missionaries enumerated above; the Trustees, during the past autumn, also commissioned the Rev. Messrs. Charles B. Storrs, Daniel G. Sprague, Oren Catlin and Flavel S. Gaylord, to labor as missionaries in the Western States, wherever the great Head of the church may seem to direct their way.—All these gentlemen received their theological education at Andover, and seemed to possess the natural, scientific, and moral qualifications, requisite to the arduous but highly useful work of missionaries. The Rev. Mr. Storrs will probably be connected with a church and congregation in New-Connecticut, in whose service, and at whose expense, he will be employed perhaps half of his time. The remainder will be spent according to the direction of the Trustees. The other gentlemen, it is expected, will proceed further south and west. From these missionaries, no communications have yet been received.

Miscellanies.

RECENT DEATHS.

THE REV. WILLIAM MILNE, D. D. a distinguished missionary of the London Missionary Society, died at Malacca on the 2d of June last. His health having been, for some time, in a declining state, the Directors of the Society were desirous he should take a voyage to the

Cape, or to England. But he was unwilling to leave Malacca, till there should be some person present, competent to take charge of the affairs of the mission. He, however, took a voyage to Singapore, and thence to Pulo Penang, or Prince of Wales's Island.—The following extract of a letter written by Mr. Beighton, and dated Malacca, June 10, 1822,

will give the history of the few remaining days of his life.

We had the best medical aid that could be procured at Penang, but his disease appeared to baffle all medical skill, and made rapid progress on his almost worn-out frame. Dr. Milne was very desirous of returning to Malacca, that he might arrange his affairs, and in conformity with the advice of Dr. Alexander, take a voyage to the Cape or to England. At that time there was no vessel likely to sail from Penang for several weeks, and as Dr. M. became worse every day, D. Brown, Esq. kindly applied to the Governor, and readily obtained the loan of the *Nautilus*, one of the Company's cruisers, which the Governor generously ordered to be got in immediate readiness. Dr. M. wished me to accompany him; and indeed it was necessary that some one should be constantly with him.

We sailed on Thursday evening, May 16. and arrived at Malacca, on Friday morning the 24th. The wind was contrary most of the way, and Dr. M. became weaker and weaker, so that we feared he would die on the passage. It was his wish, if he died on board, to be conveyed to Malacca for burial; but this we feared would be found impracticable.

On the Sabbath we spent at sea, he appeared to be a little more composed than usual. I was near his couch, and he appeared to be frequently engaged in prayer. On one occasion his petition was, "O God, prepare me for life or death;" adding with peculiar emphasis, "but death—death? that is the thing."

Many expressions dropped from his lips, intimating that he thought his earthly course was nearly finished. The Lord, however, was pleased to spare his dying servant to see his family at Malacca, where we arrived at the time before mentioned.

Dr. Milne had previously made his Will. so that his worldly affairs were speedily settled. It soon became apparent that the time of his departure was at hand. The Dutch physician attended him, and pursued the same course of medicine which had been commenced by Dr. Boyd. The hicough came on, and continued several days. Dr. M. did not appear to experience those raptures and joys with which some are favored on the near approach of death; but his confidence in Christ was thus expressed:

"If I am found in Jesus' hands,
My soul can ne'er be lost."

About five o'clock on Saturday afternoon, June 1, he was in extreme pain, and exclaimed. "My God, my God, help me!" He was afterwards somewhat more easy, but became gradually weaker; he asked for little during the night, and at half-past two o'clock on Sunday morning (June 2.) our highly respected friend and brother was released from all his sufferings; and his happy spirit fled to enjoy a glorious Sabbath in the paradise of God.

Thus has the Society lost a faithful and laborious missionary, and four dear children are deprived of a tender father.

Upon the inspection of the body, it was found that his disease was wholly pulmonary,

and not that of the liver. He had attained his 37th year on the 27th of April last.

Dr. Milne was the author of several learned works on the literature of China; the historian of the first ten years of the Chinese mission; and superintendent of the Anglo-Chinese college.

At Bethlehem, Penn., on the 31st of Jan. last, in the 79th year of his age, the Rev. JOSEPH HECKEWELDER. In the early part of his life, he was a missionary among the Indians. His work on the History, Manners and Customs of the Aborigines of this country, is justly celebrated. He belonged to that well known denomination of Christians,—the United Brethren.

SUPERSTITIONS OF TAHITI.

In a preceding part of this number, our readers have had the pleasure of perusing the testimony of Messrs. Tyerman and Bennet to the present state of religion in Tahiti. We think the following extract will be read with deep interest, as showing the deplorable condition of the people, at the period when the mission was commenced. The passage is taken from an account of a visit made to one of the *morais*, or sacred inclosures, Oct. 3, 1798, by the Rev. John Jefferson, one of the missionaries. At the time of this visit the mission had been established on the island about seventeen months; the missionaries having landed March 8, 1797; and the ship Duff having taken her final departure on the 4th of August following.

We arrived at the *morai* between eleven and twelve o'clock: before we entered it, my guide gathered a bunch of green leaves that grew upon the beach; and as soon as we came to the accustomed place for making offerings, he threw the leaves upon the pavement, and repeated, in a seemingly indifferent manner, a few words as a prayer to the supposed deity for his good-will towards us. The place where the priest performed this ceremony, is dedicated to the principal *Eatooa*, [god.] called Oro. It is a rough stone pavement, about eighteen feet square: at the north end, which faced the sea, is a large hedge of stones five feet or more high, three or four feet wide, and eighteen feet long. Upon the top of this pile are several pieces of board; some of them six feet long, and a foot broad, the tops slit into five parts, to represent a hand with the fingers a little open. At the south end are set up five stones, three of them larger in size than the other two. These stones are for those who officiate as priests: the three largest for superior.

and the two smallest for inferior ones. They sit cross-legged upon the pavement, and support their backs against the stones: and in this mode of adoration, with their faces towards the pile of stones and boards, they make their prayers. The middle space is where the human victims are slaughtered by being knocked on the head with a club and stones: after which a principal priest takes out the eyes of the murdered person, and holding them in his hands, he presents them to the mouth of the king, who opens his mouth as if to receive and eat them: when this ceremony is performed, the carcass is thrown into a pit and covered with stones. By the number of pits surrounding the place, and by the expressions of my conductor, I apprehend there have been many hundreds of men and women thus sacrificed by the abominable superstition of these idolaters. Besides the captives taken in war, the bodies of those slain in war, or cut off by the commandment of the great chief, or that are purposely killed for human sacrifices in any other part, under the jurisdiction of the great chief, or king, are brought to the *morai*, and there prayers are made over them, and then they are buried as before observed. A little to the right of this pavement of blood, and nearer towards the point, is an altar to Oro raised upon three rows of wooden pillars, thirteen in a row, nearly seven feet high, and four or five feet broad: the top covered with coconut leaves, and the front ends decorated with the leaf of the sugar-cane, so fixed as to hang down like long fringes. Upon this altar, offerings of fish, hogs, bread-fruit, and mountain-plantains, are laid. A large hog was upon the altar, which seemed to have been placed there no long time. Fish and mountain-plantains are offered raw, hogs and bread-fruit are baked: frequently the hog is smeared with its blood before offered up. A little more to the right was the frame of an altar going to decay, dedicated to a supposed deity named *Ora-madooda*: upon this lay some pieces of wood that had once formed something belonging to their idolatrous rites, but I could not plainly comprehend what. Proceeding towards the point a few yards, at the extremity of the land, a large pile of stones appeared in view: from one house, three miles distant, whence it may be seen, it appears like a rock. It may be ten or twelve feet high, and twice as much in length. It consists of a number of stones piled one upon another without much art, and sacred to an imagined sea-god whose name is *Teepah*. The priest informed me, that before this pile of stones are also offered human sacrifices. Tired and disgusted with this awful proof of man's apostasy, and the devil's power over him, I desired my guide to withdraw. Considerations of the importance, arduousness, and danger of the work in which myself and brethren are engaged, gradually arose in my mind: the flesh quaked for fear, and the god of this world was not wanting with his suggestions; but I committed our cause to Christ.

In the course of his tour, Mr. Jefferson saw three sacred canoes belonging to Eimeo, and

about to return thither. On looking into the boughs of a tree, he saw a human body, to be transported to Eimeo as a sacrifice. The man had been secretly killed for that purpose; and was stated to be one of those, who had made an assault upon Mr. Jefferson and three of his brethren, on the 26th of March preceding.

We intreat our readers to look again at the picture of Tahiti, and the neighboring islands, as drawn by Messrs. Tyerman and Bennet in 1822; and then to consider, that, in 1798, a mission had just been commenced for the benefit of these people;—a mission, which was afterwards repeatedly threatened with utter extinction, and for more than fifteen years was considered very unpromising;—that the chiefs were intriguing, perfidious, cruel, prodigal of their people's lives, both in war and in furnishing sacrifices to demons;—that the people were universally thieves, lewd beyond description, enslaved to the grossest superstitions, and always ready to murder any one, at the slightest intimation from their chiefs; and that the strangling of new-born infants was the crime of every day, perpetrated by almost every mother, without shame and without remorse.

DR. WORCESTER'S SERMONS.

Sermons on various subjects, practical and doctrinal. By Samuel Worcester, D. D. Late Senior Pastor of the Tabernacle Church, Salem, Mass. 8vo. pp. 800. Salem, Henry Whipple, 1823.

WE mentioned, at p. 399 of our number for December, that a volume of Dr. Worcester's Sermons was in the press. The work is now before the public.—The number of sermons is thirty-nine. The subjects are as follows:

Divine glory displayed in the system of nature. The creation of man an important work of God. A view of the Divine glory self-abasing. Sin exceeding sinful. Progress in sin. God's thoughts always higher than ours. Access to God. The good way. Fallow ground to be broken up and sown in righteousness. The Gospel a perfect law of liberty. Sorrow, godly and worldly. Glorifying only in the cross. God's house to be revered. Jesus at the grave of Lazarus. Drawing back. The end of them that obey not the Gospel. Glory of Christ in his humiliation. Christ the Lamb of God. Believers bought with a price. Demonstration that God is love. Ascension of Christ. Nature of repentance. Importance of repentance. The goodness of God an inducement to repentance. The spiritual meat and spiritual drink of Israel. The temple of God. Privi-

leges of believers under the Gospel. Communion in the body and blood of Christ. Paul's benevolence towards his nation. Divine glory displayed in building up Zion. Abraham offering up Isaac. God's feelings toward the wicked. Great question of circumcision. Importance of early religion. Necessity of regeneration. Our griefs and sorrows borne by Christ. Importance of being kept in the truth. Man a sojourner.

The following paragraph is extracted from the Preface.

With the character of the late Dr. Worcester, the Christian community are already in some measure acquainted. His abundant labors, and his eminent services, in the cause of missions, have greatly endeared his name to those who feel an interest in the great work of sending the Gospel to the heathen, and will long be gratefully remembered. Though he was less extensively known, as a Preacher of the Gospel, than he was as Corresponding Secretary of the American Board of Commissioners for Foreign Missions; yet many have listened, with lively interest, to the word of life, when published by him from his own pulpit, and in various other places where he was providentially called; and there are already before the public a number of his occasional discourses, which have been favorably received. An expectation therefore, has probably been cherished, that a volume of his sermons would be a valuable acquisition to the Church of Christ. This expectation, it is believed, the volume now offered to the public, will not disappoint.

INDIAN YOUNG MEN.

In our number for January, p. 29, we gave some account of the visit of Indian young men, at Charleston and Augusta, on their way to their own country, after having received an education at the Foreign Mission School. It may be well to mention, that clergymen of different religious denominations, Episcopalians, Presbyterians, and Baptists, were equally explicit and decided in bearing testimony to the value of the missionary cause, as illustrated by the appearance and attainments of these youths.

On one occasion, an aged and venerable clergyman dined in company with Gibbs and Boudinot, and was greatly animated with the interview. He said it was 'a new era in his life, and that he had now, for the first time, heard the praises of God spoken from the mouth of an Indian.' The heart of this good man has been for some time much intent upon promoting the welfare of the Indians; and, for that purpose, he took a journey the past summer into the Creek nation, with the design of exciting a favorable disposition in that tribe towards missions.

TO THE FRIENDS OF MISSIONS.

It must be very evident to all, who have just views of the missionary work, of the number of persons employed under the direction of the American Board of Commissioners for Foreign Missions, and of the urgent call for more laborers in many different fields, that the resources of that Board need to be greatly increased. The late reinforcement of the mission at the Sandwich Islands will probably add to the expenses of the present year at least *ten thousand dollars*. A considerable addition has been made to the Palestine mission; agents are to be sent, with the leave of Providence, into South America; and urgent claims for additional aid are preferred by the missionaries at Bombay and Ceylon. The Foreign Mission School needs to be enlarged, so as to accommodate more youths from different heathen nations; and the Indians of our wilderness are importunately asking for schools in many places, where they might be established with good prospects of success.

Which of these objects shall be defeated for want of means? Which band of missionaries shall be discouraged and embarrassed, for want of active and spirited co-operation, on the part of their brethren at home? Look at the South Sea Islands, at Sierra Leone, at South Africa:—Was it desirable that the missions in these places should be sustained, and the means afforded, which have led to so glorious a display of divine power and mercy as our eyes now behold. Will it not appear as desirable, twenty years hence, that the Bible should be given to the millions of western India? or that the inhabitants of the Sandwich Islands should be rescued from their ignorance and superstition? or that the Cherokees and Choctaws should now, at this crisis of their history, receive all the aid which we can give them, in their attempts to rise above the condition of their fathers, and to partake with us of the blessings conferred upon us by the Gospel? Will any man regret that he has made sacrifices for such objects as these? Sacrifices must indeed be made; but is not the cause worthy of them? Let every professed follower of Christ seriously consider the subject. Let him estimate, if he can, the value of the Gospel: and let him resolve, however others may neglect their duty, that if any mission is straitened in its resources, or embarrassed in its operations, the fault shall not be chargeable to him.

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PALESTINE MISSION.

EXTRACTS FROM MR. FISK'S COMMUNICATIONS.

In our last number, we made some extracts from the closing part of a long communication from Mr. Fisk, which had recently come to hand. Those extracts related, principally, to the case of two Greek youths, who had been sent to this country for their education, with the advice, and under the auspices, of the American missionaries. The preceding parts of the document contain an abridged historical account of Malta, with such notices concerning the island, and its inhabitants, as seemed interesting to the writer.

Of the history of Malta it is not necessary to say more, in this place, than that it was given to the Knights of St. John of Jerusalem by the Emperor Charles V, in 1530; and that the order held possession of it till 1798, when it was forcibly taken from them by Bonaparte. The British soon after blockaded the island, and besieged the strong places, which surrendered in 1800. Malta has ever since remained in possession of the British, to whom it was confirmed by the treaty of 1814. It is of vast consequence to the cause of truth, that presses are now established here, and schools commenced. A new era has arrived. This central situation, so near Europe, Africa, and Asia, and holding so easy a communication with three quarters of the world, is now likely to be the focus of religious intelligence, and the point whence evangelical laborers shall proceed into all the surrounding regions.

Description of Valetta.

At present, the principal city on the island is Valetta. It is built entirely of stone, and is consequently exempt from one of the greatest evils to be feared in the cities of the Levant;—viz. fire. It would be almost impossible to burn a house here, if a person should undertake it; and it would be quite impossible that a fire should

spread in any part of the town. The streets are in general well paved; and are kept tolerably clean by the labors of convicts, who clear and sweep them regularly, under the direction of soldiers. The houses are, almost without exception, well built and excellent. The churches are numerous; and the larger ones, particularly, are furnished with two or three bells each, and some of them with still more. These are rung almost perpetually. The streets cross regularly at right angles; and, at the respective corners, are images of the different saints; as St. Augustine, St. Francisco, St. George, the Virgin Mary, &c. &c. Under many of these images there is an inscription, in the name of the bishop of the island, promising 40 days indulgence to every one, who shall repeat before the image a *Pater Noster*, an *Ave Maria*, &c. I have inquired of two priests, and several others, about the import of this promise; but can get no satisfactory answer. One says, it means 40 days earlier release from purgatory. Another says, it means a release from forty days of penance imposed by one's confessor. A third says, it does not mean precisely 40 days, but a much less period, the duration of which is not precisely known; for instance, if a confessor orders 40 days fasting as a penance for some sin, this indulgence may perhaps release from one day of it. Thus we see, in passing through the streets, that the city is given to idolatry. The population of Valetta is about 20 or 25,000. West of the town is a small bay, which forms the harbor called *Marsa Musciet*, in which vessels perform their quarantine. In the middle of it, is a small island, on which stands the *Lazaretto*. In the time of the knights, this was a prison for slaves. East of the town is the great harbor; and, beyond it, forts *Ricasoli* and *St. Angelo*, and the towns *Sanglea*, and *Vittoriosa*. At the north end of the town, between the two harbors, is fort *St. Elmo*. The south end connects with the country.

Visit to Citta Vecchia.

Not long after my arrival in Malta I one day made an excursion into the coun-

try. I went in company with five military gentlemen, all of whom I have the happiness to consider as brethren in Christ. We went first to the palace and gardens of *St. Antonio*. This place was the public property of the knights. It is now the summer house of the governor and his secretary. The gardens occupy, as the gardener informed us, about 30 acres of ground; and are filled with plants, flowers, and fruits, of innumerable kinds. From *St. Antonio* we went to the ancient capital of the island, now known by different names, *Medina, Citta Vecchia, (Old City) City Notable, &c.* It is six or seven miles from *Valetta*; and contains about 3,000 inhabitants. After visiting the cathedral of *St. Paul*, a very magnificent building, we went to the grotto, which bears the name of the same apostle. It is beneath a church; indeed one of its apartments is a subterranean chapel. In another, which is about the size of a small bed-chamber, is a marble statue of the Apostle, who, according to the tradition of the place, used to retire to this retreat for his devotions. A young ecclesiastic, who accompanied us, broke off some pieces of the stones and gave them to us, saying, that they would prevent all harm from the bite of serpents. I inquired if he had ever experienced or witnessed its efficacy. He replied, "No; but they say so."

Visit to the Catacombs.

From this grotto we went to the catacombs that are near by. As I have not seen any catacombs before, I cannot compare these with others; and our examination of these was so hasty and imperfect, that I can say but little about them. We entered a number of subterranean apartments, of different sizes. The rooms are altogether excavations in the solid rock. We observed a great number of small excavations, like coffins of different sizes. Our ecclesiastical guide told us, (and others have told us the same,) that there was an avenue which led to *Boschetto*, (two miles distant,) and another which led to *Valetta*; but these and some others have been closed up because many persons, venturing in too far, had never returned. On my telling him, that when the Saracens possessed Malta, Christians used to live in caverns and catacombs, he said that was impossible, for there were no Christians in Malta before the time of *St. Paul*. I was not able to convince him, that *St. Paul* was here long before the time of the Saracens. *Bres* considers these catacombs as the work of the Greeks, who settled in Malta. From the catacombs we went to the *Boschetto*, a place distinguished from almost every other spot on the island, for

its groves of fruit trees and a delightful fountain. In the course of the day, I had considerable interesting conversation with the gentlemen who accompanied me. How delightful to see military officers, who unite with agreeable manners and extensive information, humble and ardent piety!

Condition of the People.

The island contains about 25 lasals or townships. A lasal includes a village and the surrounding country. The inhabitants are generally poor, and many of them live miserably. At least this is true, and most emphatically true, if we compare them with the people of the United States. Their situation in regard to literature is deplorable enough. The great body of the people, and in the country almost all without exception, know no language but the Maltese. This scarcely deserves to be called a written language. It is a dialect of the Arabic; but the Arabic alphabet is totally unknown to the Maltese. In writing letters, in their own dialect, they always use the Roman character. I have seen no books in their language, except a Popish catechism, the Gospel of John, a grammar and a dictionary. The catechism was published by the bishop, for the religious instruction of children; and is the only book, that is generally known among the common people. Of the laboring class I am told very few can read even this, though perhaps they may have learned it when boys. The Gospel of John was translated under the superintendence of the Rev. Mr. Jowett, and printed by the Church Missionary Society. This has but just begun to be circulated; and the circulation of it will probably be attended with difficulty. It can, however, scarcely fail to be useful, both in a religious and literary view. The Gospel of Matthew is now in preparation. The grammar is by *G. P. F. Agius*, an ecclesiastic; and the dictionary is by *Vassali*. These will be of use, no doubt, if the language ever comes to be cultivated; but, at present, the Maltese are very little the wiser for them. There are schools in the different villages, in which children are taught the catechism; often however by rote, without ever learning to read. Out of *Valetta*, such a thing is seldom heard of, as a woman being able to read.

School of Camilleri.

There is now a very interesting school in operation at the lasal Zeitoun. It was commenced in 1818 by *Don Luigi Camilleri*, a Catholic priest. He is a native of Malta; but his mother was a Spaniard; and he had his education, and passed 35

years of his life, in Spain. He came to Malta about eight years ago; and, after considering in what way he could best promote the welfare of his countrymen, he determined on establishing a school at Zejtoun. The lsal contains about 4,000 inhabitants. He began a school with 30 or 40 boys. Mr. Migino, the Spanish consul, became acquainted with his plans, and gave 700 pounds sterling to build a house for the school; and, before his death, which happened not long after, he bequeathed 100 pounds more to the school. In January 1821 the school was opened, in the new building, on the Lancasterian system, with about 80 boys. This year a school has been opened in another apartment of the same building for girls. There are now about 100 boys and about 50 girls. Don Luigi receives no compensation for teaching; and the incidental expenses of the school are defrayed by donations and subscriptions, among his friends. He seems engaged in his work with a zeal truly laudable. He earnestly desires to see his countrymen more enlightened, and less superstitious. I made some inquiries of him one day concerning the education of the people in the country. His reply was; "Not one in 100 knows how to read; among the women, none at all." Were the island blessed with a few more such men, the prospects of the rising generation would brighten.

Literary Institutions.

There is a school, or college of some sort, at Citta Vecchia; but I know little about it. The principal literary institutions of the Maltese are the Library of the Knights, and the College of the Jesuits. Both these are now in the hands of the government. The library is open at certain hours, every day except feast days; and all persons have free access to the books, but no book can be taken from the room. A large part of the volumes are in Latin; many in Italian; some in French and other languages. There are very few modern publications among them. The whole number of volumes I believe, is 50 or 60,000. It was founded by a knight in 1760, who gave 9,700 volumes. Afterwards, whenever a knight died, his books were added to the public library. Formerly the Jesuits had a large establishment here. What was then their college, is now the university of Malta. Its funds have fallen under the management of the English government, but are still devoted to the support of the institution. There are 15 or 20 professors, and perhaps 200 students. Dr. Naudi is professor of chemistry in this institution. I apprehend the stipend of the different professors is not very great.

There is a Lancasterian school in Valetta. Mr. Joseph Naudi, a brother of Dr. Naudi, is the master. He learned the system in London, and engaged in his present useful work in 1819. The government gave rooms for the purpose in one of the public buildings. The school now consists of 200 boys and 150 girls. The whole number that have been admitted from the first, is 606 boys and 330 girls. There are now six Jews in the school. The course of instruction, I believe, is the same as that pursued in the Lancasterian schools in England. The expenses, amounting to about \$800 a year, are defrayed by a Society formed in Malta for the purpose, and consisting of English residents and Maltese. Sir Manly Power, the Lieut. Governor, is patron of the school. In Valetta, a great part of the inhabitants speak Italian, and the children of respectable families are taught to read and write it. In many families, French is also taught. Men of business sometimes speak English. A newspaper is printed twice a week in English and Italian, by the government. Generally speaking, the inhabitants of the island have neither means nor inclination, for cultivating literature and the sciences. Should they continue permanently under the English government, a most happy change in this respect may be anticipated.

Religious state of the People.

In regard to religion, I apprehend the Maltese must be considered among the most dutiful and devoted sons of the church of Rome. In the bishop's catechism, in reply to the question, "What do you believe?" the child answers, "I believe all that which our Holy Mother Catholic Roman Church believes and teaches." Probably few of the Maltese could express their creed more correctly, or assign any better reason for it. My Arabic master, who is a priest, has told me, "We ought to believe *blindly*, whatever the church says." The Pope sometime since sent permission to relinquish a considerable number of the festivals, so far as to labor during the day, after attending mass in the morning. But the Maltese (whether excited to it by their priests or not I cannot say) refused to comply with the new plan, and strictly observe all their festivals as before. The ecclesiastics are very numerous. The streets seem always full of them. The whole number in Malta, I have not been able to ascertain. Some say 500; others 1,000; and others say not less than 3,000. Only a small number of these are preachers. The others find employment in saying mass, hearing the confessions of the people, visiting the houses of the people at certain seasons to bless them, ad-

ministering the sacraments, &c. A certain course of study is requisite, as preparatory to the office; but after being once ordained, study seems to be very generally neglected. I have sometimes asked the Maltese, why their priests, since they are so numerous, do not establish schools, and teach all the children and give them a good education. The answer generally is, either that they are too ignorant, or too lazy. It often happens, on the Sabbaths and great festivals, that public processions pass through the streets. A large company of ecclesiastics, in their sacerdotal robes, with lighted caudles in their hands, bear along the image of the saint, to which the multitude reverently uncover their heads. When any person is supposed to be dying, some priests go with the host, or consecrated wafer, to administer it to the sick person, accompanied by several boys in white robes, who jingle little bells, as they pass through the streets. The people who are in the streets, kneel as the host passes. *In vain do they worship, teaching for doctrines the commandments of men.*

A Jew.

I have become particularly acquainted with only one Jew in Malta. His name is Abraham Cohen. He is a native of Leghorn; and, while in that city, his attention was seriously excited to Christianity many years ago, by intercourse with Catholics. To prevent his being baptized, his father sent him to Tunis. After remaining there several years, he came to Malta. Here he met with Mr. Wolff, who spent much time in giving him instruction. He speaks of Mr. Wolff as the means of opening his eyes to see the truth. He has since received instruction from Mr. Wilson. I had several interviews with him. We read the Scriptures in Hebrew and Italian, and conversed at some length about the Christian religion. He seemed fully convinced of its truth and desired further instruction. He desired very earnestly to be baptized; but he knew so little about real Christianity, and the evidence of his real conversion to God was so uncertain, that we felt it a duty to defer his baptism, for a time at least. On his leaving Malta for Gerfa, I gave him a Hebrew Bible for his own use, and 100 tracts to distribute. God grant that we may soon see many Jews in the same, or a still more favorable state of mind.

Turkish Merchants.

On my arrival in Malta, I occupied a room in Dixon's hotel for a time. A com-

pany of Turks were lodged in the same house, who were returning to Egypt from Italy, where they had been on commercial affairs for the Pasha. I one day showed them an Arabic Psalter; and, after I left the house, they sent to me, by their interpreter, to borrow it. I sent them a Psalter and a Testament. Some weeks after, their interpreter returned the books and told me they had read the whole of the Psalter and most of the Testament. I inquired what they said. He replied, "They said that a great part of these books was taken from the Koran; but I told them the Koran must be rather taken from them, for they were written first. They said, it might be so."

Prediction respecting Bible Societies.

This interpreter, who is also their physician, is a Greek. He accompanied me to the annual meeting of the Malta Bible Society, and once heard Mr. Wilson preach in Greek. He at first supposed the Bible Society was a new system of religion. I gave him an account of the principles and objects of the institution, and put into his hands some tracts. He said, "If the Bible Societies continue their operations twenty years, this *machine* (a name which he gave the ecclesiastical system of the Catholics and Greeks) will be destroyed." In one of our interviews, I spoke at some length of the difference between the Christianity of the Apostles and that of the oriental churches of the present day. He seemed rather a free thinker. I endeavored to describe the two extremes of superstition and infidelity, and the golden medium of pure, primitive Christianity. He is one of a considerably large class of persons, who cannot be called believers in revelation, and yet scarcely deserve the name of deists. They disbelieve what passes for Christianity in these countries; and whether they believe in any revelation or not, they themselves scarcely know. They disbelieve, however, not so much from any supposed want of evidence in favor of original Christianity; as from the monstrous absurdities and ridiculous ceremonies, which constitute all that they have ever seen of religion. Superstition and infidelity are two extremes, which approach near to each other; and the human mind makes an easy transition from one to the other. Hence, when the chains of superstition, by which the minds of the orientals are held in bondage, come to be broken, infidelity is too often the consequence.

INSTRUCTIONS OF THE PRUDENTIAL COMMITTEE TO THE REV. WILLIAM GOODELL, AND THE REV. ISAAC BIRD, ABOUT TO BE ATTACHED TO THE PALESTINE MISSION, DELIVERED BY THE CORRESPONDING SECRETARY, IN THE PRESBYTERIAN CHURCH, CEDAR STREET, NEW YORK, ON THURSDAY, DEC. 5, 1822.

AFTER a brief introduction, in which the urgency of the call that could induce the missionaries to leave their native land, is described, the instructions were delivered, with some slight variations, as follows:

DEAR BRETHREN,

Proceeding from this place to Malta, you will there seek a temporary residence, and prepare yourselves for ulterior duties. The first thing, which will claim your attention, is the thorough acquisition of the languages spoken on the shores of the Mediterranean, and by the inhabitants of Western Asia. In this labor you will derive great assistance from your brethren now in the field, who have trodden the same path before you; and whose solicitude for your improvement and effectual co-operation, will add a peculiar value to their fraternal directions. Nor will you find these studies barren of good. Almost all your translations, which in other cases would be a mere scholastic exercise, may be turned to an immediate account, in the promotion of religious knowledge among the multitudes around you. Not a tract, or a school-book; can you publish, in any of the languages spoken in those interesting regions, without finding a great population in need of it, and numbers anxious to receive it.

This consideration is particularly important, as the liberal provision for the press, now established with the permission of the local government, and probably just commencing its operations, affords great encouragement to your evangelical labors. It may be rationally hoped, that this distinguished advantage, possessed at so early a period of your mission, will not only greatly aid you, in every department of your work, but operate as an example of successful enterprise, and thus exert a salutary influence upon other missions at their commencement. What can be more animating than the thought of dispensing the lessons of heavenly wisdom, in the form of portions of Scripture, school-books, and tracts, to so many different classes of persons, many of them just awaking to thought, to inquiry, and to the consciousness that they are rational beings. What a delightful agency must that be, which shall give a happy impulse to the characters of mul-

titudes, who are preparing to take a different part in the affairs of mankind, from any that their fathers have taken. The spirit of the age is at work in many countries. Stupendous results must be expected. Happy they, who are engaged in turning every change, in the circumstances of men, to some good account in their divine Master's cause. Malta is a place eminently favorable to the diffusion of knowledge, and to missionary enterprise. That indefatigable laborer, Mr. Jowett, has written to the Society, under whose direction he acts, that he could find abundant employment there for twenty able and faithful missionaries; and that, by the time these were fairly engaged in their work, or fitted for active service in other countries, there would be room for twenty more. It is in a high degree probable, that this will be a radiating point, whence light will be sent forth into all the surrounding countries, for many years to come. The salubrity of its climate, the security afforded by the present government, the free communication which is thence maintained with all the ports of the Mediterranean, and the fact that so many foreigners resort thither from distant regions, afford great facilities for the accomplishment of benevolent designs.

Your ultimate destination, with the blessing of the Lord of missions, is the land of Judea; and the particular place of your residence, the ancient city of David. It is far from your wishes to cultivate a superstitious reverence for any place on earth; or to indulge the thought, that the humble, believing soul may not as easily rise to heaven from the most retired corner of the globe, as from this centre of the ancient world, consecrated by the prayers of patriarchs, and the blood of martyrs. Yet who could behold without emotion those hills, on which Moses fastened his dying eye from beyond the Jordan? Who could survey without intense interest the plains and fountains, with which Joshua and Samuel, Elijah and Isaiah, were once familiar? Whose mind would not be struck with awe, as he looked upon the place, where the stupendous plan of the world's redemption was unfolded? the country, where He, who was the Son of David and the Son of God, appeared in the form of a servant, wrought miracles, uttered his divine instructions, illustrated his teaching by his own spotless example, and offered up his life as a sacrifice for sin? the city, where he rose from the dead, comforted his disciples, commanded them to publish the Gospel throughout the world, and whence he ascended to heaven?

You will endeavor, dear brethren, to fix yourselves in this interesting spot, as soon as you can do it with the requisite prepa-

rations, and with the prospect of making a judicious application of your powers and faculties to the spiritual wants of the people. After three months residence at Jerusalem, your beloved brother Parsons considered it a place of unrivalled importance, as the centre of missionary operations; and one that is to be occupied, if possible. It comforted him, on his dying pillow, that God had enabled him to act as a pioneer to succeeding laborers.

If ever there was a missionary station, in which the persons engaged would be continually prompted to fidelity, that to which you, dear brethren, are assigned, is the very station. Every time you cast your eyes on Gethsemane and Calvary, you will be reminded of the sufferings which your Savior bore for your sins, and for the sins of your brethren of the human family. When you walk over Mount Olivet, you will think how frequently the same glorious Personage, in the days of his humiliation, passed that way, on his visits of kindness to the friends whom he loved. As you look back upon the devoted city, in which the abomination that maketh desolate has so long been set up, you will remember with what compassion and tenderness the blessed Jesus wept over it. As you cast your eyes to the south, you will see the village of Bethlehem, where the wise men worshipped the infant Savior; as you turn to the north, you will gaze upon Mount Zion, so long the emblem of the church on earth and the church in heaven. By all these external objects be excited to unremitting diligence, to laborious industry, to a close and humble walk with God, to ardent aspirations after eminent holiness. The very stones of the pavement would seem to cry out against unfaithfulness in this consecrated region; as the very hills and vallies would lift up the voice of joy and gratulation, at the revival of genuine religion in a place, which formerly enjoyed the peculiar presence of Jehovah, but has now lain, for so many dark and dismal ages, under the distinct and visible expression of his anger.

In considering Western Asia and the neighboring parts of Africa, as fields of missionary labor, it is obvious that a large portion of present exertions must be applied to exploring the state of these countries, and opening channels in which the waters of life may hereafter flow to refresh many nations. It is probable that one of you, in company with one or more of your brethren now in the field, may find it conducive to your great design, to spend every winter, for many years to come, in exploring tours. Egypt now presents a very inviting aspect to inquiries of this sort; and is favored with a more enlightened government, than any other country under

the domination of Mohammedan rulers. The press is there beginning to exert its influence; and a favorable prospect appears of introducing schools, on an extensive plan. While travellers are ransacking the most remote corners of this ancient seat of the arts, from motives of curiosity, or of gain, shall not the church have her agents employed, not to rake out, from the dust of thirty centuries, the remains of dead men; but to impart to men dead in sin that eternal life, which is brought to light in the Gospel.

It may be thought, that the present troubles in the Turkish empire will interpose a serious obstacle to missionary efforts. Suffer not your minds to be discouraged by this apprehension. The precise issue of the present political commotions, in that part of the world, we do not pretend to foresee; but it is the opinion of men best informed on the subject, that the result will be, and at no distant period, favorable to the dissemination of knowledge and religion. But suppose it were otherwise; and, to the view of the mere politician, nothing appeared in prospect but interminable ages of cruel oppression—of bloody superstition and relentless massacre;—is the opinion of the mere politician to be the rule of duty for the Christian church, in regard to her operations for the diffusion of light and life in the regions of darkness and moral death? Is she to remain inactive and inglorious, and to defer her spiritual conquests, till the god of this world is willing to surrender his dominion, and to release his victims? Is she never to read the plain command of her Savior, written as with a sunbeam, till, through the glass of worldly wisdom, she can see plainly enough to spell out the ambiguous indications of political changes? The church is to enlighten the world, and not to wait till the darkness, which broods over the nations, shall dissipate itself. The principles of the Gospel are to control and to subdue the jarring passions of men, and not to suspend their divine influence, till these passions shall die without a struggle.

In whatever department of your labors you may be employed, dear brethren, let it be always your endeavor to discharge with vigor and fidelity the duties of each day. Whether you are occupied in preparatory studies, or in superintending the press; whether you are travelling in the passage-boat of an Egyptian canal, or pitching your tent on the east of the Red Sea, or spending your summers at the foot of Mount Lebanon; whether you read the Scriptures with pilgrims in the Holy City, or issue from its gates with Bibles and tracts to be distributed in Armenia;—whether in the house or by the way, in

the city or the field, remember that you are the servants of Christ.

For many years, during the period of your education, you have been preparing for this day. No time is to be lost. You will find multitudes of perishing souls, in every region which you visit. To them make the proclamation of mercy, through faith in a Savior. Disregarding modes and forms, as things of quite inferior magnitude, aim directly at the heart. Press home upon the conscience the guilt of transgression, and the lost condition of the impenitent sinner. Thus may you hope, by a declaration of the simple truths of the Gospel, to gain attention, to impress conviction, and, by the blessing of God, to produce an entire renovation in the character of some immortal beings, who shall be the seals of your ministry, and the crowns of your rejoicing, in the day of the Lord Jesus.

A delightful part of your duty will be to cultivate the most endearing union among those, who are embarked in the same cause: not only with your brethren, attached to the same mission; but with the missionaries of other societies, the agents for distributing Bibles and tracts, travellers who wish to promote the progress of Christianity, and all who love your Savior and wait for his appearing. The hearty co-operation of men belonging to different communions, and engaged in different employments, you will endeavor to secure for the extension of our common Gospel.

Let it be an object with you to discover new modes of access to the minds of the people where you may be, and the speediest and most efficacious method of bringing divine truth into contact with the conscience and the heart. Probably great improvements are yet to be made, in both these respects. Paul declares it to be a characteristic of pagan nations, that they are *inventers of evil things*; and it should be a prominent trait in the character of those, who aim to subvert paganism, and every false religion, that they are *inventers of good things*. Do not suffer yourselves, however, to be led astray by crude speculations or hasty conclusions. In regard to any measures for the prosecution of your work, examine faithfully, judge deliberately, and act perseveringly.

You go, dear brethren, as ambassadors in a double capacity. In common with all the ministers of Christ, you are his ambassadors to your fellow sinners, charged to proclaim the glad tidings of his pacification, and to urge the acceptance of his gracious offers. You are also ambassadors from the churches in this country to their suffering fellow men in the eastern world. From a continent but recently discovered, you carry back the knowledge of the Scrip-

tures and of salvation to regions where flourishing churches once stood, but where the power of religion has long ceased to exist. As our Christian community cannot go in a body to deliver the message of their Lord, they send you to deliver it for them. Whatever you have learned of God's merciful designs to a guilty world,—whatever of the excellency of Christian society on earth as preparatory to the blessedness of heaven,—communicate all in the name of Christ, and as the messengers of our churches.

And now, beloved brethren, with most affectionate desires for your welfare, and that of the dear partners of your lives, who accompany you, we heartily commend you to God, and to the word of his grace. You go attended by the best wishes of numerous Christian brethren, with whom you are personally acquainted, and of still greater multitudes, whom you have never seen, though they are one with you in spirit, and rejoice with you in the same hope of an heavenly calling. Their prayers will continually ascend in your behalf, and will importunately ask, that divine wisdom may be imparted to you, and that, in the language of the Apostle, you *may not run in vain*. Let this thought comfort you, through the whole course of your uncertain pilgrimage.

Receive, then, the parting benediction of the Society, by whose instrumentality you are sent forth, and of American Christians, wherever scattered through out widely extended country. May the blessing of Abraham's God rest upon you. May you be defended from the pestilence that walketh in darkness, and the destruction that wasteth at noon-day. May your labors be prosperous in their beginning, and triumphant in their issue. May your lives ever bear a consistent and powerful testimony to the religion of your Savior. May you experience the full import of his declaration, *Lo, I am with you always, even unto the end of the world*. May you know what it is to overcome, in the great war, which the Captain of your salvation is waging with the powers of darkness, and thus you will be pillars in the temple of your God, and go no more out FOR EVER.

MISSION IN CEYLON.

JOINT LETTER OF THE MISSIONARIES.

Jaffna, Oct. 17, 1822.

A Native College Proposed.

THE most important design we now have in view is the establishment of a Central

School or College. As to the expediency of such an institution, we have decided; but have not yet the plan of it matured. For such an establishment there appear to us many important reasons. Indeed there seems to be a necessity for something of the kind.—Our reasons are summarily these:—

1. It will tend much to a more general diffusion of Christian knowledge among both the higher and lower classes of society.

2. By introducing the sciences along with Christianity, it will raise the standard of education, and strike at the root of idolatry.

3. In this college can be raised up *Translators, Native Preachers, Teachers, and Assistants*, who will be thoroughly instructed, and well qualified to communicate instruction to others. Men can also be trained up for public service under government, whose principles and habits will be such as to become, in various ways, auxiliary to the extension of Christian knowledge.

4. In this higher seminary, the boys in our boarding schools can pursue and complete their education under peculiar advantages. Having attended to certain preparatory studies in their several schools, they can be united in this, and taught under the superintendence of one person; whereas the boys in our different schools, on the further prosecution of their studies, will, otherwise, require much of the time and attention of each of us.

5. The college would prove a powerful stimulant to the boys, who are now pursuing their studies in our different schools, to qualify themselves for admittance to its privileges. Although the standard of education is exceeding low, yet learning is not altogether undervalued. One reason why this people are not better taught is, that they have not the *means* of instruction, nor are there any among them properly qualified to teach. Their system of education is very defective; and if it were not, their language contains very few treasures to enrich the mind.

6. Such an institution would recommend our missions to the government, by providing for the public service young men trained and educated in a manner very superior to any whom they now can employ; and would therefore contribute to the perpetuity of the establishment of the Board here.

7. For the establishment of such an institution we enjoy facilities, which, perhaps, cannot be found in any other mission in the East.

We have strength of our own to devote to this object.

We now have, or can easily obtain, any Tamul assistance which may be needed.

' We have already under our care, boys to compose the institution; those, indeed, whose situation demands it: and our boarding schools would always be nurseries to such a seminary.

The expenses of such an establishment would not be so small in any part of India, as in this district.

Contemplated Enlargement.

We also contemplate the establishment of at least one *native* station, and shall probably take some measures for this object soon. It will not materially increase our expenses, but will add something to the expenditures in the building department, and will probably add a few more schools to our list. The state of our mission seems now to require us to make considerable appropriations for the procuring of the Scriptures, tracts, and school books. We still hope for a printing press; but should we be disappointed in this, we must look for supplies elsewhere. We shall, therefore, find it necessary to devote the full amount of what has been sent for the printing department to this object, and should be glad to exceed it. Should all our lives be spared, and we be able to occupy the five stations now established, we must soon make permanent repairs at *Manepy*, which will of course draw heavily on our funds. In the course of the next year, we shall expect to enlarge somewhat the number of our free schools.

The Charity Boarding School.

Your request concerning a list of the children supported in our families, shall be complied with as speedily as possible. Though we have been more or less particular in the journals of the different stations, to satisfy our benefactors in regard to the children they support, we are sensible that a connected and particular account of all the children in the mission may be very necessary. Such an account we are now preparing. On this subject we are sorry to know, that there has been and still will be disappointment, because the children to be named and supported are not all obtained. But we have done what we could, knowing the anxieties of the public, and especially of those who support the children. And while the want of funds has, to a great extent, prevented our progress in this branch of our labors, it must not be concealed, that we have been somewhat disappointed in not obtaining such children, as seemed worthy of support: and, also, that we doubt the expediency, as well as practicability, of exceeding very much their present number. We trust, however, that the number finally obtained, will equal

the number, for whom support is or may be obtained?

Obituary Notice of Mr. Richards.

Since our letter of May last, but few things of an interesting nature have transpired. Our prospects generally are encouraging. While, as a mission, we have received much at the hand of God, which demands our gratitude and praise; we have also received much to teach us to be humble and watchful. Last year Mrs. Poor was taken from our number. Now Mr. Richards. Another voice speaks to us from the grave. Our elder brother is no more. Brother Richards, who was so long burdened with sickness and pain, has gone to his heavenly rest. It was not till June last, that our fears concerning him were more than usually excited. At that time, his disorder began to prey upon him with increased violence, and continued to do so till the day of his death, which was on the third of August. Some time previous to this last violent attack, he seemed to have an impression, that the time of his departure was at hand. His mind was led much to self-examination, and to a review of the past, that he might, if it were possible, find every false ground, upon which he rested for acceptance with God. This self-examination resulted in a confidence of his good estate. This confidence appeared to attend him to the hour of his dissolution. Certainly death was to him disarmed of its terrors. He hoped for a release from pain only in death, and in the enjoyment of his Savior. His sufferings were long and severe; but we doubt not that the voice, which by disease was so long forbidden to join us in prayer and praise, now bears a part in the song of Moses and the Lamb, with the company of those, who through faith and patience have inherited the promises. On Sabbath, August 4th, we assembled at Tillipally to pay the last tribute of affection to his remains. At the house we engaged in devotional exercises, and then followed the corpse, which was borne by the native members of our church, to the grave, where an appropriate address was made to the spectators. We cannot do justice to our own feelings without saying much more respecting our departed brother, than the limits of this letter will admit. We shall therefore soon forward to the Committee a detailed account of his last sickness and death. We cannot, however, close this account without saying of him, "the memory of the just is blessed."

Interesting Case of hopeful Conversion.

With regard to our labors generally, we are happy to say, that they continue to be

blessed. Since our last communication, there has been one addition to our church from among this people. The case of Philip, the individual admitted, was one of particular interest. About six years ago, he came into possession of a New Testament, the reading of which was blessed to the hopeful conversion of his soul. Two years ago, he commenced, of his own accord, unknown to any Christian friend, publishing a knowledge of the Savior to his countrymen. A few months since, Providence brought him to our notice; since which time, he has lived at Tillipally, studying the Scriptures, and laboring among the people. The evidence he gives of love to God and man, is in a high degree satisfactory. For further particulars respecting him, we refer you to an account to be forwarded by Mr. Poor.

In our last letter we mentioned two individuals, whom we considered as candidates for admission into our Church. Beside those, there are now three others, who give some evidence of having passed from death unto life. And, in almost all our parishes, there is one individual, or more, who, although they give no evidence of piety, are apparently seeking after the truth. Some cases of this nature have excited great interest. We have much reason for gratitude to God for the good measure of grace, which he has bestowed upon our little flock, so that even the lambs thereof have been enabled to glorify him.

Labors of Native Preachers.

The labors of our native preachers continue to increase and to occupy a more and more important sphere in our mission. As we ourselves have acquired strength by the advance made in the native language, their labors as interpreters have become of less importance, and instead of being our medium of communication with the people, they have now become, in a more important sense, themselves preachers of the Gospel. They have heretofore been principally occupied nearer home, but are now beginning to itinerate at a greater distance among the people, and generally spend five or six days of each month either separately or unitedly, on the islands adjacent, or in different parts of this district. For itinerating in this way they have peculiar advantages, many of which it is impossible for us to possess ourselves. They can leave home without neglecting other duties which are essential to the interest of the mission, and they can, with less exposure, endure the fatigue and inconvenience which attend such tours in this country. We have in this way done something, and hope still to do more; but our labors must necessarily be limited.

Agreeably to the instructions of the Board, we have adopted a plan of polity, by which we intend to be governed should it be approved of by the Committee. We trust, dear Sir, that we always have a remembrance in the prayers of those who love Zion. The confidence that our beloved patrons at home take a lively interest in all our concerns in this distant heathen land, and that they bear us continually on their hearts at the throne of grace, affords us much comfort and encouragement in our work.

We remain, dear Sir, affectionately yours,

BENJAMIN C. MEIGS,
DANIEL POOR,
MIRON WINSLOW,
LEVI SPAULDING,
HENRY WOODWARD,
JOHN SCUDDER.

The plan of a *Central School*, to grow up hereafter into a *Native College*, under the direction of the American missionaries in Ceylon, will commend itself to the judgment of well informed Christians. Perhaps no missionary effort has been more universally approved in this country, than the institution of a college at Serampore, for the purpose of educating future missionaries. Mr. Ward, when pleading the cause of that contemplated seminary, was every where received with great cordiality; and the object he had in view was every where considered as eminently worthy of patronage. We cannot doubt, that any promising institutions, founded by our countrymen to aid in the advancement of Christianity, will meet with an encouraging reception. We do not recommend donations to this specific object, however, till the form of the institution shall be developed, and application shall be formally made to the public in its behalf.

MANEPT.

Extracts from Mr. Spaulding's Journal.

(Continued from vol. xviii, p. 385.)

Dec. 9, 1821. As the natives have been reading the life of Canevady to day, in the temple near the house, I have spent some time, in listening to the manner of their reading. The Pandarum reads. His articulation is very rapid, and his voice modulated by a kind of song according to the measure of the verse. This kind of song in reading is universal, even in prose. They pronounce one, two, or three lines with the same modulation; then raise the voice higher, or drop it, at pleasure, dwell-

ing on each note long enough to pronounce a number of words. Not unfrequently they read on each of the notes contained in an octave on a scale of music, and their songs of different kinds of verse amount to at least eighteen, probably more. As their principal books are written in poetry, and are of course unintelligible to the people in general, it is the common practice to have one to read the book, and another to give the sense. They speak alternately, and I am often reminded of the passage in Neh. viii., 8, when "they caused them to understand the reading," by giving the sense. Many parts of this and other histories of their gods, instead of inculcating the holy principles which Ezra and Nehemiah were anxious to make known, are too obscene for any but heathens to listen to; and even *they* are not so entirely destitute of shame, as to admit the females to listen at all times to the history of their gods. What could be expected of people devoted to the service of such deities.

Worship at a heathen Temple.

13. Early this morning people began to flock to the temple near us, and to bring cocoa nuts in great numbers. I soon understood that it was a *great day*. Every thing, however, was still, until just as I closed the forenoon worship, when the drums, accompanied by two or three other musical instruments resembling our trumpets and French horns, began their jarring noise, as a signal for people to attend. Nothing was done excepting by way of preparation, until one o'clock. The temple is a small building with mud walls, divided into the inner and outer court. In the inner court is the image of Pullagar or Canevady. No one can enter into this but the priest. The outer court is for the people. This was lined with cloth in the inside, and many ornaments of leaves and branches are hung in every direction. In the middle are two altars for a sacrifice, on one of which is the image of a rat, the fabled conveyance of the god. Before the temple were two plaitain trees with fruit on them, set out for the occasion. About a thousand cocoa nuts were prepared for the ceremony. Near the two altars, were two large brass candlesticks, about four feet high, with the likeness of a peacock on the top, each prepared for a number of lights. After these were lighted, the first thing done was to bathe the god. For this they took a large copper kettle, and filled it with the water of the cocoa nuts. This they carried into the inner court, and gave the god a full bath; after which they gave him a number of shower baths with the same kind of water. This done, he was dressed and adorned with flowers for worship.

The people, then amounting to five or six hundred, many of whom were the chief in the parish, and some from other parishes, drew themselves up in two ranks, each side of the door leading into the temple, and extended themselves for many rods in front, so that all could have a peep at the god when the curtain should be drawn. All was now ready. The drums and other music,—if it could be called such,—waxed louder and quicker, as a token that the god would soon deign to make his appearance. All stood in silent gaping expectation, each having his eyes directed towards the door of the inner court, and, at the same time, showing, by the moving of their lips, that they were invoking the supposed god. On a sudden the curtain was drawn. All instantly bowed themselves down before their god, raising their clasped hands above their heads, and occasionally striking their foreheads with their fists, and muttering their praises aloud. That the people might have a more distinct view of the image, the priest first waved a triangular chandelier having about a dozen lights, slowly around the figure, showing every part. After that a large flame of fire was kindled in a censer. After this, three large lights. In these censers were camphor and aromatic substances, which, when burning, filled the temple with incense. Every time the lights were exchanged to give a new view of the image, the people bowed down and repeated their prayers and ceremonies. Notwithstanding all the light, however, a few spangles of tin, tinsel, silver, and perhaps gold, hanging round the hands, head, and trunk of shapeless Canevady, was all that could be seen; while he, in his darkened den, was insensible to the honors conferred upon him by his deluded followers.—Another scene now presented itself. About a hundred of the poorer class gathered round a large stone, on which the remaining cocoa nuts were to be broken. Four or five athletic men were selected to throw them, and the others stood ready to seize the scattered fragments. As soon as they began to dash them on the stone, all rushed in, and each strove to get the greatest share. During the whole time, in which nearly five hundred cocoa nuts were broken, nothing but pushing, quarrelling, strife, and noise, was to be witnessed; and not a few little boys were thrown down, and run over, notwithstanding all the authority that could be used by the higher classes. Even the poor pandarum was glad to retreat, after a vain attempt. Thus ended a scene not unfrequent among this people. Indeed I may have an opportunity every day of witnessing the same ceremony, with the little difference of numbers and noise. I have been the more particular in this account, because I wish to let

you know what an exhibition of heathenism takes place every day in Manepy. The expenses of this ceremony to day, have probably been, exclusive of the time spent, about eight Spanish dollars. But when we consider that within two miles of the church there are five such temples, besides about the same number of smaller ones, and that there are at least twelve great days in each year, besides the daily offerings, which are proportionately liberal, and the constant gifts to the Pandarum, or beggars, we can estimate the expenses of heathenism at no small sum. Especially we must consider it a tax upon the people, who are by no means wealthy. I do not hesitate to say, that, on a very moderate calculation, people in America are able to give ten dollars, as often as these give one, and that a common parish there, can give as many thousands, as the people in Manepy give hundreds.

22. I am often reminded, in this cold, damp weather, of the provision made in the Mosaic law concerning taking clothing for a pledge. "Whereon shall he sleep?" Ex. xxii, 29. These people have no other covering at night, than thick cloth on which they always sleep.

23. Sabbath. After returning from meeting, we sat down, as we sometimes do at such seasons, in the veranda of our little house; talked over the events of the day; and concluded the whole by singing the 109th Psalm, which was rendered doubly sweet and solemn, by a still pleasant twilight, and by the thought, that when our labors on the Sabbath are ended, the labors and praises of the great congregation in our native land, are but just begun.

New Bible Society.

31. To-day have attended at the formation of a branch Bible Society at Jaffna. There has existed, for about six years, what was called a sub-committee of the Colombo Bible Society; but it has been confined mostly to missionaries. It was thought, that by enlarging the plan, and by making the object more general, much might be effected. Every thing relating to the subject to-day, has far surpassed the expectations of its warmest friends. Subscriptions already amount to more than *eight hundred* rix dollars.—Thus closes another year, which has far surpassed any one before it, in the blessing it has conferred upon the inhabitants of this district.

Jan. 1, 1822. To day, we have been called to bury the little daughter of brother and sister Richards. The afflicted parents were greatly supported. They leaned upon the sovereignty of God, like faith upon her anchor, and smiled at the prospect, which seemed not far distant, of

knowing and rejoicing in what now looks dark and mysterious.

16. Brother Woodward has returned from Calcutta. By him we received large packages of letters and pamphlets from our dear kindred and friends. They would not fail to write often, if they knew what a luxury, in this corner of the world, even a short letter is. We feel very much refreshed by the recital of facts, and for a little season are lost in the midst of our friends in that happy favored land. We hope, in this way, often to be made "partakers of your joy," and to be made to feel that we are *fellow laborers*.

18. Have spent this day at Oodooville, where most of the brethren and sisters were collected. Many things have occurred, both at that station and in the mission generally, to make a day of thanksgiving peculiarly desirable. It was a very interesting refreshing day, and the spirit, with which we closed this little interview with the doxology in Old Hundred, reminded us of days still dear to our memory.

20. This afternoon preached to an unusually large collection of people at Navale, after which I had an opportunity of explaining to a number of Catholics the nature and fruits of repentance. On my return, called to see a sick man. His brother on seeing me said, "O! what a good man, to condescend to take so much trouble for us. I know not why we are thus favored. I think it must be because we performed some great charity in a former state." This notion of transmigration is universal, and the good they receive in this world is because of their good deeds in some former existence; so that all we do for them in this world serves only to show how much we were indebted to them before.

Violent Temper of the People.

March 1. All the people engaged in reaping, threshing and securing their rice. This is the last of their harvesting. To day hearing a great noise in the field near the house, I went out to inquire into the cause. As soon, however, as I saw about twenty of both sexes gathered round a stack of straw, and quarrelling about carrying it, I stopped and looked on. What most attracted my attention was the feeling exhibited by two or three women, who stood at a little distance from the rest, with their faces turned towards the temple. They raised their hands over their heads, and called upon their god to send the cholera and destroy the offending party; prayed they might all die; and then wringing their hands, smiting their bodies, and throwing dust into the air, bowed down towards the temple at the same time, calling on the god

to destroy the offenders. This was done many times. One of them turned to me, and in nearly the same manner besought me to interfere. Nothing can exceed the anger, fury, and malice of this people, when thus excited. Their motions are very quick, their look wild and fierce, and their imprecations awful.

Brief Summary.

4. By reading the above journal, you will be enabled to understand what our labors have been, and what our prospects now are, in Manepy. In addition to those particulars, it should be stated, that there are five free schools attached to this station, in which, before the cholera prevailed, there were a little more than two hundred boys, who attended constantly. In three of these schools, female children attend, and in one, there were six little girls of good cast, before the cholera appeared. Of the manner in which I conduct these schools, and of the weekly accounts of the masters, I need not say any more, than to refer you to the journal of Oodooville, which was forwarded to you before I left that place; as my method is the same as that, which brother Winslow and I adopted there. It may be proper, however, to observe, that the schoolmasters have on Saturdays recited two Gospels, and part of another, and that I have endeavored to make them understand what they have recited.

Our prospects for a boarding school, are as good as we could expect. We already have eight scholars; all but the three from Oodooville are, of course, upon trial, as it is but a few days since the school was commenced. Of the three, we have named the oldest *Thomas Adams*. He continues to deserve the character we gave him in the journal of Oodooville. The next boy, *R. W. Bailey*, (about 13 years old,) is a very zealous, ambitious lad, thinks and speaks quick, and we hope will hereafter be extensively useful. The youngest, *S. Payson*, (about 11 years old,) is amiable and persevering, and possessed of a good share of native talent.

They have all, at times, manifested more or less concern for their souls; but neither gives evidence of a change of heart. They are sometimes affected when we tell them, that those, who support them, often pray for them. We trust they will never be forgotten. We have evidence, in the conversion of so many belonging to the boarding schools, that God is intending to make these schools great blessings to his cause here; and we hope they will always be remembered in the prayers offered up for this mission. Our encouragements at this station, in all the objects of this mis-

sion, are as great as we could expect, considering the short time we have occupied it, and that for nearly three months almost every thing has been checked by the cholera.

Permit me now, my dear Sir, to conclude this journal, by recording the manifold mercies of God to me, and to Mrs. S., in permitting us to labor to make known to the heathen the way of salvation through Jesus Christ; in giving us, as we trust, the rich consolations of his grace; in making our path pleasant; in prolonging the life and health of our child; and, in a word, in supplying, with a liberal and unceasing hand, all our wants. "Bless the Lord, O our souls, and forget not all his benefits."

Pray for us that we may be found faithful, even until death. With Christian salutations, I am your fellow laborer in Christ Jesus.

L. SPAULDING.

BATTICOTTA.

Extracts from Mr. Meigs' Journal.

(Continued from p. 77.)

Girls in the Charity Boarding School.

THE present number of girls in the boarding school, is four. Three of them have English names, which are as follows:—*Charlotte Wright*, *Julia Ann Henshaw*, and *Jane Smith*. We gave the fourth girl the name of *Anna Kemp*, but as she has shewn herself unworthy of it, we have taken it away, and now call her by her heathen name which is *Tayvany*, and signifies a *divine elephant*. She came here in October, 1819.

Charlotte Wright is now the eldest girl in the school. She came here in June, 1820. She is of the Covia cast, which is lower than the Vellale. It is the highest cast of slaves. *Charlotte Wright*, her brother *John Elliott*, and *Julia Ann Henshaw*, were, till lately, all slaves; though, as is very commonly the case here, their bondage was little more than nominal, as their masters never called upon them for any service. A few days ago, however, their cause came before the Provincial Court in this district, and they were all made free. *Charlotte W.* is a very fine girl. She is now about 13 years of age, of a very amiable disposition, and rather beautiful in her appearance. Her complexion and form very much resemble those of the Indians in our own country. She is not remarkable, however, for her love of study. She was too old when she came here to become a good scholar; especially when we take into consideration her entire ignorance of letters, and the short time that she can re-

main with us. Parents will not consent to make an agreement with us to have their daughters live here after they become marriageable; which in this country, it is well known, is at an early age. Besides having committed to memory the several catechisms, Scripture lessons, &c. she is able to read, with tolerable accuracy, in the New Testament. She has learned, also, to sew beautifully, and has at times been the subject of serious impressions.

Julia Ann Henshaw is cousin to *Charlotte Wright*. Her mother died while she was very young, and she was brought up by her aunt, the mother of C. W. until she came here to live. She is now about eight years of age. She is an amiable, pleasant child, and gives us but little trouble. She is tolerably attentive, both in her studies, and in her work. She has already committed several catechisms, Scripture lessons, &c. to memory, and begins to read a little in the Tamil Testament. The little girls spend a part of each day in learning to sew, and the other part in learning their lessons.

Jane Smith is a very interesting little girl, of about six years of age. She has no parents, brothers, or sisters, living. She came here in August, 1820, and has made about the same improvement in her studies, as *Julia Ann Henshaw*.

Though *Mary Smith* has left the school, it is proper to give some account of her in this place. It has been mentioned, in former journals and letters, that Col. Thomas Penson of Bengal, contributes annually one hundred rix dollars for the support of *Mary* and *Jane Smith*. They were named after "good mother Smith," as she was called, at the Cape of Good Hope. *Mary* joined the school August 16, 1819. She was then about eleven years of age. She remained in the school about one year and a half. In January 1821, she was married to a young man who is employed as a cook to our boarding school. He is a very decent and active young man, of the Vellale cast. They live near us, and attend meeting on the Sabbath. Her husband also attends morning and evening prayers in the church. For several months, during the past year, *Mary* has attended here daily, and assisted in instructing the small girls, and at the same time continued to make improvement in her studies. Besides learning to sew, she has committed to memory several catechisms, the ten commandments, the creed, the Lord's prayer, and several other short prayers for daily use. She has learned to read and write her own language. She reads in the New Testament quite intelligibly. Though we regret, that the customs of this country are such as prevented *Mary's* continuing a member of the school any longer; yet could

Col. Penson now see Mary Smith, and behold how much she is raised above those who, a few years ago, were her equals, he would not think that his charity had been bestowed upon her in vain. The young couple appear happy in each other, and are enabled to support themselves very decently. As they are disposed to listen attentively to divine instruction, I have strong hopes, that they will ere long profit by it to their souls.

In giving some account of the progress, which the boys have made in their studies, it is proper to remark, that as the parents of almost all the boys and girls in the school are poor, the children, when they are brought to us, even though they may be eight or ten years old, are usually ignorant of the Tamul alphabet. This is a great disadvantage, as much time must be spent before they can learn the first principles of their own language, which they ought to have known at a much earlier age. Add to this the great difficulty of learning to read the Tamul language with propriety. Should a boy of good abilities at the age of six or eight years commence the alphabets of the Tamul and English languages at the same time, and devote equal attention to both, he would learn to read English much sooner than he would learn to read his own language.

EXTRACTS FROM MR. WOODWARD'S JOURNAL.

Batticotta, Feb. 26, 1822. Spent this afternoon in this village, testifying from house to house, repentance towards God, and faith toward our Lord Jesus Christ. In many places, I was received in a very friendly manner, and had some favorable opportunities of making known the way of salvation. In one instance, however, I met with much opposition; indeed more than I have ever before witnessed.

Conversation on various Christian Doctrine.

In another place, when conversing with some men on the peculiarities of the Christian and heathen religions, one man inquired, "Whence originated your religion?" On being told, that it was revealed from heaven, he asked, "Why is such a revelation necessary?" I replied, "The condition of this people is abundant evidence of its necessity. They are ignorant, and would always remain ignorant, of the true God, were it not for this revelation, which God has made of himself; which he has sent to you; and which I now declare unto you. By this revelation you are taught how to worship God." "This,"

said he, "is altogether unnecessary. Are we fools? Do we not know how to show our respect and obedience to our fellow men?" I then inquired, whether the king would the sooner be constrained to show kindness to his subjects, by the multitude of their salams (bows) or by their love to his person and obedience to his laws? He acknowledged "by the latter." Then I explained, and he appeared satisfied.

27. Was visited this morning by a man from a neighboring village, who brought me milk and eggs as an expression of gratitude for my attention to his sick brother. I endeavored to shew his obligation to Christ, by whose command I had come to this country, and from whom I learned to visit the sick. This he acknowledged, but when I told him of the Gospel, which Christ had commanded me to preach, and of his obligations to receive and obey it, he turned and went away.

28. Spent this day in Mooly, a village in the western part of Changany. There I found many people to hear the words of eternal life. The day was interesting, and I hope profitable to myself. I certainly experienced something of the pleasure of making known the way of salvation to those, who never before heard the joyful sound. When speaking to an aged woman of the love of God, in giving his only Son to die for us, the narrative affected her even to tears; but when I told her of the great sin of idol worship, she started with amazement, and inquired, "Is it indeed so? Can it be sin to worship images?"

At another house, when speaking of the justice of God in punishing sinners, one man inquired, "Where is the justice in punishing me, since I was made to sin, having a wicked heart given me, having temptations presented, and no power in me to resist? Where then is the justice in —." At that instant, a lizard made a noise, which interrupted him in the midst of his sentence. The noise not only silenced his objection, but led him to affirm what he was then denying. I remarked the sudden change in his principles, but knew not the cause, until I was afterwards informed, that according to the superstitious notion of this people, the noise of a lizard, if made when a person affirms or denies, is an intimation that he is wrong. This, of course, had more weight upon his mind, than any arguments from me would have had.

March 3. In returning from the village, sat down under a tree to rest. Seeing many people at a distance engaged in their field, I gave a Testament to Edward Warren, (one of our school boys,) telling him to read aloud, that the people, who were scattered in the fields might be led, by curiosity, to come and see what we were de-

ing. The plan succeeded. Many were attracted to the spot. Before he had done reading, several persons interrupted, by asking questions, which I thought unprofitable to answer; therefore told them, that they should not interrupt, because we were reading the Bible. The chapter being ended, I questioned Warren respecting the state of man by nature, the necessity of a Savior, &c. Finding that Warren understood my object, not to ascertain his knowledge on these points, but through him to instruct the by-standers, it was made, in some degree, a profitable method of communicating instruction. In answering the question, why cannot man be benefited in some way by worshipping at the temples, Warren was sharply rebuked by a bystander for speaking lightly of idols. He turned toward the man, and said with much emphasis, "Why not speak lightly of idols? What are they? True, they have ears, but they hear not. Eyes have they, but see not. What then are they? Vanity!" Without giving his opponent time to reply, he turned to me, and continued his answer. The person to whom he replied, being mortified, went away.

6. This day, Ebenezer Porter, a young man taught and named by brother Poor, took up his residence with me. We consider him decidedly pious, and as possessing talents to render himself useful to his countrymen.

7. Was visited this morning by the former maniarar (head man) of Batticotta, of whom we have written in former journals. Although I spent nearly two hours in conversation with him; yet found it impossible to confine his attention to the examination of any subject. He however promised to attend meeting next Sabbath, assuring me, at the same time, that he should neither believe, nor embrace the Christian religion. My health being so far restored as to enable me to attend regularly to a part of the duties of the station, and as Providence seems to indicate that I should remain, for the present at Batticotta, brother Meigs and myself have thought it expedient to make some division of the labors of the station. Brother and sister Meigs will continue, for the present, to provide for the boarding school, and superintend its instruction. I shall have charge of the out schools, and Mrs. Woodward the care and instruction of the native girls connected with our school. Have this day given names to the small boys. One is *Cyrus Kingsbury*, supported by the society in Franklin Street, Baltimore. The other is *Henry Middleton*, supported by an individual in Haverhill, N. H. These boys have been with us but a short time. I can now only say, that they are boys of good promise. When I learn more particularly

their characters, and am enabled to say something definite with regard to their ability to learn, I intend to give to their benefactors such information concerning them as they may wish to possess.

10. Had a better audience than usual in our preaching bungalow. The maniarar, who promised to attend meeting to-day, did not arrive till near the close of worship, having been detained in conversation with brother Meigs, who was visiting from house to house. He has again to-day, as usual, manifested a spirit of opposition to the truth. This he does more particularly when other heathen are present. He denies that he is a sinner, and declared that he did not promise to attend meeting to-day. Finding it difficult to make him hear in the presence of others, I invited him to the house. While going, he observed, "Don't entertain such sanguine hopes of the conversion of this people." This at once suggested to me a subject, which I thought might be profitable for conversation;—the *sovereignty of God*. I explained to him the nature of the Gospel, as being entirely opposed to the natural heart, and disliked by all unregenerate men. I told him that our hopes of success did not depend upon our own efforts, and that God only could do the work. This very much surprised him, and he observed; "I have always been in the dark, not being able to understand any thing of the Christian religion; but am now deeper involved than before. It has always been my impression, that your principal object was to make men Christians *at any rate*; at least, to induce our people to assume the form of Christianity." When I told him that we do not wish to see men become Christians, unless from conviction of the truth of Christianity, he was still more surprised, and added, "All these things are against your religion, particularly because it is so contrary to the views and feelings of this people." This I adduced as an argument that our religion was not of man's invention, but from God. To this he made no reply, but appeared much absorbed in meditation. This man has been labored with much. He has often visited us, to hear the Scriptures read and explained; we have also visited him to give him instruction. I never, before this, have had an interview with him, which, on the whole, I thought very profitable; but to-day I have been delighted with his moderation and candor, and hope that the important truths he has heard may by the Spirit of God be made the means of his conviction.

Conversation on the Moral Law.

15. Have visited *Cottecardo*, with the view of establishing a school in that village;

but find no one to take the instruction of it. While in that village, saw a grey headed man by the way side, whom I addressed on the necessity of immediate preparation for death. During our conversation, he said of the ten commandments, "They are too strict. No man of sense can think himself obliged to keep them. The sixth only came from the Supreme Being. That is found in our books; and all you missionaries are breaking it continually. You kill every thing that has life, man excepted." I inquired for what purpose he supposed beasts were made. He replied, "Some were made to worship, and all to enjoy as much freedom and happiness in this world, and that which is to come, as man; hence arises your guilt in depriving them of life." I requested him to reconcile this principle with the treatment which beasts receive from the Tamul people. If beasts must enjoy as much freedom and happiness as yourselves, why confine them with cords? Why subject them to the yoke? Why weary them in treading out the grain? Above all, why cut and mangle their flesh as you do in marking them? Why do your people kill fowls, fish, &c. for food? Why offer sheep and fowls in sacrifice? Finding the discordance between his principles and practice exposed, he immediately turned to another subject.

17. Collected a few people this morning in a neighboring village, who heard me with attention. When contrasting the heathen with the Christian religion, one man interrupting, said, "Both are good—equally good, because they have the same author." I inquired whether, fallible as men are, he ever saw a parent, who governed a family of children each by different laws,—laws so different that they contradicted each other? He replied, "No." I then endeavored to show him what absurdity there is in saying, that the Supreme Being would give laws to one nation, which forbid the indulgence of their lusts, while to another he gave laws, which do not in the least discountenance vice of any description. To this he replied, "Whatever you may say, or however many illustrations you may make, it is as I said. I prove it in this way. Circumstances alter cases. Does the King of England give to his subjects at home the same laws as those by which he governs this people? No. Local circumstances require the laws to be different. For instance. This government taxes our Palmyra trees; but in England there are no such trees." I endeavored to convince him that the local circumstances of any people do not in the least affect their relation or obligations to God; that the terms of pardon and salvation were the same every where. He turned from me saying, "There are many religions in the world; each good for those who believe it."

Superior Nature of Christianity.

P. M. Preached at Mooly, on the parable of the sower. At the close of the meeting, a person said, "Did you not do wrong in leaving your friends never to return to them?" While I told him the reasons, which induced me to come; and my friends to give me up to the work; the whole audience listened, apparently with much tenderness of feeling. Two or three individuals wept. The narration appeared to make a favorable impression respecting the religion, by which Christians are influenced. One person observed, "Our religion has nothing like that. We are never concerned for the welfare of others. Surely your religion is best." I then related the story of the man, who fell among thieves, of which all present readily made the application. It is evident that many, very many, do know there is a superior excellence in the Christian religion; but, alas! notwithstanding their conviction, such characters do often speak blasphemously of the religion, and of its divine author. They are influenced not only by the depravity common to all, but more particularly by a great degree of the fear of man. It is not uncommon for individuals, whom we believe to be in some measure enlightened by divine truth, who acknowledge the vanity of idols, the wickedness of their worshippers, and that themselves are great sinners, yet, in the presence of their associates and fellow worshippers, to condemn, in language most profane, every thing connected with the Gospel. This is done to prevent any apprehension among the heathen, that they themselves harbor any feelings favorable to the Christian religion. Alas! to how many souls the Gospel must prove a savor of death unto death!

Various Missionary Labors.

April 6. While examining the Changanay school to day, I was requested to go to the house of a man sick with a fever. I there read and expounded the Scriptures. When reading the eighth chapter of Luke, one woman in particular was tenderly affected by its contents. When I inquired of the sick man, "Do I not disturb you by so much and loud speaking? If I do I will go;"—his wife (the woman weeping) begged him to say, No. Being animated by this circumstance, I continued my exhortation to the sick man, whom I considered but a little removed from death, pointing out to him the way of salvation, insisting particularly on holiness of heart as requisite for obtaining happiness in the world to which he was rapidly hastening.—Visited many families; but all were preparing

themselves by sleep for the fatigues of another night's ceremony at their temple.

7. In returning from meeting in Changany this morning, a brother of the schoolmaster came to me, and requested me to lend him a book, which would teach him what he must do to be saved. This man, for some weeks past, has manifested some concern for the salvation of his soul. He has been a constant hearer at Changany. I do not, however, find in him that sense of his own sinfulness, which I pray he may yet feel.

17. Preached this morning in Tamul, for the first time since my illness, to a small audience in Changany.

19. Established a school in Sittinkerny, a village in Changany, west of the church. The school is large, and promises much.

21. At the close of worship, one of our school boys, (Samuel Cram,) requested me to converse with him about his soul. It appeared from his conversation, that he had lately had some particular excitement. Upon inquiry was told, that, during his sleep last night, he had a remarkable dream, which has left a deep impression on his mind that "to-day is the day of salvation." I conversed and prayed with him. The season was particularly solemn. I felt that God the Spirit was there. I desire these impressions may be lasting; yet fear they will remain only for a season. He has often been aroused in this manner; but his seriousness, hitherto, has been like the morning cloud.

26. This evening held a meeting at the request of a few boys. The seriousness, which Cram has manifested for the few days past, has been the means of leading others to consider their ways. I was much pleased to be requested by the boys themselves to converse and pray with them. I feel increased anxiety for them, and am much encouraged to labor for their good.

May 7. Have to-day heard a pleasing account of our schoolmaster in Changany. For some time past, I have discovered in him a particular attention to divine truth. But till now, I have not been aware of his having any very serious conviction of his lost state. I find, upon particular inquiry, that he has been thoughtful more than six months. At the commencement of the present year, his conviction of duty was so strong, that he voluntarily relinquished his accustomed employment of expounding heathen books at the temples, and became diligent in his search after truth. He obtained from us a copy of the Gospel of Luke, which he studied daily, and also read it to his aged mother, till he had gone through it, in course, even the tenth time. He now appears truly concerned for the salvation of his soul. His language is, "I

am a great sinner, what shall I do to be saved?"

A good Confession.

8. Have attended as usual the weekly meeting of our schoolmasters. Having expounded the chapter which they recited, I had a free conversation with each individual, and inquired of them (having previously told them, that I should perhaps, make known their answers to the heathen world,) whether they believed the heathen or Christian religion to be true? The three first who answered, confessed, though reluctantly, that they trust to their heathen system; but the Changany master declared, with trembling, yet with emphasis and tears, "I believe the Christian religion is true." I myself could not refrain from weeping. The evidence, which he gives of being truly concerned for the salvation of his soul, is in a high degree encouraging. I cannot but hope that, in all his inquiries, his face is toward Zion.

Christian Diligence.

10. Went to Changany to converse with the family of the master before mentioned. Found him busily engaged with his pupils. It may be remarked in this place, that this school, for some weeks past, has made uncommon proficiency in Christian studies, which results only from the increased diligence and fidelity of the master. It now appears to be his grand object to bring forward the children in the knowledge of the Scriptures. It should also be remarked, that this school, of all connected with this station, is the most flourishing. It seems to be distinguished by a blessing from heaven. It is this school, which is supported by the children in the Sabbath School in Charleston, S. C.; who, I doubt not, will be encouraged to continue their benevolence. When I made known to the master my object in going to Changany, he appeared affected with the idea, that I should come so far merely to converse with his family. In going from the school to his house, which is nearly a mile distant, he, at my request, gave an interesting account of the exercises of his mind. I discovered, that the confession, which he made on the 7th inst. had exposed him to the ridicule and contempt of persons, whom he always respected and honored. A Brahmin visited him a few days since, for the express purpose of persecuting him. Although he had much fear of the man, yet he had boldness enough to defend his belief in the Christian religion. *He confessed and denied not.* My interview with the family, consisting of aged parents, wife, brother, and children, was solemn and interest-

ing. It is a distressing fact, that, during the time in which he has manifested this concern for his own soul and of those dear to him, his wife has manifested increased zeal for, and attachment to, her vain gods. All his efforts to instruct her have been apparently fruitless.

14. I have this day visited the family of the Changany master. I discovered that his parents had received much instruction. Conversed with his wife more particularly. Endeavored to make her see her great guilt in rejecting the repeated warnings she had had of her danger, and referred her to the judgment day, when there might be a separation of man and wife for ever. After I left the house, Mrs. W. had a more particular conversation with her, and discovered some degree of tenderness of heart. She acknowledged, that there had been a great change in her husband, and she thought him to be somewhat deranged. This derangement however, manifested itself only on matters of religion. She doubted not but it had arisen from the instruction he had received from the missionaries.

Preaching in the Market-place.

June 7. Have been to-day to preach in the market in Changany. I arrived there in the early part of the day, where

I found all busy in buying and selling,—too busy to hear me. I seated myself under a tree, in the market place, and commenced conversation with some boys. When the hurry of business in the market was over, many persons collected about me, and heard with much attention. I consider this place very favorable for preaching the Gospel: favorable, because so many people collect here from the different parishes. Many men have the opportunity of hearing, who would otherwise always remain ignorant of the Gospel. In visiting the houses, I found many to hear. One family in particular, seemed to devour every word I uttered. Towards night I went to the school, where I found two individuals waiting for my return. While I was inquiring into the state of the school, those two persons took my interpreter aside, and began some important inquiries respecting the way of salvation. While I was still engaged with the boys, the master came to me, and pointing to the two individuals, said they wished to converse with me. They are both men of respectability, who have been almost constant hearers of the word in Changany. They both manifested a great desire to be more fully instructed in the Christian religion, and to be furnished with Christian books.

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From March 13th to April 12th inclusive.

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For. miss. so. of Boston and Vic.	75 00
Earnings of W. Y. a poor man, the 1st Monday in the month, 5; Mrs. Nathan Appleton for 12 copies of "Barley Wood," for the Barley Wood sch. at Ceylon, 5; indiv. for do. 4; Mrs. C. D. Sherwood, for "Views of Miss." 1; fem. ben. so. by Miss O. Woodman, 5th pay, for Sereno E. Dwight, 16; 3rd pay, for Edward D. Griffin, 15; sv. of jewelry, 8, 50; do. of breast-pin, 2; Mr. George Rogers, 4; young ladies' gleanings so. by Miss Susan W. Cutler, for sch. at	
Beffel, Choc. na. 62,	121 50

An indiv. for Sou. Am. miss. (prev. rem. 291.53) c. box of Miss Ellen Gubert, Wilmington, Del. 1; m. card Mrs. L. M. Gilbert, 3; do. by Rev. Dr. Bassett, Hebron, Ct. 2; do. Miss E. R. Kibbe, in Bloomfield and Canandaigua, N. Y. 6; do. R. Gaston, Northumberland co. Pa. 8; do. Miss C. S. McKiaick, Harrisburg, Pa. fr. Drs. Houston and McCorkle, Columbia, for prof. services on the Sab. 5; fr. Mr. Jacob Strickler, 5; Miss E. A. B. Kiess, 1; cash 1; J. L. 25 c.; an individual, 6; part prof. of the "Retrospect," 10; do. of "Barley Wood," 1, 96,	44 27
Bridgeton, Me. Rev. Nathan Church, 1; fem. miss. so. by H. Church, Tr. 18,	19 00
Bridgewater, Ms. (E. Par.) Little girls for chil. at Brainerd, by Deborah Reed,	1 61
Brunswick, Me. Mon. con. by Rev. A. Mead,	16 00
Canaan, Ct. Litchfield co. (North So.) chh. 12, 53; dea. Wm. Pierce, 12; James Benton, 88 c. a bal. 39 c. by Rev. Pitkin Cowles,	25 50
Canaan four Corners, N. Y. M. f. 2, 50; mon. con. 5, 50; part of a marriage perquisite, 17; by Rev. A. Clark,	46 00
Chester, N. H. Mon. con. cong. par. by Rev. J. R. Arnold,	8 50
Clartden, O. By Mr. Cotton Kellogg,	2 50

Clinton, N. Y. Theological so. Ham. college m. box, 9; av. of m. f. by students, 8,50; by dea. A. Thomas,	14 50
Colchester, Ct. Muslin band (12 of which for <i>Asa Bigelow</i> .) by Sarah Bigelow,	13 00
Conway, Ms. Young men's benev. so. for <i>John Emerson</i> , by Mr. Phineas Bartlett, Tr.	30 00
Cornwall, Ct. Dona. recd. at the for. miss. sch. from Jan. 1st to April 1st, by J. F. Northrop, Steward,	36 85
Covenry, N. Y. Mr. B. Taggart and chil. to ed. hea. chil. by dea. A. Thomas,	2 00
Deerfield, Ms. A revolutionary pensioner, for the Pal. miss;	3 00
Dorchester, Ms. Mrs. Wilcox, by Rev. Dr. Codman,	5 00
Dunbarton, N. H. Mr. Caleb Mills for sch. at the Six Towns, C. N.	12 00
East Haven, Ct. Fem. cent so. by Rev. S. Dodd,	13 00
East Windsor, (North So.) Ct. Young men's aux. for. miss. so. by Rev. S. Bartlett,	52 02
Fairfield, Ct. Chh. an. pay. by Mr. Mr. Hewit, 20; a young lady, 2; by T. Dwight, Esq.	52 00
Georgia, Vt. Miss. field,	1 50
Gilbertville, N. Y. A friend, 50 c. (Hanover so.) Rev. Ralph Robinson, 10; four little chil. 75 c.	11 25
Goshen, Ct. Mr. David Beecher,	19 00
Great Barrington, Ms. Fem. Benev. so. Mrs. L. Leavenworth, Tr.	18 00
Guilford, N. Y. Fem. char. so. Mrs. H. Thompson, Tr. by dea. A. Thomas,	6 00
Hadley, Ms. So. of Hopkins's acad. for <i>Edward Hopkins</i> , by Mr. Mason Ball, Tr.	5 00
Hampstead, N. H. A friend, by Rev. John Kelly,	3 00
Hampshire Chris. Dep. Plainfield, Ms. Gent. and ladies' so. 3rd pay. for <i>Moses Hallock</i> , 12; m. f. by Rev. M. Hallock's students, 3,33; <i>Chesterfield</i> , Ms. M. Burnell, 5; <i>Rufus Burnell</i> , m. f. 1,17; <i>South Hadley</i> , Ms. Young men's religious so. 8; <i>Catharine B. Hayes</i> , 1,11; her sch. chil. 89 c. (Canal) females by Miss L. M. Bishop, 10,62; <i>Northampton</i> , Ms. Miss Parsons, 50 c.; <i>Cumington</i> , Ms. William Packard, 92 c. by Mr. Dr. S. Whitney,	43 54
Hartford, (Sou. par.) Vt. By Rev. Austin Hazen,	12 25
Hartford, O. Fem. char. so. by Rev. H. Coe,	4 25
Hartford, Ct. Maternal asso. for hea. chil. in India, by L. Hawes,	9 50
Hebron, Ct. Rev. Dr. Bassett, a bal.	50
Hingham, Ms. A friend,	5 75
Hopewell, N. Y. Indiv. for a child in Ceylon, to be named <i>Thomas De Witt</i> , by Mrs. Margaret R. Bogert,	60 00
Henniker, N. H. A friend,	4 00
Jefferson, N. Y. Rev. Wm. Salisbury, av. of his Almanac, by Rev. Dr. Porter,	10 00
Johnstown, (Kingsborough) N. Y. Mon. con. dea. S. Giles, Tr. by Rev. E. Yale,	12 00
Keene, N. H. Mon. con. by Rev. Z. S. Barstow,	4 25
Knoxville, Ten. Rev. D. A. Sherman,	12 00
Lebanon, Ct. Fem. cent so. Mrs. B. Williams, Tr.	4 50
Leyden, N. Y. Fem. cent so. Mrs. A. Fish, Tr. 12; m. f. by Rev. Reuel Kinball, 2,25,	14 25
Littlefalls, N. Y. Mon. con. by Rev. Mr. Burritt,	4 00
Livonia, N. Y. Mr. Alfred Beecher, by Rev. Mr. Day,	6 00
Longmeadow, Ms. Young gent. (50 of which to constitute Rev. Baxter Dickinson an hon. member of the Board) 57; fem. ed. so. for <i>Richard Salter Sorrow</i> , by Miss Hannah Ely, 15; west. miss. so. Mr. Newton Colton, Tr. 19,27,	91 27
Madison, N. Y. Mon. con. in Rev. Jesse Minor's cong. 19,98, Mr. Gilbert Stebbens, m. f. 2,62; Mr. Saml. Coe, do. 2,25; Rev. Jesse	

* This sum was received from the following sources:

North Guilford, Ct. Ladies' so. <i>Aletha Rosseter</i> , Tr.	3 22
Reading, Ct. Fem. Benev. So. <i>Anna Crocker</i> , Tr.	13 00
Bennington, Vt. Mr. Wm. Harwell,	1 00
Fishkill, N. Y. Benjamin Everett,	5 00
Warren, Ct. Mon. con.	5 00
Amenia, N. Y. Mr. Ezra Reed,	5 08
North Killingworth, Ct. <i>Corban So.</i>	2 53
Vernon, Ct. Rev. Wm. Ely,	2 00
	36 85

Miner, do. 2; by dea. A. Thomas,	26 85
Marcellus, N. Y. Fem. char. so. 9,38; mon. con. 62 c.; <i>Edward Parsons</i> 1; by Rev. L. Parsons,	11 00
Middletown, Ct. Asso. for a hea. sch. in India, to be called the "Middletown School," by Mrs. Nancy Boardman, Sec.	60 00
Newburyport, Ms. Merrimack miss. and transla. so. S. Tenney, Esq. Tr.	15 38
New Hartford, N. Y. A fem. friend, by dea. A. Thomas,	1 00
New Haven, N. Y. Mon. con. by Rev. W. Williams,	3 00
New Haven, Ct. Mr. B. W. Turner, for Choe. ana Cher. miss. 2; recd. for boxes sold, 4; by T. Dwight, Esq.	6 00
Norway, N. Y. Mon. con. in Rev. Mr. Swezey's so. 23; dea. L. Everts, m. f. 3; by dea. A. Thomas,	25 00
Paris, N. Y. William Thurston, by do.	1 00
Peterborough, N. Y. Coll. in Sab. sch. for ed. hea. chil. by dea. A. Thomas,	2 00
Philadelphia, Pa. (1st Pres. chh. of the Northern Liberties) fem. miss. so. 3rd pay. for <i>James Patterson</i> , by Mrs. Sarah Jewell Tr.	30 00
Pleasant Valley, N. J. Misses Susan and Sarah Sherrerd, prem. for table linen, by Mr. J. N. Sherrerd,	4 00
Prattsburg, N. Y. Laboring so. 20; fem. miss. asso. 9,44; mon. con. 3,42; E. and B. B. for Ceylon beneficiaries, 27,14; by Mr. Elam Bridges,	60 00
Provincetown, Ms. For. miss. so. David Rider, Tr.	6 00
Randolph, Vt. Coll. in a small dist. sch. by "D. F."	3 00
Reading, Ms. Dea. Daniel Temple, m. f. for Pal. miss. by Rev. S. Green,	3 00
Richmond, N. Y. Mon. con. by Rev. W. Day,	5 12
Richmond, Va. Fem. Ben. asso. by Mrs. H. B. Turner, to ed. a chil. at one of the miss. stations,	30 00
Rechester, N. Y. Sch. chil. av. of industry, by "E."	3 00
Rome, N. Y. Coll. on Thanksgiving day, by Rev. Mr. Gillett,	5 25
Roxbury, Ms. Mr. George A. Brewer,	12 00
Salem, Ms. Fem. biographical Reading so. by Miss Mary C. Skerry, Sec. 14; char. box of the chil. of Rev. B. Emerson, to ed. hea. chil. 2,	16 00
Sangersfield, N. Y. Mr. Abner Townsley, an. pay. for a child at Mayhew, to be named <i>Fruitilla Townsley</i> , 20; Mrs. S. Townsley, 25 c.; m. f. fr. Wm. F. Winchel, 5,12; H. Spence, 50 c.; N. Ford, 2,50; L. Day, 4; Wm. F. Parker, 3; John Haven, 3; Josiah Miller, 3,75; Capt. A. Drewrey, 5; by dea. A. Thomas,	47 12
Savannah, Ga. White Bluff fem. benev. so. Mrs. Nichols, Tr. 5th an. pay. for <i>Thomas Goulding</i> , 30; juv. hea. sch. so. Miss Lewis, Tr. 17,25; by S. C. & I. Schenk,	47 25
Sherburne, N. Y. Mon. con. 1st Pres. so. by A. Northop,	6 00
Southington, Ct. Mon. con. by Rev. D. L. Ogden,	10 00
South Reading, Ms. Char. box for ed. hea. chil. at the west, by Rev. R. Emerson,	7 20
St. Albans, Vt. Fem. Read. So. for a fem. sch. in Ceylon, 10; <i>Horace Jones</i> , Esq. 10,	20 00
Stafford, Ct. Rev. H. Smith, a marriage fee,	2 00
Thompson, Ct. Fem. char. so. <i>Anna S. Larned</i> , Sec.	10 00
Utica, N. Y. Mon. con. 4,95; char. box in Miss H. Worcester's sch. for fem. chil. in India, 3; (Union so.) mon. con. 16,61; Mrs. Sage, 81 c.; in part for m. f. as particularized in the Utica Chris. Dep. 46,10; ladies in the 1st Pres. so. for ed. fem. chil. in Bombay, 50; by dea. A. Thomas,	121 47
Verona, N. Y. Indiv. m. f. by Mr. G. Brush, 4,97; dea. E. Covell, m. f. 3,37; indiv. do. 1,50; by dea. A. Thomas,	9 84
Vernon, N. Y. Indiv. m. f. in Rev. O. Lyman's so. by dea. A. Thomas,	20 37
Wallingford, Ct. Mr. Aaron Cook, by T. Dwight, Esq.	40 80
Ware, Ms. M. fields, by dea. Eli Snow,	80 00
Westford, Vt. Contrib. at communion, 4; fem. char. so. 13; young ladies' char. so. 8; by Wm. Wood, Esq.	25 00

Westerlo, N. Y. Fem. Sr. miss. so. by Betsey Myers,	19 50
Westmoreland, N. Y. Indiv. m. f. by dea. A. Thomas,	52 87
West Newbury, Ms. Contrib. Fast day for ed. hea. chil. by Rev. E. Demond,	7 46
Whitesborough, N. Y. Mr. John C. French, m. f. 3.94; Catharine Walcott, J; Wm. D. Walcott's char. box, 50 c. Chas. & John Moseley, m. f. 3.38; young men's so. m. f. 10.25; by dea A. Thomas,	19 07
Williston, Vt. Cent So. by Mr. G. Erskine,	10 00
Winchester, Va. Lewis Kellogg, Esq.,	50 00
Wintonbury, Ct. Young ladies asso. for ed. hea. chil. by Mr. Wm. Case,	8 50
Wrentham, (North par., Ms. education so. Miss C. Rockwood. Tr. for John Cleveland, by Mr. E. Blake,	13 00

Amount of donations acknowledged in the preceding list, \$2,110 41.

LEGACIES.

Part of the legacy of the late Dr. Solomon Everest, of Canton, Con. (2,535 having been previously acknowledged) by Benj. Ely, Esq. Exr.	225 00
Legacy of Miss Bethel, deceased, late of Columbia, Pa., by Robert Ralston, Esq.	100 00
Legacy of the late Mrs. Anna Smith, of Farmington, Con. a share in the Hartford bank, by dea. Elijah Porter, Exr.	100 00

DONATIONS IN CLOTHING, &c.

Amherst, N. H. A coverlet from fem. reading so. for Mayhew.

Crafton, Vt. A box for do.	24 83
Hampshire Chr. Dep. Plainfield, Ms. a box, Mayhew, Ch. Na. Axes from Mr. Josiah Hannum,	5 00
North Lyme, Ct. A box of clothing from ladies asso. Hannah Sterling, Tr.	33 16
Salem, Ms. A small box containing Scott's Family Bible, for Ceylon.	
Do. A box from Oliver Parsons, for Sand. Isl. Miss.	
Unknown, A small bundle, by Mr. O. Brewster.	

Committed to the care of Horace Janes, Esq. St. Albans, Vt.

Fairfax, Vt. Indiv. a box of clothing,	26 00
Grand Isle, Vt. Sundry articles for west. missions.	

The following have been committed to the care of Dea. A. Thomas, Utica, N. T.

Lenox, N. Y. Clothing and dried fruit, from Dr. Hall.	
Madrid, N. Y. A box of clothing, from fem. for Cher. miss.	40 00
Norway, N. Y. A bundle of clothing from evangelical miss. so.	

ERRATUM.

The sum of 2.50, and the box of clothing valued at 2. for the Sand. Isl. Miss. acknowledged in the Herald of Jan. pp. 19 and 20, were from Brookfield, Con. and not from Brookfield, Ms.

Foreign Intelligence.

India.

COLLEGE FOR NATIVE YOUTH AT SERAMPORE.

AT p. 146, of this number, we alluded to the college for the education of native Hindoos, established by the Baptist missionaries at Serampore. As Mr (now Dr.) Ward, when in this country, excited an extensive interest in favor of this institution, we shall make such extracts from the Second Report relative to it, as will give our readers a view of its state and prospects.

Number and Progress of the Students.

The buildings not being yet finished, the students are boarded, as near to the college as possible.

The number now on the institution is forty-five, of whom the greater part belong to native Christian families. Of these fifteen are placed in a preparatory school, until they shall be able to enter on the severer studies of the college: the others have, this year, been examined weekly, monthly, and quarterly; and have received prizes in proportion to their proficiency.

At the last quarterly examination, it was found that the eldest student had, in about seventeen months, attained, in committing

to memory the Sanscrit grammar and vocabulary, that degree of proficiency in the college, which occupies at least double that period among the natives. The second student entered the college in March, 1820, and his proficiency was found equally great in proportion. The plan adopted in the college thus saves a full half of the time generally devoted by native youth to this preliminary branch of Indian philology; one cause of which is, the complete disregard of all those ideas relative to certain days and seasons being ominous to study, which rob the natives of nearly one-third of the year. The advantage of thus shortening the period devoted to this elementary course, is sufficiently obvious.

Astronomical, Medical, Legal, and Theological Classes.

Little has been done in the astronomical class. As those who study astronomy among the Hindoos, subsist chiefly by casting nativities, they can seldom be prevailed upon to stay longer, than to obtain an indistinct knowledge of the first principles of astronomy. The Committee hope, however, that when they have obtained an European Professor, the love of science will, in some degree, counteract this injurious propensity; while to those trained up in the college from early youth, instruction of this kind will be highly grateful.

The importance of diffusing a degree of medical knowledge among the natives, must strike every feeling mind. The numbers

among them, who fall a sacrifice to the most common diseases and literally perish through ignorance, are great almost beyond conception. This has seldom appeared more conspicuously than in the cholera morbus, with which we have been so lately visited: while of those, who enjoyed the benefit of that common degree of medical knowledge possessed by Europeans in general, and experienced proper treatment as well as obtained suitable medicine, four out of five generally recovered, and often nine out of ten; of those, who were left to their own native ignorance, whole houses were sometimes swept away, and in some cases almost whole villages. A native medical class, therefore, which shall be made acquainted at least with the first principles of physiology and the treatment of diseases, in addition to all that the natives have written on the subject of medicine, appears so important to the committee, that they intend to institute it as soon as the buildings of the college will admit. For such a class, provision is already made in that excellent work on medicine, given in the first fourteen numbers of Mr. Felix Carey's *Bengalee Encyclopædia*.

The Committee beg leave also to mention, that it is their intention, as soon as suitable buildings have been erected, to form a class for the study of Hindoo law. These will be previously instructed in the general principles of jurisprudence; and in the sacred Scriptures, the first code of laws ever given to mankind. It may be hoped that a correct printed copy of the Hindoo Law Shasters, by which are regulated the civil affairs of many millions of men, perspicuously arranged, with a copious index added, will be among the ultimate fruits of this measure; as well as a translation of them into the chief popular languages of India: the value of this, in preventing fraud in numerous ways, will be best appreciated by those who have witnessed scenes of this nature in the courts wherein they have presided. The assistance, in the various native courts, of men trained up in the study of those principles of jurisprudence furnished by the combined wisdom of the west, will neither be injurious to society at large, nor unwelcome to those, who, in the administration of Indian affairs, value every religion in exact proportion to the quantum of probity and uprightness which it may produce for the service of society from year to year—a test of excellence from which Christianity will never shrink.

That the improvement of India will be aided by the cultivation of knowledge of various kinds, is a fact which needs no proof. So long as the friends of truth are destitute of those advantages relative to science and literature, which may enable them to arrest the attention of their countrymen, it will be unable to appear in its native beauty: but, when those who are its advocates shall possess that philological learning which may enable them to control and refine the literature of their own country, and that knowledge of astronomy, medicine, ethics and jurisprudence, which may command universal respect, *TRUTH* will then enjoy opportunities for per-

vading India, which as yet it has never possessed.

On the subject of Theology, the committee would remark, that all the native Christian youth educated in the college cannot be expected to become Christian ministers: they are convinced that learning, alone, can never form an able minister of the Gospel; and that this is the work of Him, who gives gifts to men for the work of the ministry. While learning cannot create this talent, however, it tends, in a high degree, to enlarge and adorn it, where it does exist. Still as it cannot be expected, in the nature of things, that every student educated in the college shall possess this sacred gift, it is not intended to train up those for the ministry in whom are not found suitable dispositions of mind: but, when these dispositions shall appear in any one, it will be too late to prescribe that course of education which may improve them to the highest advantage: the foundation for this must be laid in early youth. In India, however, that learning which this institution is intended to impart, is required in a variety of situations of life, beside that of a Christian minister; while for these situations to be filled by men of probity and extensive knowledge will tend, in no small degree, to the happiness of India.*

Books in Preparation, or now in the Press, for the use of the College.

1. For the use of those students who are intended to study the law of India, the Committee have thought a summary in the Bengalee language of those general principles of jurisprudence which have been laid down by Grotius, Puffendorf, Montesquien, and others, a work highly desirable.
2. A new edition of the *Mooghubodha* of Vopa-deva, the Sanscrit grammar chiefly used in Bengal, and hence adopted as the standard grammar in Serampore college. While so accurate, that the keenest research, for many centuries, has not been able to point out a single rule as superfluous or erroneous; this work is so concise, as to be comprised within 300 duodecimo pages.
3. A grammar of the Pali language.
4. A new edition of the *Umurakosha*—the work which has been from time immemorial committed to memory by the students of Sanscrit, on their finishing the grammar of that language. It is comprised in about 200 pages of Sanscrit verse.
5. The Committee, feeling the necessity of providing materials for the enlargement of the mind during this philological course, a portion of History seemed desirable. Of general history, however, a brief compendium having been already published in the various numbers of the *Dig-durshuna*, as something more specific they selected Goldsmith's *Histories of Greece and Rome*, and placed both in translation; and as the *History of Rome*

* To fill the various situations in the Native Courts, there are required in Bengal alone nearly a thousand persons. The importance of these being filled by men of education and legal science is too obvious to need mentioning.

was first ready, that has been put to press. The History of Greece, is however, in great forwardness.

We mentioned, at page 91, the exertions made to increase the college library, by sending persons into various parts of the country, furnished with lists of such native works, as were already in the library, and with directions to purchase or transcribe any work they meet with, not contained in this list.

Funds.

Relative to the funds of the institution, the Committee mention with gratitude, that the donations and subscriptions with which they have been already honored by the public in India, have been nearly equal to the purchase of the ground on which the buildings are erected: and, aware of the inconvenience which would be felt, were the college, in addition to its current expenses, to be laden with a debt which might absorb the subscriptions for years to come, the Serampore missionaries have determined to enlarge their donation to the institution, from 20,000 to 30,000 rupees—the sum at which the buildings now in hand are estimated. The ground thus purchased and the buildings thus met, the Institution will commence its regular operations free of all incumbrance, which will enable the Committee to apply the subscriptions, with which they may be honored from year to year, to the current expenses of the college.

China.

CANTON.

London Missionary Society.

THE following paragraphs are from the last Report of the London Missionary Society.

Dr. Morrison continues to view with deep concern the small effect produced by his labors among the few Chinese, to whom, from time to time, he has been enabled to impart religious instruction.

To persevere, for a period of fifteen years, in attempts to illuminate the dark minds of these people by the light of divine truth, and, with an exception or two, to behold all still dark, affords a fine exemplification of the patience and resolution of the Christian missionary, and of the efficacy of the motives which his religion supplies. Those, however, who firmly believe in the fulfilment of the Scripture prophecies, are not to be discouraged by the delays, which, on grounds as just as they are insurmountable, are permitted by Him, who rules in every heart and over every empire.

The Chinese Mission is, however, peculiar. The public preaching of the Gospel in any one spot of the empire is impracticable. All, therefore, that can at present be done is,

to disseminate the Scriptures and other religious publications, together with such useful knowledge, either literary or scientific, as shall be adapted to enlighten and expand the mind. It is through the medium of books, almost exclusively, that missionaries can as yet speak to the myriads who people that immense territory: and this means of introducing Christianity among them, has been, for some years, in extensive operation. Upwards of 160,000 copies of various publications in Chinese, including portions of the Holy Scriptures, have been dispersed by brethren connected with the Ultra Ganges mission: partly among the Chinese settlers in Malacca and Penang, and in various islands of the Malay-an Archipelago; and partly among the navigators and others on board Chinese trading vessels, by which means they have obtained a circulation even in the heart of the empire.

In this way, the seed of the Gospel is scattering over the provinces of China—the hopes of a future age are sowing—the sacred heaven of truth is diffusing itself: be it ours steadily to persevere in these preparatory labors; patiently to wait and earnestly to pray, until the all-quickening Spirit shall descend, and, spread moral life and fertility and beauty over this extensive portion of the globe.

In furtherance of the general design adverted to in the preceding remarks, Dr. Morrison has in contemplation rather an extensive treatise of an argumentative nature, “in support of the claims of Christianity, as opposed to the Polytheism and Hero-Worship of Chinese Religionists, on the one hand, and of Chinese Atheistical Materialists on the other.”

Siberia.

SELINGINSK.

London Missionary Society.

Selinginsk is a military station south-east of Irkutsk and Lake Baikal; about 160 miles from Irkutsk. It is in the centre of all the Buriats, on the east side of the Baikal; and contains about 3000 inhabitants, exclusive of those of several villages. The Emperor has shewn much favor to the mission. In the spring of last year he made a grant of 42 desiatines, or about 112 acres, of land, on the same terms that had been just before prescribed to the German missionaries, and, some years since, to the Scottish. These terms, by which greater privileges are conceded to the missionaries, than to any other foreigners, are as follows:

1. The land accorded to them must, under no pretence, pass from the missionaries into other hands; not by selling nor by mortgaging it: as they have no right to dispose of it, for objects foreign to their views, i. e. their professed designs as missionaries of Christ.

2. After the term of 30 years from the land being put into their possession, the mis-

missionaries shall pay to the government 15 copecks yearly for every "desiative" of it [about two acres and two-thirds] that is proper to be cultivated, and fulfil the services required from all possessors of grounds by the police. But they shall be free from every other payment or charge, and from military and civil services; as also from the obligation to give lodgings in their houses to the soldiers.

In the early part of 1821, Messrs. Stallybrass and Swan spent several weeks in the vicinity of the Gusina Lake, during the celebration of the "Festival of the White Month," when the Buriats assemble in great numbers. They were chiefly engaged in visiting their temples, in conversation, and in the distribution of tracts. They state, at the close of their journal of this tour:—

"This view now given of Lamaism, as practised here, certainly exhibits it as comparatively of a harmless character. It has no features of cruelty; and presents none of those shocking spectacles, which are common among some idolaters. But the whole system is a delusion. The people believe a lie: they take pleasure in unrighteousness, and none more than the Lamas themselves. Their books teach them no morality, for they are in an unknown tongue. Their restraints from criminal indulgences are confined to the short time which they spend in their temples; and, when they return home, it is to commit all uncleanness with greediness. Their services are unmeaning forms; and they hesitate not to confess them to be irksome and disagreeable; but think the performance of them, on this very account, so much more meritorious."

In the spring, the missionaries undertook a journey of about 1000 versts, or between 600 and 700 miles, among the Chorinsky Buriats, eastward of Selinginsk. The two systems of Shamanism and Lamaism are making roads on each other. A passage in Mr. Swan's journal is striking:—

"The Selinginsk Buriats amount only to about half the number of their brethren, the Chorinsky tribe; but they have ten temples and not less than two thousand Lamas, while the latter have only four temples and scarcely two hundred Lamas. Shamanism, however, is on the decline. Many have recently renounced it, and embraced Dalia-Lamaism; and many more are at present halting between these two opinions. What a pity these poor heathens should be left thus to exchange one system of delusion for another, instead of being turned from darkness to light, and from the power of Satan to God! We desire to regard this as a loud call for exertion on our part; and we trust that the statement of it will excite our friends at home to earnest prayer for this people, and for us who have been sent among them."

The zeal of the Lamas has led them to send missionaries beyond the Baikal to the unlettered tribes round Irkutsk, in order to overthrow Shamanism, and set up their own unintelligible mummary in regions where it has hitherto been unknown: and Mr. Shaw met with one Buriat, who, out of 10,000 sheep left him by his father, had disposed of seven thousand, and had devoted the produce, with other property, to the building of a temple!

Well may these things provoke Christians to jealousy!

The missionaries continue the study of Russ and Mongolian; and have in view a version of the whole Bible into Mongolian. A printing-press is to be established, the authority of the government having been obtained: it was to be forwarded with the requisite types from Petersburg; and will be immediately employed in printing the Gospels and tracts in Mongolian; the whole expense of printing the Scriptures being undertaken by the Russian Bible Society.

Mediterranean.

SCIO.

Our readers must have acquired a strong interest in the college, and schools, and people, of this island, from the letters and journal of Messrs. Parsons and Fisk, written while they were studying the Romani language, under the instruction of the worthy Professor Bambas. Since they left the island, it has been destroyed by the enraged Turks. Its city has been made a heap of ruins; the professors are driven into obscurity; and the interesting students either murdered, or scattered to the winds. Mr. Leeves, who visited Scio, in September last, thus writes to the British and Foreign Bible Society:

Melancholy and utter desolation has befallen this beautiful and once flourishing island. I could not have conceived, without being an eye-witness, that destruction could have been rendered so complete. We walked through the town, which was handsome; and built entirely of stone; and found the houses, the churches, the hospitals, the extensive college, where a few months ago 600 or 700 youths were receiving their education, one mass of ruins. On every side were strewed fragments of half-burnt books, manuscripts, clothes, and furniture; and, what was most shocking to the feelings, numerous human bodies mouldering in the spots where they fell. Nothing that had life was to be seen, but a few miserable half-starved dogs and cats. The villages have shared the same fate; and of a population of 130,000 Greeks, there remain, perhaps, 800 or 1000 individuals scattered through the most distant villages. In the town nothing has escaped but the Consuls' houses, and a very few immediately adjoining them, which could not be burnt without burning the consulates.

From the painful sight of these dreadful effects of unbridled human passions, we were a little refreshed by visiting, in the afternoon, the country house of the British vice-consul, Signior Guidice; who, during the sack of Scio, humanely received all the unfortunate creatures who fled to him for protection, and has redeemed many others from slavery. He has a little colony of Sciots, chiefly women and

children, huddled in his garden and premises, whom he feeds at his own expense; and who, under the British flag, have found protection amidst the wreck of their country. There are similar establishments in some of the other European consulates. Their food, at present, consists chiefly of the figs and grapes, which are now common property, there being no hands to gather in the fruits of the soil: but, as this supply will soon fail, we have, since our return, commenced a subscription among the English residents at Constantinople, who have been ever ready to meet similar calls upon their charity during this calamitous period, in order to send them a supply of biscuit and flour for the winter months. I mean to add, on the part of the Bible Society, a donation of Greek Testaments; and have written to Smyrna, to desire that a sufficient number of copies may be sent to furnish the refugees both at the British and other consulates.

ALEPPO.

God has various ways of desolating cities and countries, when the plans of his wise and righteous government require desolations. Sometimes a nation, mad with the spirit of revengeful war, is let loose upon another nation; and sometimes mere natural agents are employed—famine, pestilence, or earthquakes. The Turks spread destruction over the beautiful island of Scio. But in Syria, the rocking of an earthquake was used for the same purpose. In a few seconds, an entire district of the Asiatic provinces of the Turkish empire, was in ruins.

"On the night of the 13th of August," writes one of the sufferers, "about half-past nine o'clock, Aleppo, the third city of the Ottoman empire, built entirely of stone, was, in the space of a few seconds, brought down to its foundations. Antioch has likewise been destroyed, as well as Latakia, Gisser Shogre, Idlib, Mendun Killis, Scanderoon, and all the rest of the towns and villages in the Pashalic of Aleppo."

At p. 111, mention was made of this catastrophe. We shall now extract part of an official Report of the British Consul, John Barker, Esq. dated Sept. 13th, "near the ruins of Antioch."

Every village and every detached cottage in this Pashalic, and some towns in the adjoining ones, were, in ten or twelve seconds, entirely ruined by an earthquake, and are become heaps of stones and rubbish; in which, at the lowest computation, twenty thousand human beings, about a tenth of the population, were destroyed, and an equal number maimed or wounded.

It is impossible to convey an adequate idea of the scenes of horror, that were simultane-

ously passing in the dreadful night of the 13th of August. Here hundreds of decrepid parents, half buried in the ruins, were imploring the savor of their sons, not always willing to risk their own lives by giving their assistance. There, distracted mothers were frantically lifting heavy stones, from heaps that covered the bodies of their lifeless infants. The awful darkness of the night, the continuance of the most violent shocks, at short intervals, the crash of falling walls, the shrieks, the groans, the accents of agony and despair of that long night, cannot be described.

When at length the morning dawned, and the return of light permitted the people to quit the spot on which they had been providentially saved, a most affecting scene ensued. You might have seen many, unaccustomed to pray, some prostrate, some on their knees, adoring their Maker. Others were running into one another's arms, rejoicing in their existence! An air of cheerfulness and brotherly love animated every countenance.

In a public calamity, in which the Turk, the Jew, the Christian, the Idolater, were indiscriminate victims or objects of the care of an impartial Providence; every one forgot, for a time, his religious animosities; and, what was a still more universal feeling, in that joyful moment, every one looked upon the heaviest losses with the greatest indifference. But as the sun's rays increased in intensity, they were gradually reminded of the natural wants of shelter and of food; and became, at length, alive to the full extent of the dreary prospect before them: for a greater mass of human misery has not been often produced by any of the awful convulsions of nature. A month has now elapsed, and the shocks continue to be felt, and to strike terror into every breast, night and day.

On the 18th of October, the Consul wrote, that the shocks continued to be felt till the 9th of that month, but had ceased on that day. But on the 19th he added, that a violent shock of earthquake had destroyed their hopes of a termination.

The following statement of what took place at Aleppo, only TEN DAYS before the earthquake, was transmitted by Mr. Benjamin Barker, the Consul's brother, and Agent at Aleppo of the Bible Society. His communication was dated on the 3d of August. The earthquake, it will be remembered, was on the 13th.

A few days ago, I received 499 Arabic New Testaments, and 64 Arabic Psalters. The Christians crowded in great numbers to the Society's Depot to become purchasers, being most of them of the lowest class of the people, we gave them at very low prices. In three days all were distributed. Purchasers have not ceased since to come to us for books, and we had the painful task to send them away without the Word of God, but we promised that they should be soon supplied.

It was a pleasing sight to see with what ea-

gerness they sought the possession of those holy books; and to hear their invocations of blessings "on the English and on the Bible Society, who did not forget the poor Christians of countries so distant from their own." They were even clamorous in the expression of their feelings. I only regret how inadequate I am to paint, in a proper manner, the natural sensations of those poor people, who by the liberality of the Bible Society, have been supplied with a real comfort, the possession of the Word of their God and Savior.

How consoling the reflection, that this calamity may prove the instrument, under God, of carrying home to the hearts of some of the poor sufferers, among whom these sacred volumes were distributed, the precious truths which they contain!

Ireland.

LONDON HIBERNIAN SOCIETY.

THE following anecdotes are from the Sixteenth Report of the above named Society. They are a few instances, among the multitudes that might be stated, shewing the *excellent policy*,—if we may so speak, in courtesy to statesmen,—of circulating among the ignorant, and those whose circumstances tempt them to commit outrages upon society, the word of God.

1. Priest R. is making the Scriptures his daily study, and is an advocate for the schools. The other day, he met one of the scholars going to school, and asked him what book it was he had. "It is a Will, Sir," said the boy. "What Will?" rejoined the Priest. "The last Will and Testament, that Jesus Christ left to me, and to all who desire to claim a title in the property therein bequeathed," replied the boy. "What did Christ leave you in that Will?" "A kingdom, Sir."—"Where does that kingdom lie?" "It is the kingdom of heaven, Sir."—"And do you expect to reign as a king there?" "Yes, Sir, as joint-heir with Christ."—"And will not every person get there as well as you?" "No, Sir: none can get there, but those who claim their title to that kingdom upon the ground of the Will." The Priest asked him several other questions, to which the boy gave such satisfactory answers as quite astonished him. "Indeed," said he, "you are a good little boy: take care of the book, wherein God gives you such precious promises: believe what He has said, and you will be happy here and hereafter."

2. Among the many female children in the Society's schools here that are of great promise, there is one, every circumstance of whose life is such a display of the reign of grace, as it would be unpardonable to pass by. The child attended to bad for her parents and immediate relatives the most infamous characters. Her father, was hanged for robbery and house-breaking; and her brother, I believe, for sim-

ilar practices. Her grandfather, grandmother, mother, and mother's brother, were confined in the prison of this town, under charge of murdering her mother's other brother. The grandfather died in the prison, before trial: her uncle and mother were found guilty: the uncle was executed, and the mother respited while on the scaffold, and afterwards transported for life. While she remained, with other convicts, in our prison, from the time of her being respited until the moment of her departure, she received religious instruction, and the most humane attention from the ladies, who, in this town, devote themselves to every good work. On her departure, one of them took charge of her female child, has since clothed and supported her, and, latterly, bound her apprentice to a mantuamaker with a fee of twenty pounds. From her becoming the ward of this truly Christian young lady, she received education in the Society's school, where she made a rapid proficiency in learning to read and work; but, what was far better, she gave evidence, in a changed demeanor and disposition, and an affectionate attachment to her Testament, that the God of mercy had pitied her forlorn condition, and made her a partaker of His grace. Her Christian benefactress rejoiced daily in the increasing evidence, that her labor of love was not in vain; and related to me, with eyes full of tears, expressive of the gratitude of her heart, the many proofs that her little ward was indeed a brand plucked out of the fire. I could fill my sheet with these interesting details; but shall confine myself to a recent circumstance, which indicates that she is not only deeply impressed with a sense of the misery of her state as a sinner, but of the riches of that grace which shines in the person and work of the Savior. A few Sabbaths since, her benefactress, going to the chapel here before the commencement of service, perceived her young ward, sitting remote from the few who had then assembled, reading her Testament, and seemingly absorbed in the subject which she was perusing: on coming up to her, she inquired where she was reading; she answered the fifth of Romans: "Why did you choose that chapter?" her reply was, "Oh, I delight in it much."—"On what account?" "It meets my case: see, is not this delightful?" (pointing to the 6th verse,) *For, when we were yet without strength, in due time, Christ died for the ungodly.* She then added, "I am, indeed, a sinner, and without strength: but here is the blessed remedy—*Christ died for the ungodly.*"

3. After travelling some time in company with a man going to the same place, we sat down to rest, and I introduced my Bible, and read a few chapters, from the 50th to the 56th chapter of Isaiah. During the time I was reading he shed tears, and appeared much distressed in mind. I asked him the cause. He answered, that he had abundant reason to shed tears; for what I had read shewed him his wickedness, and the love and mercy of Christ for his soul. He then informed me, that he was married a few years ago to a very prudent young woman, who was educated at one of the Free-Schools, where she obtained a Bible, as a reward for her diligence and good conduct.

This she brought with her as a part of her marriage portion; but he would give her no rest till she sent it out of the house. This she was very unwilling to do; but he at length compelled her, and she gave it away to a Protestant girl in the neighborhood. Seeing her with a Bible in her hands a few weeks after, he swore horribly that he would not live with her; and was going from home, in pursuance of his threat, when I overtook him. We parted; and he promised to return, and purchase a Bible for himself.

4. Entering into a Roman-Catholic's house, I found several of the same persuasion. After sitting for some time, I asked them if they were willing that I should read the Will of Jesus Christ, called the Testament: they answered in the affirmative, and I read to them the 14th, 15th, 16th, and 17th, chapters of St. John's Gospel. When I had finished reading, the man and woman of the house fell down on their knees; and, looking up to heaven, with tears, implored God for Christ's sake to pardon their sins. They then informed me, that they were both upward of eighty years of age; and that they never heard so much of Jesus Christ, or knew what he came on the earth to perform. This aged couple entreated me to visit them on the following Sunday, to read more of that precious book; which I promised to do.

5. I met an acquaintance returning from mass. He began informing me of the good words which he heard from the priest respecting the sufferings of Christ; and how He was crowned with thorns, mocked, abused, insulted, and crucified; and expressed his surprise how the priest got such a "fine account from God." Upon my telling him that I could shew him the same words, he replied—"All the books in the world cannot contain half as much as the priest said this day. I am sure he got the account from God." I then produced my Irish Testament, and, sitting on the side of the road, read the chapter containing the account of the passion of Christ. He was so astonished at finding it contained in a book, that he fell on his knees; and, with streaming eyes and uplifted hands, returned God thanks for having heard such a book. On his

return home, he went among his neighbors, inviting them to his house on the following Sunday to hear a book read, which would tell them of what his Savior had done and suffered for sinners, and that it was the book of God.

That such instances as the preceding are not rare, within the sphere occupied by the labors of this Society, is evident from the following statements, collected from different parts of the Report.

Peace providentially obtains in the districts occupied by the Society; while outrage, robbery, and assassinations, of the most appalling nature, disfigure the districts or countries, to which, as yet, they have not had access.

There is a great change for the better, in the general conduct of the people, since last winter. The houses were then thronged with card-players, night-dancers, &c. but now such practices are greatly discontinued.

It is delightful to behold the good resulting from reading the Scriptures. Both parents and children have derived great advantage: husbands and wives are kind and affectionate to each other, and children are dutiful and obedient to their parents.

The people bear testimony to the good effects produced by the establishment of the Society's schools. "We have" say they "cause to give glory to God for producing such a reformation in our children by means of the schools: before our children went to them, we could get no good of them; but now, instead of swearing, and other bad practices, they are obedient, and are engaged every evening reading their Testaments."

Previous to the establishment of night-schools, it was the practice of many to go from house to house and from village to village, carrying their cards and dice with them; while others were running to dances and every wicked place. Now the reading of the Scriptures is substituted in their stead; and, as the boys who do not attend the schools are looked upon as bad characters, many have been induced to remove the stigma by attending them, and have derived much benefit.

Domestic Intelligence.

AMERICAN BIBLE SOCIETY.

At p. 95 of our March number, we stated that the American Bible Society had made a grant of 1,000 dollars to aid the Baptist missionaries at Serampore, in the translation and distribution of the Scriptures; and, also, that they had granted 500 dollars for the purchase of Bibles in the Tamul language, to be distributed by the American missionaries in Ceylon.

We shall now give a summary view of the memorials from the missionaries at Seram-

pore and in Ceylon, which were the occasion of these grants. We shall give extracts from the Report of the Committee of the American Bible Society, to whom these memorials were referred in a future number.

Memorial from Serampore.

This memorial, as it appears in the Monthly Extracts of the Bible Society, is very brief; reference being made to a printed memoir on the subject of the Serampore translations, which was presented, at the same time, to the Society.

In this memoir, you will perceive, that the whole of the Sacred Scriptures have been published in *five* of the languages of India; the New Testament, and certain parts of the Old in *ten* more; that in *six* more, the New Testament is brought more than half through the press, and that, in the remaining *ten*, some one of the Gospels is printed, and in several, all four of the Gospels.

The expense which has attended this work has been defrayed by the liberality of the public in Britain and America, among whom we feel eminently indebted to the generosity of the British and Foreign Bible Society, and we rejoice to say, that, on the publishing of the last memoir, which stated that a version of the New Testament could be brought through the press for two thousand dollars; it pleased God to stir up the late excellent Mr. Hey, of Leeds, to attempt raising a fund to meet the expense of the twenty-six versions herein mentioned, which, for fear of overburdening the public, we have since reduced to twenty-four; and on his lamented death, the Bible Society was pleased to take up the plan and guarantee its fulfilment.

While we humbly hope that the Bible Society will be enabled to fulfil its generous resolution, and meet the expense of these versions of the New Testament as they issue from the press, we can scarcely expect that they will be able to do much more. For the expense of printing the Old Testament, therefore, in the few languages wherein it is now going forward, and that of printing further editions of the New Testament now in the press, we are constrained to appeal to the Christian public at large, both in Britain and America.

The New Testament, in the Sungskrit, Bengalee, Hindee, Mahratta, and Orissa languages,—the five languages in which it has been most read,—and the Old Testament in the two first of these; happened to be exhausted together. Editions to each of these, there being a demand for them, the Serampore missionaries had put to press, on their own responsibility, with the hope and expectation, that the Christian public would furnish the requisite means for defraying the expense.

Memorial from Ceylon.

This memorial is dated Jaffna, Nov. 9, 1821. After a suitable introduction, the missionaries express their thanks to the Society, for the valuable present of three boxes of English Bibles and Testaments sent to them the year before. Part of these had been disposed of among those of the children in the charity boarding school, who read English, and among other persons acquainted with the language. —Respecting the prevalence of the Tamul language, the missionaries say:—

The language spoken by all the northern part of Ceylon, even as far to the south-east

as Batticaloe, which is distant from Jaffnapattam, about 240 miles, and from Trincomalie 103 miles, is the Tamul or Malabar. The same language is spoken in the neighboring continent of India, from Cape Comorin as far north as Madras, by a population supposed to amount, on that coast, to eight or nine millions of people. The population of the district of Jaffna alone, is supposed, by gentlemen in his majesty's civil service, who have long resided here, to amount to 200,000 inhabitants.

Respecting the population of the districts of Manar, Calpenteen, Vanny, Trincomalie, and Batticaloe, in all of which the Tamul language is spoken, our information is not so definite as respecting this district. The population is, however, very considerable, amounting, in the five last mentioned districts, probably to not less than 75,000. The Tamul language is also spoken by many thousands in Colombo, and is the vernacular language of the Mohammedans in every part of the island. The whole number, therefore, who speak the Tamul language in the island of Ceylon, amounts, probably, to little less than 300,000. Here, then, is a vast field for the distribution of the Tamul Scriptures!

It is impossible to say what proportion of this vast multitude can read the printed character, which differs, in some degree, from the written. The missionaries judge that, in every neighborhood, some will be found who can read the printed Scriptures, and many others who will be disposed to hear them read.

We have under our care, 24 free schools, in which are taught about 1,150 children, besides 72 boys and 13 girls, in our charity boarding schools. For all these schools, we need the Scriptures in Tamul for daily use.

After mentioning their opportunities for a judicious distribution of the Scriptures, and their views in respect to the best manner of doing so, the missionaries notice the different translations and editions of the Tamul Scriptures.

It appears, that there have been printed in all, *eight* editions of the New Testament in Tamul viz. five at Tranquebar; one at Colombo; one at Madras; and one at Serampore. The first edition of the Tamul New Testament was translated by Ziegenbalg and Grundler. Danish missionaries at Tranquebar, and printed in the year 1715. The second edition of the same was printed in 1724. The third edition about the year 1739. The fourth was printed in the year 1788; and the fifth and last in 1810.

A translation of the New Testament was also made at Colombo, the capital of this island, by the Dutch clergymen, and printed in the year 1739. The translation differed, very considerably, from the one made at Tranquebar by the Danish missionaries. It was considered a good one at that time, and

was, perhaps, better adapted to Ceylon, than the Tranquebar New Testament.

The edition of the New Testament printed at Madras, in 1722, was a revision of the Tranquebar New Testament, and not a new translation. The Serampore edition of the New Testament, was also a revision of the Tranquebar. It was printed in the year 1813. It is the edition principally used by the missionaries in this district. But even this is now nearly out of print.

The venerable Ziegenbalg, before his death, which took place February 23d, 1719, had translated into Tamul, the greater part of the Old Testament. In this work, he was assisted by his fellow-laborer, Grundler, who survived him but a little more than one year. After the death of Ziegenbalg and Grundler, the translation was carried on and finished by the Rev. Benjamin Shultze and his associates. In 1724, they printed, at the Tranquebar press, the first edition of the Psalms of David in Tamul. In 1727, the printing of the whole Tamul Old Testament, in three parts, was completed. The translation was plain and generally understood; but it needed many corrections. Accordingly, it was carefully revised by the Danish missionaries, about fifty years after, and a second edition printed at Tranquebar, in the year 1777.

About the year 1786, it was carefully revised by the Rev. Messrs. Swartz, Fabricius, and Breithaupt, and reprinted at Tranquebar. From that time to the present the translation has undergone no material alterations. It is on the whole a good translation, though undoubtedly susceptible of many improvements.

A complete edition of the Old Testament in Tamul has never been printed at any place except Tranquebar. The five books of Moses were, however, translated by a very learned preacher, by the name of Philip De Melho, and printed by the Dutch at Colombo in 1790. The translation is very elegant, but being made in what is called *high Tamul*, is not understood by the common people, and of course is of little use for distribution, except among a few learned natives, to whom it is said to be very acceptable. This translation has not been reprinted.

The Psalms of David have also been twice printed in Tamul, in the Book of Common Prayer; once at Serampore, in the Prayer Book prepared by the Rev. Christian David, and printed at the expense of the late Governor Brownrigg of Ceylon; and once in the Prayer Book translated by the Rev. Dr. Rottler, and printed at Madras in 1819. The Serampore edition was printed in 1818. The Psalms contained in it are merely copied from the Tranquebar Bible, while Dr. Rottler's is a revision of the same translation.

All the editions above-mentioned, both of the Old and New Testaments, (with the exception of the Psalms in the Book of Common Prayer,) are now nearly out of print; while the demand for the Tamul Scriptures is rapidly increasing. To satisfy this demand in part, the Madras Bible Society has determined to print an edition of 1,000 copies of the Old Testament from the Tranquebar translation.

As the present translation of the Old Testa-

ment and the different translations of the New, are found to be susceptible of improvement in many places, a new translation of the whole Bible in Tamul has been commenced at Madras, under the direction of the Madras Bible Society. The book of Genesis is already printed: the other parts of the Bible will not be printed until this specimen has undergone a thorough examination by learned natives in every part of the country where the Tamul language is spoken; and by such Europeans as may be qualified to judge of the correctness of the translation. This is done in order to render the new translation as free from error, and as acceptable as possible to every part of the Tamul country. Though the Tamul spoken at Madras differs, in some degree, from the same language spoken in and about Tranquebar; and though the Tamul of Ceylon differs in some degree from both; yet it is hoped that, with proper care, a translation of the Scriptures may be made, that will be eventually adopted by all parties as a standard translation. Whether these hopes will be realized or not, experience must determine. While there will continue to be something like different dialects of the spoken language, the importance of having a common standard of Tamul for all printed books is so great, as to justify many efforts and many sacrifices to accomplish so desirable an object.

Should, however, the present efforts that are making to form a standard of Tamul fail of success, it will become necessary to have three translations of the Scriptures. One for the region of Madras, another for the south towards Cape Comorin, and a third for Ceylon. We sincerely hope that it will not be found necessary to adopt the latter course, as it must necessarily be attended with much additional labor and expense.

When we came to Ceylon we expected soon to have a printing press in operation. For this purpose we procured a fount of Tamul types from Serampore, and were supplied with a fount of English types from America; a printing press was also sent out by our patrons; but it has never reached us, and the probability is that it is lost.* Mr. James Garrett was also sent out to us in the capacity of a printer. He was, however, under the necessity of leaving the island in compliance with an order from Lieutenant Governor Barnes. Mr. Garrett is now at Bombay, and has the care of the printing establishment of our brethren at that place, in the absence of Mr. Bartwell, who was obliged to return to America.

Thus in the providence of God, we have been repeatedly disappointed in our expectations concerning a press in this district. While we daily feel the necessity of a large supply of the Tamul Scriptures for this people, and particularly for our schools, we lament that we have not a press in active operation to supply this necessity.

We rejoice, however, that the Bible Society at Madras is so actively engaged in this great work. They are proceeding in it as fast as

* This press is now in operation at Bombay. At one time it was supposed to be lost. Ed.

circumstances will permit. Editions both of the Old and New Testaments will probably soon be printed at that place. As we cannot, under present circumstances, print the Scriptures for ourselves, we must look to other sources for a supply. Through the Colombo Auxiliary Bible Society, to which we contribute, we shall occasionally receive a few copies of the Tamil Scriptures which they will purchase for us at Madras, and also occasional supplies of parts of the Scriptures, printed by themselves. But more than this we cannot expect from them. They are very diligently engaged in translating and printing the Old Testament in Singhalese. In this great and important work, they are obliged to expend almost all their income, so as to leave comparatively small sums for other objects.

Our need of the Tamil Scriptures is now very great, and it is constantly increasing. We see thousands around us in this district, both Roman Catholics and heathens, who would read the Scriptures, or parts of them, if put into their hands. We behold them perishing for lack of knowledge. We pity their spiritual wretchedness. We feel that they are committed to our charge. We are anxious to place in their hands the word of God, which is able to make them wise unto salvation, through faith that is in Christ Jesus. But we have not sufficient pecuniary resources to purchase a supply of the Scriptures for them. In this situation, we turn our eyes to some quarter for assistance. And to whom should we more naturally look than to the American Bible Society? To you we present them as objects of your compassionate regard. For them we plead; and we trust that our plea will not be unheard or disregarded by those who are accustomed to feel for the miseries of the heathen.

UNITED FOREIGN MISSIONARY SOCIETY.

Mr. Giddings's exploring Tour.

WE make some further extracts from Mr. Giddings's account of our western Indians, as it appears in the American Missionary Register. Our former extracts will be found at pp. 91 and 123.

The men appear mild and peaceful in their deportment towards each other, and quarrels seldom happen; but among the women there is daily contention, and often the severest fighting.

Neither the men nor women of the Pawnee nation, are so fond of jewels in their ears and noses, as other Indians; and I scarcely saw one, whose ear or nose was slit. It is more common among the Mahaw and Ottonations; but by no means universal among them.

Polygamy is common, and indeed almost universal, and is attended with all the evils with which it is connected in other countries, where it is practiced. Their wealth consists principally of their women and horses. Some have no less than six or eight wives. The chief of the Mahaws, about six years since,

had sixteen living at the same time. They remark, that if they have many horses, they can pack in large quantities of meat; and if several wives, they raise a large quantity of corn. They always purchase their wives, and the chiefs, and principal men take great pains to marry into powerful and wealthy families, that they may thereby increase their influence.

When a man marries the eldest daughter of a family, the remaining daughters, when they become marriageable, are considered as his, if he will purchase them. He always has the preference, though he is not under obligation to take them, nor is there any compulsion in case of refusal on the part of the women.

As physicians, they are very singular. In some instances, they draw blood by cupping. In almost all cases of sickness, they use what is considered magic. I was a witness, in several instances, of their skill. The medicine man, and sometimes others, converse with the sick, and ascertain the part affected. They then put their mouth to the part, and blow upon it, making strange gestures. They also make strange noises; imitating with their voice and gestures wild beasts, and particularly the white bear, which they suppose has great efficacy in healing. They rarely use herbs or medicines of any kind.

They generally expose the old and infirm, when unable to follow in their hunting expeditions, on some island, or leave them behind, that they may perish, and that the friends may thus be relieved of the trouble of supporting them. I saw an old man, probably more than ninety years of age, who made his escape from an island in the Platt, and came to the garrison, where he has been supported for about eight months, by the officers and soldiers. The characteristics which I have mentioned, apply to all the Indians on the Missouri, with only this difference, that as you ascend the Missouri, and proceed to the west, the nearer to a state of nature they approach, and the more savage they appear.

The Indians, in this section of country, can have no greater aversion to civilization than others. They are conscious that their support is becoming more and more precarious, and they say that in a few years there will be none.

Many of the traders assert that buffaloes are as plenty as they ever were, and that they can never be destroyed. But facts speak for themselves. Forty years since, buffaloes were abundant in Illinois, for the distance of one hundred and eighty miles east of St. Louis, and were then as plenty, according to the account and tradition of the Indians, near the mountains, as they now are. Twenty years since, some were killed within five miles of St. Louis; and thirty miles West, they were in great plenty; and from the Arkansaw to the head of the Mississippi, and West to the Mountains, they filled the country. Five years since, they were common in the vicinity of the Garrison. You could rarely go from the trading houses to the Indian villages, without seeing multitudes, in the summer and spring seasons of the year; and thousands could be seen from the Indian villages. For the last

two years, not one has been seen for a great distance; and during the last year not one has been seen nearer than seventy miles West of the Pawnee villages. The Indians assured me, they are not so numerous near the Mountains, as formerly. That a few years since, they could any where, within a few days travel, find buffalo, but that now, for months, none were to be seen. The conclusion is that this animal has become extinct, from a larger region of country than that which they at present occupy; and that, in this region, they are considerably diminished. The number of Indians that subsist upon them is nearly the same as twenty years ago. Were they to kill so many continually as heretofore, in less than twenty years they would become extinct. But, it is only about eight years since buffalo robes became an article of traffic among the Indians, high up the Missouri. The calculation is, that sixteen thousand robes are now purchased annually from the Sioux nation; six thousand from the Pawnees; four thousand from the Mahaw and Otto tribes; and about four thousand from the Osage and Kansaw tribes.

Now, supposing that from the other tribes which trade in them, there are obtained twenty thousand more, which is a very small calculation, we have fifty thousand robes annually exported; and these same tribes make use of more than they export. There are many tribes which manufacture none for sale; yet these would use at home as many as ever, if they could obtain them. The buffalo is an animal, if I am rightly informed, and if the Indians know the truth concerning them, that breeds but every two years, and then but one at a birth. These facts show, that within ten years buffalo will become scarce, and that the Indians must resort to cultivating the earth, or starve.

UNITED DOMESTIC MISSIONARY SOCIETY.

MENTION was made of the formation of this Society, at p 238, of our last volume.—The following extracts are from a little work of eight pages, published monthly by the Society for gratuitous distribution to those, who contribute to its funds.

The two Societies in this city, [the Young Men's Missionary Society, and the Evangelical Missionary Society, both in New York,] had in their service, at the time of the union, twenty-eight missionaries. Since that date, twenty-two more appointments have been made, including the renewal of the commissions of several who had been employed before. Total, fifty Missionaries; of whom twenty-four were to labor twelve months, thirteen for six months, and thirteen for shorter periods. Of the whole number of appointments, forty-five have been for missionary labor in this state; two in New-Jersey; two in Missouri; and one in New-Orleans.

The number of missionaries now in the employ of the Society, including two appointed by the agency at Geneva, is twenty-five.

The above is extracted from the January number. Our next extract is from the number for March.

The committee have on hand applications for near thirty missionaries, accompanied with proffers of the greater part of their support from the people among whom they are required to labor; and from the progress of the Society, and the recent accessions to its funds, they would have no hesitation in complying at once with these urgent calls; but they are not able to procure missionary men adapted to them.

For the most part, these plates have never had settled pastors, or ministers of any regular ecclesiastical standing, and at present they are not sufficiently united, or for other reasons, are not prepared, to afford an adequate support for a minister who has a family; nor is their condition in this respect likely to become more favorable, until they are blessed with the labors of a settled minister of good talents, ardent piety, and laborious application. It is a most encouraging circumstance that the inhabitants of any village thus situated, are so aroused to the necessity and importance of procuring a settled minister, as to make exertions and sacrifices far surpassing those, which, in the older parts of the country, are considered great. Such a movement seems to speak the import of the Macedonian cry with respect to the designs of the Sovereign Head of the Church. Will it be disregarded? Are there not many whom it behoves to gather thence the certain indications of their duty? Are those sons of the church, those young men upon whom, by a movement not less extraordinary, an education for the ministry has been bestowed, are they at liberty to disregard these calls?

We understand, that the Executive Committee of the Society have adopted, as the prominent feature in their system of operation, the plan of confining the labor of their missionaries to some limited field, in preference to having them itinerate over a considerable district of country. We think the experience of the Massachusetts Missionary Society, and of the Connecticut Missionary Society, has fully proved the wisdom of this course. The journal of an itinerant missionary may be more interesting to the great majority of readers, than that of the missionary, whose field of exertion has been a town, or a small county; but it by no means follows from this, that his labors have been most productive of good. Usually it takes many blows to break the hard heart. So feeble is human instrumentality, that, without "line upon line, and precept upon precept," preachers can do comparatively little.

We are not to be understood, however, as undervaluing the labors of itinerant missionaries. These labors have been incalculably

beneficial, in various parts of our country. But where missionaries can be stationed, so as to have a regular congregation, and so as to increase the prospect of the people making exertions to maintain the ordinances of religious worship, such a course has many advantages.

Persons become members of the United Domestic Missionary Society, by paying \$3 annually, or \$30 at one time; and the payment of \$50 constitutes a director. Donations are received by Peter Hawes, Esq. Treasurer, corner of John and William Streets.

REVIVALS OF RELIGION.

Greensburg, Pa.

THE following account of a recent revival of religion in Greensburg, Beaver County, Pa. is from the pen of the Rev. T. E. Hughes, and was published originally, we believe, in the Religious Remembrancer. It is dated March 14, 1823.—After stating, that there had been revivals in his congregation in 1799, and in 1804—5, he proceeds:

I had taken pains to have frequent meetings with the young people of my charge, for their instruction; and they had cheerfully committed their catechisms well to memory; and I thought they were generally well instructed. A large proportion of them could recite very correctly the whole of the larger catechism. There were between three and four hundred who attended on these meetings for instruction; a large proportion of them were young men and women; yet very few of them professed religion.

In the fall of the year, Mr. Hughes took special pains with the young people of his society, with apparent good effect.

In the winter following I joined with three of my brethren in the ministry in travelling two and two in our respective congregations, agreeably to a recommendation of the Synod. I spent nearly six weeks in this way. I never spent so much time more agreeably. We held meetings night and day. The attention of the people was much stirred up. Though I could not find among my people instances of deep conviction; yet from the general attention, and the tender feelings that were often manifested, I hoped for good times, and I found the expectations of the pious among us were much raised. But the feelings excited at that time appeared not very much to prevail. At this time also, which was in the spring of 1822, a number of meetings for sport were held by the young people in some sections of the congregation; which appeared to have a bad effect. My spirit then sunk very low. I spoke against their frolics, publicly and privately, but apparently without effect.

An invitation, which the Pastor received, about this time, to leave his people, and settle elsewhere, became the occasion, under God, of awakening a number from a careless state of mind.

The first Sabbath in June we had our communion. Some of the most distressed ones among us had obtained relief. Twelve were then added to the church. The season was unusually solemn.

We held a meeting on the Monday following, as is our custom in the country. A number more were then awakened. We appointed a meeting for the awakened on the next Thursday, at my house, and thirty attended. From this time the work appeared gradually to increase. Praying societies were set up and were well attended, even in the weeks of harvest.

On the third Sabbath in August the Lord's Supper was again administered. The season was very solemn. Expecting a large number to apply, we called a meeting of the congregation, and spent a day in prayer with reference to that important transaction of receiving into or joining the church. Ninety made application, and the Session spent nearly three days in conversing with them. Sixty were then admitted. The assembly on the occasion was very large, and the ordinance was administered in the woods. A still solemnity prevailed through the whole season. But nothing very remarkable appeared until Monday. From the beginning of the exercises of this day a deep solemnity was manifest throughout the whole assembly. When a sermon and an exhortation, with the usual exercises were over, the congregation was dismissed. But very few went away. Now we witnessed the most solemn scene I ever beheld. Not of outcry, or bodily agitation; no,—all was still and solemn as the house of death. Then you might have seen 20 or 30 little groups of young people, bowing their heads together, saying what shall we do to be saved? Some begging the prayers of their friends; others exhorting and warning the more careless of their danger. But all with a low tone of voice. About two hours were spent in this way, when we had another public exhortation and prayer, and the assembly was again dismissed. I appointed an anxious meeting at my house the next Thursday. At an early hour my house was filled. Sixty attended this day, in distress about the great concern. Some of the elders of the church spent the day in conversing, praying and singing with the company that attended; while I in a private room conversed with little companies of from four to six, that came to me. O! my God, what days of anxiety and distress were these!

About this time the concern was at its height, and was general throughout the different parts of the congregation. Praying societies were now set up, which continue to meet once a week in eight different places in the congregation; and are generally well attended. The lively feeling has much subsided, yet we have evidences that the Lord has not forsaken us.

In the month of November the Lord's Supper was again administered, and 36 were then added. And again in February last, when 12 were added. The whole number that have joined the church in this congregation, since the blessed work began in May last, is 120: and blessed be God, they are generally affording us good evidence, by their habitual conduct, that they are born of God. Truly the Lord hath done great things for us, and to his name be all the glory.

Revivals in Other Places.

A letter from Amherst, Mass. dated March 5th, says:—"The revival of religion in the College at Amherst, is powerful. The whole number of students is 98; of whom 53 were professors of religion before the revival; 22 have obtained a hope since; and the remainder, except two, are anxious."—"The north and south parishes of Coventry, Conn. are both favored with the outpourings of the Spirit. Hopes are entertained, in respect to the recent conversion of more than 200 inhabitants of the town. There are said to be encouraging appearances in the vicinity.

Boston.—We rejoice to say, that there has been, for three or four months, a very pleasing attention to religion, in several of the congregations of this city. This attention has been gradually, but constantly increasing; and is, probably, in a more promising state, at the present time, than it has been at any former period. The principal excitement has been among those, who worship at the Old South, Park Street, and Union Churches. Strong hopes are already entertained, in respect to the conversion of a considerable number of souls. Many others manifest no small solicitude to learn what they shall do to be saved; and the various meetings, held for the special purpose of communicating instruction on this point, have been of a very interesting character.—The Rev. Mr. Hawes of Glastenbury, Conn., the Rev. Dr. Payson of Portland, Me., the Rev. Mr. Humphrey of Pittsfield, Mass., and the Rev. Dr. Beecher of Litchfield, Conn., have labored in the city, at this interesting period;—the first named, almost from the commencement of the revival; and the others, successively.

In Charlestown, also, which is separated from Boston only by a river, there is a similar attention to religion, in the congregation of the Rev. Mr. Fay. About 70 persons have, we understand, attended the meeting appointed for conversation with those, who are in an anxious state of mind.

CHARLESTON BETHEL UNION.

THIS Society held its first anniversary at the Mariner's Church in Charleston, S. C. on the evening of Dec. 9, 1822. The Report, presented on that occasion, furnishes proof of an encouraging progress in each of the several objects of the Association, which are the following:—

First,—To support prayer meetings at the boarding houses of Seamen, and on board vessels in ports. *Secondly*,—To encourage secret and social prayer by a ship's company, while at sea. *Thirdly*,—To encourage public worship on the Sabbath, and persuade Seamen to attend. *Fourthly*,—To promote the distribution of Bibles, Reports of Societies, Tracts and other religious publications, particularly to aid and encourage the establishment of Libraries in cabins, and at the boarding houses of Seamen. *Fifthly*,—To patronize such boarding houses for sailors as shall be governed by the rules of sobriety, good order, and religion. *Sixthly*,—To increase the circulation of the Christian Herald and Seaman's Magazine."

SERMONS FOR CHILDREN.

Sermons for children; designed to promote their immediate piety. By Samuel Nott, jun. 18mo. pp. 160. New York, 1823.

THIS little volume contains eleven sermons, on the following subjects:

Pious children members of the kingdom of heaven. Children urged to enter the kingdom of heaven. God's readiness to give his Holy Spirit. Christ an example of obedience to parents. Christ's obedience to his mother. On avoiding evil company. On hating reproof. The unhappy and happy lot; a comparison of Heathen and Christian birth. To unchristian children in a Christian land. Filial motives to piety.

We make a single extract from the Preface.

The medium age which the author has had in view, is nine or ten years. With due parental explanation, he believes these sermons may be made useful and interesting to those much younger; and that they also meet the case of those who are some years older. They have grown out of his habit of familiarly lecturing to his own children when reading the Scriptures with them; and out of lectures familiar and unpremeditated, at the quarterly meetings of "The New-York Maternal Society;" at which meetings the mothers have gathered their children with them for instruction and prayer. The one first delivered on this occasion, was shortly after written, and published under the title of "A Lecture on the first Psalm," and now with some alterations, forms the 7th of the following series. The author considers these sermons, therefore, as having already undergone the test of experiment, and feels some confidence, that what has been found intelligible and interesting in parts, will not cease to be so, now they are combined together.

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American Board of Missions.

MISSION AMONG THE CHEROKEES.

STATION OF BRAINERD.

Extracts from the Journal.

(Continued from p. 45.)

W^e abridge a few notices from the entries in the earlier part of December.

On the 3rd the cold was extreme for that climate. Ice formed in the shade, at mid-day; and the boys in school could not write, because the ink froze in their pens. This was much colder weather than was experienced at the same time, in some parts of New England.

Col. Campbell, of Blount county, (Ten.) arrived on the 6th in a boat, which brought 610 bushels of corn, as donations from individuals in the upper part of that country. Others had subscribed; but the boat could not be delayed longer to receive their donations.*

Mr. Bascom and Adin C. Gibbs reached Brainerd on the 11th, from the north. Mr. Proctor also arrived from High-tower, accompanied by Bemer, a chief of the district. The people began to flag in their exertions for a school, owing to injurious reports, put into circulation by unprincipled whites, respecting the character and designs of missionaries. Mr. Proctor thought it best, therefore, to take the chief with him to Brainerd, so that he might become more acquainted with the nature of a school, and the princi-

ples on which such establishments are conducted.

Two days after, Mr. Chamberlain returned from Willstown, another part of the nation; where a school was much desired by the people. They would engage to erect all necessary buildings, and furnish food for their children, if it could be prepared for them in the family of the teacher.

As a pleasing proof of improvement in domestic economy, it is mentioned in the journal, that, on each of four successive evenings, the girls in the school at Brainerd had quilted a bed quilt, with a little aid from one or two female members of the mission. These quilts are eagerly purchased by the natives, and please them much.

On the 15th, Thomas Basel, one of the Cherokee youths, who had been educated at Cornwall, arrived at Brainerd.

Dec. 18, 1822. Mr. McCoy, (a chief from Will's Valley,) called to know our decision respecting a family's going there. He is greatly pleased with the prospects;—says the people will come in from a distance of 25 miles to put up the buildings. —They have plenty of pork and corn; and there will be no want of provisions for the children, that cannot go home to board. A waggon road is now opened from the Tennessee river, through the valley to the south-western boundary of the nation, a distance of one hundred miles. The contemplated site for the school is on or near this road, and about equally distant from each end of it; so that a preacher settled there will have an opening of 50 miles each way for his labors up and down the valley. Crossing the mountain, 10 miles east is one of our present preaching places, and 27 miles is Turnip mountain. The south-western end of this road is 35 miles from Creek Path.—Mr. Chamberlain and his interpreter left us, on a short preaching tour. They expect to be at Turnip mountain next Sabbath, and return this way, so as to be at Willstown the Sabbath following.

* Dr. A. McGee gave 55 bushels; John Montgomery, 50; James Berry, 30; James McNutt, 20; William Keith, 15. The foregoing subscriptions were made last June, at the solicitation of Mr. Goodell. The following were made in the fall, principally during an agency of Mr. Hoyt and Mr. Chamberlain; viz. Samuel Houston and others, 40; J. Houston, 26; Thomas Hunter, 20; Col. A. B. Campbell, B. Alexander, W. Wallace, J. Gillespie, J. Rankin, 15 each; Joseph Telford and others, 40; J. W. Stephenson, Robert Scott, C. McClure, J. Bryant, W. Gillespie, G. Ewing, James Ewing, Robert Hook, T. Caldwell, W. Ewing, John Ewing, 12 each; John M. Rankin, James Henderson, G. Henderson, Andrew Early, A. Anderson, jun. Joseph Alexander, 10 each; John Eagleton, 9; John McCulloch, 8; Robert Woods, Elias De Burgh, 6 each; John Carson, John Wood, Thomas Dearman, 5 each; N. Wood, 4.

On the 20th, various boxes of clothing, &c. were received, as specified in the note below.* As a specimen of the activity of the boys, it is mentioned, that in one week and one morning over, they cut, split, and piled, 16 1-2 cords of wood, fit for the fire, being accompanied in this work by Mr. Ellis.

23. About a dozen Cherokee men and women, from different parts, were providentially with us this evening; and brother Reese was present. After early supper, and family prayers, they were seated in the common room, a Cherokee hymn sung, prayer offered by brother Mills, and another hymn sung. Religious conversation being proposed, the visitors listened with solemn attention, but had nothing to say. The three Cherokee brethren spoke in turn; a discourse of some length was interpreted; the three brethren again took the subject; and the long evening was concluded by a Cherokee hymn. The visitors appeared attentive and serious through the whole, but no one made inquiry or reply. Such opportunities of communicating instruction would much more frequently occur, if we had always a good interpreter at hand.

28. Elias Boudinot thinks it his duty to spend the winter with his mother. He, and the four other pious young men, who returned with him, appear to be devoted to the cause, and much engaged to do all in their power for the instruction of their people: we trust this will be found a great acquisition to the strength of the mission: and that their appearance and conversation will do away many prejudices.

29. Sabbath. Mr. Butrick and his interpreter returned this evening. The swing partition between the girls school and working rooms was raised; and all the children, with the mission, and several visitors, were convened, in our largest room, for religious worship, and to give our young Cherokee brothers an opportunity to speak to the children. Brothers Boudinot and Vann both prayed, one in English and one in Cherokee, and brother Vann addressed the children in his own tongue at considerable length.

Jan. 5, 1823. Sabbath. Previous to the

* A box from Salisbury, Vt. valued at \$63.42, left for the use of the school at Taloney; one from the first parish in Ashford, Conn., one from the second parish in Ashford, valued at \$40, with three dollars in money; and one from the Centre meeting Mite Society, Oglethorpe county, Georgia, valued at \$37.75. The articles in the box from the first parish in Ashford were not valued. This box contained \$1 in money.

As it is not uncommon to inclose small sums of money, (usually any little surplus after the various articles are purchased), in boxes sent to missionary stations, it seems proper to mention that, for several reasons, it is better that the money be remitted, in every case, to some agent of the Board, or directly to the

administration of the Lord's supper, James H. Williams and Daniel Carter were baptized, and David Taucheecy, John Vann, and James Fields, presented a letter of recommendation from the church in Cornwall, and were received as members of this church. Thomas Bassel was also recommended in the same letter; but he, having gone to Taloney before the letter was received, has not yet been formally admitted.

It was yesterday five years, since those of the mission family who have been here longest, came upon this consecrated ground. In a retrospect of those years, while we see much to lament and be ashamed of, we are constrained to exclaim, "What hath God wrought?" In this time there have been added to the church here (exclusive of missionaries and assistants) 26 adults, with Thomas Bassel. We believe nearly the same number have been added to the church of the United Brethren;—and, at Creek-Path, 10 adults have been admitted. Sixteen children of believers have been baptized at Creek-Path, and 49 at this place. Near the frontier of Tennessee and Georgia, numbers of this people, within these five years, have made a profession of faith in Christ, and connected themselves with other denominations. In our several congregations, we count some who are hopefully pious, that have not yet made a public profession of religion. Although in comparison to the mass of the people, this is a day of small things, yet it is not to be despised. To God be all the praise.

10. The Captain of the Light horse came, with four of his men, having in custody a man who has been suspected of stealing and killing hogs belonging to the mission. The officer says that Mr. Hicks directed him to bring the suspected person here, and if there appeared sufficient evidence to justify a trial, to bring the case before the judge.*

About two thirds of the scholars of both schools, consisting of the best spellers, were collected this evening, in the girls' school house, for an exercise in spelling. They took first a long lesson of about 300 words, which had been given them, in a difficult part of Webster's spelling-book; and afterwards spelled about as many more, among which were nearly all the longest words in that book—each scholar spelling in his turn.—In the whole exercise, but six words were missed: and each of these was spelled correctly by the second scholar to whom it was put.

17. Rev. Messrs. Vancourt and Williamson, missionaries under the direction

* Our readers are aware, that the Cherokees have commenced civil institutions, and now hold regular courts, at eight different places.

of the General Assembly, on their way to Mississippi, called on us.

Sab. 19. Mr. Vancourt preached in the forenoon from Isa. lxiii, 9, first clause, and Mr. Williamson in the afternoon from 1 John v, 4. In the evening, the mission family and children, being assembled, were addressed by each of our visiting brethren in turn. By all their discourses we have been edified, and have reason to be thankful to God, and these his servants, for this precious season.

After mentioning under date of Feb. 5th, the arrival of some Cherokees on business, the journal proceeds:

The men thus brought in by business tarried for the night. Being providentially furnished with a good interpreter, the evening was spent in endeavoring to lead their minds to a knowledge of Christ, and to persuade them to seek salvation through him. Some remarks were also made on the missionary operations of the day and their effects. All listened with unwearied attention, but said little. An elderly man, who appeared as a father in the company, told a friend, after the evening's discourse, that the missionaries were very good to spend so much time in teaching Cherokees whenever they came here.

Feb. 6. The men who brought in the drove of swine, waiting to kill and weigh them, remained with us another night. At the request of the oldest man (who, we find, is the father of the young men,) this evening was spent as the last. An attempt was made to draw the father into conversation, or in some other way to get his ideas on religious subjects; but he frankly confessed his entire ignorance and desired to be taught.

These people have no objections to urge; nothing to oppose to what we say. The great difficulty lies in awakening their attention, and then coming down to their uninformed minds, so as to make them understand. On one subject, however, they readily understand, and quickly reply, (viz.) the evil of drinking whiskey. They acknowledge it is bad; but *white* people make it, and bring it to them.

7. Very cold. Brother Ellis not being able to warm the boys' school house, so as to keep them in any degree comfortable, dismissed the school. A snow of two or three inches which fell yesterday, lies unsoftened, which gives the appearance of a northern winter. Twenty-eight boys, in companies of four each, had cut and split their 21 cords of fire wood this week before the snow fell.*

* It is to be understood, that the boys labor only in the intervals of school.

8. Cold continues—clear day; yet the snow remains as it was. The Cherokee, called *Wicked Jack*, (whose real name we now learn is *Jack Wicket*,) who came to us some months ago, saying he wished to be here in order to learn about the Savior; and, on that account, proposed himself as a laborer in the family, has lately expressed a desire to receive baptism. His story is, that, until within about a year, he spent all he could get in buying whiskey, and was often drunk. Being discarded by a near relative, on whom he had partly depended, he came to brother Mills's neighborhood friendless, and disconsolate. Then he heard brother Mills talk about the Savior—the evil of drinking whiskey, &c.—and since that time he had given up whiskey, and been seeking the knowledge of Christ. For a time, he resided in the family of brother Mills, and then came here. His conduct, since he came to us, has been unexceptionable; and he expresses a hope that he has experienced a saving change.

11. False tales, of almost every description, are circulated among this people against missionary operations. The following is a specimen. A traveller, who, in the language of the world, would be called a gentleman, put up at the house of a chief for the night. Finding that a son of the chief could speak English, he entered into conversation with him, pretending to be a great friend of the Cherokees. Among other things, he told the young man, that the missionaries were a dangerous people; that, with all their pretensions to friendship, they were endeavoring to ruin the nation, that they might get the country; that is, obtain the land. Many people had long known this, and now they had full proof of it. The missionaries had been in secret correspondence with Governor Clark, of Georgia, in laying the plan for the commissioners to come and treat for their country; that the safety of the nation required, that the missionaries should be driven out of the country immediately. He observed, further, that the Choctaws had got their eyes opened, and were determined, at all hazards, to drive the missionaries out of their limits. The young man inquired if all this was certainly true. Receiving for answer that there was full proof of it, the youth replied, that he was himself well acquainted with the missionaries, and all their operations;—that he had been to the north, among the people whence the missionaries came;—and that he had just been reading a letter from a Choctaw chief, intreating for more missionaries. The traveller must therefore see, that he knew the whole to be false. It is perhaps unnecessary for us to say, it is too

late for such idle reports to have their intended effect upon the Cherokees.

On the 15th, a waggon arrived from Augusta, containing various parcels for the mission, which are briefly described below.*

28. We have now in school 43 boys and 28 girls. Among the children are the following names, given by Societies, or individuals, who are supposed by us to contribute to the treasury at Boston for their support, except the benefactors of Eli Smith, who send their donations directly here, where they are entered in our account with the Treasurer of the Board, viz. JOHN EMERSON, BOSTON RECORDER, THOMAS WITHERSPOON, ELIZABETH KEAN, NICHOLAS PATTERSON, CAROLINE SMELT, BENJAMIN TAPPAN, SAMUEL SPRING, RALPH WELLS GRIDLEY, MOSES HOGE, MANASSEH CUTLER, JOHN KNOX WITHERSPOON, SAMUEL WORCESTER, ELI SMITH, JOHN E. LATTA, WHEELER GILBERT, LOUISA BATTELLE, EDWARD HOPEFUL, JOSIAH MEIGS. There are also the following beneficiaries absent on account of ill health, but expected to return soon: JOHN D. PAXTON, DAVID PARKER, VINSON GOULD. To visit a sick mother, BETHUEL DODD. MINDWELL WOODERIDGE GOULD, is a relative of Vinson, and will probably return when he does. We have long lamented the absence of three promising girls, who were beneficiaries, viz. ANN PORTER, MARY MASON, and BETSEY MAYHEW. Just as we are preparing this part of our journal to forward to the Committee, Mr. Butrick has returned and brought some pleasing intelligence respecting the three last mentioned girls. Particulars will be forwarded, in their place, in the journal of next month.

* A box from Cazenovia, New York, put up last May, valued at \$161:—Female Aims Society, Benson, Ver. \$55.35; articles from Ithaca, N. Y. \$32.08; articles from Mrs. Payne, Athens, Pa. not valued:—a box from New Milford, Me. \$131.73; a box from Harsfield, without bill, or letter; a barrel without bill or letter, first direction to the care of Mr. Hudson, Hartford;—a small box, from what place not known: a box from Mrs. A. H. S. Livingston, Philadelphia:—a box from the Dorcas Society, Unionville, Orange county, N. Y. \$44.35; a box from females of Bridgewater, Susquehanna county, Pa. It appears from a letter found in this box, that it was put up, Nov. 14, 1821, and designed for Elliot. All the above articles were in good order, those which had been longest packed having received no damage. Our limits do not permit a particular account of these boxes.

These notes of acknowledgment may appear uninteresting to most of our readers. But they will have the goodness to reflect, that the numerous donors of useful articles are highly gratified to hear of their safe arrival; and some of these articles are not acknowledged in any other manner, as notice of them is not always communicated to the Treasurer of the Board by the donors.

CHEROKEES OF THE ARKANSAW.

DWIGHT.

THE missionary journal of this station, from October to December last, inclusive, has lately been received.

Though several members of the mission family were quite ill, at times, they suffered less from sickness, than in the two preceding autumns.

On the 6th of October an entry occurs in the journal, which indicates the extreme ignorance of the natives on religious subjects. Ten of these natives were present at public worship; and, after the common services, attempts were made to convey some truths to their minds. "This," says the journal, "is the first time that either of them had ever received religious instructions; and the first time that several of them had ever heard of the immortality of the soul."

Forty or fifty families of emigrants from the southern country passed the station, as new settlers in the wilderness. Many others had gone previously, and others were heard of as on their way. "In general, these families are in a miserable condition. All of them call upon us in want of something; and the apparent sufferings of the women and children plead loudly for the needed supply. Could the friends of missions see how cheerfully these people, merely from worldly motives, encounter privations, toils, and exposures, they would be ashamed of their own love of ease and backwardness to engage in enterprises for the glory of Christ and salvation of men."

The most important event, in the history of the missions beyond the Mississippi, which has lately occurred, is the meeting of delegates from Dwight, Union, and Harmony, as described in the following letter.

Dwight, Nov. 21, 1822.

My dear Sir,
When I was in Boston, in the autumn of 1818, the subject of associational meetings of western missionaries was presented to several, I believe, to all the members of the Prudential Committee. If I have not forgotten, they thought favorably of such meetings, and gave me to expect that they would be recommended by the Board. The same subject has been discussed by all the missionaries, with whom I have been acquainted, and has received the entire and cordial approbation of all. Some time last summer we received a letter from Rev. William F. Vaill, of Union Mission,

on the same subject, and proposing a meeting of delegates, for the first time, from the stations west of the Mississippi. As Union was nearly central, that station was designated as the place of meeting. This proposition met our entire approbation, and, as we had not time to correspond with the Committee, after mature and prayerful deliberation, we felt that it would be for the glory of Christ, and the good of the missions, to accede to the proposal. We agreed to send delegates to Union at the time specified, the first Sabbath in November. Accordingly brother Orr and myself, (brother Finney being sick,) left Dwight on Monday, October 28, to journey to Union. We arrived at that place without disaster, after four and a half days' pleasant and prosperous travel. The proceedings of the meeting were, in substance, as follows.

Minutes.

At a meeting of brethren from Dwight, Harmony, and Union, at Union, Osage nation, on the 2nd of November, 1822, to attend to missionary business, present from Dwight, brethren Washburn and Orr, from Harmony, brother Pixley, and from Union, brethren Vaill and Chapman. Brother Pixley was chosen Moderator; brother Chapman, Scribe. The meeting was opened with prayer by the Moderator. Brethren Vaill and Washburn appointed to draft regulations for the present meeting, which were accepted. The following resolutions were discussed and adopted; viz.

1. *Resolved*, That those brethren at the missionary stations where the meetings shall be holden, who are not designated to act officially, be admitted to all the privileges of honorary members.

2. *Resolved*, That missionaries may traffic in articles of merchandise, so far as to exchange them with the Indians for articles of produce for their own consumption, to furnish laborers with clothing, and to furnish others with such necessary articles as cannot be obtained elsewhere.

3. *Resolved*, That in mission families the music to be used be of the most simple kind, and practised in but one or two parts, the better to lead our Indian youth to learn and join with us.

4. *Resolved*, That whenever a member of a mission family receives donations from friends, the value of the same ought to be reported as personal expenses, so far as they are appropriated to their own use.

5. *Resolved*, That it be the sense of this meeting, that it is wrong for missionaries to hire slaves, except in cases of great necessity.

6. *Resolved*, That we will not hire laborers, that have been employed at other missionary stations in this country, with-

out a written recommendation from the station where they last resided.

7. *Resolved*, That missionaries ought to feel themselves under obligation to labor as constantly, as hired men.

8. *Resolved*, That the season of secret devotion in the morning, commence, at our several missionary stations, at five o'clock, from September 1st till March 1st, and at four o'clock from March 1st till September 1st.

9. *Question*. What can the benevolent public do towards civilizing and christianizing the Pawnese, Tatans, Arapahoos, Crows, and other wandering tribes in the west?

Answer. The first step to be taken by the benevolent community for the civilization and salvation of these wandering tribes, should be to send two or three male missionaries into each tribe,—men trained for the purpose,—able to live on Indian fare,—prepared to endure hardship, privations, and perils,—good soldiers of Jesus Christ;—who shall follow the Indians through all their wanderings,—learn their languages,—preach the Gospel to them, and influence them by every means in their power, both to settle down in fixed habitations, and to seek the blessings of civilization. When this is done, the way will be prepared for permanent establishments, and the universal diffusion of truth among them.

10. *Resolved*, That missionaries ought never to think of departing from their field of labor, without a special call from the Board.

11. *Resolved*, That missionaries ought not to return home on account of sickness, without leave from the Board, except in extreme cases.

12. *Resolved*, That we consider ourselves as given up to Christ, with entire devotement; under Him, with equal devotement to the respective Boards; under them, with the same devotement, to the respective families;—consequently we are sacredly bound, in every case, not involving moral guilt, to submit ourselves to the decision of the family.

13. *Resolved*, That two brethren be appointed at each station to act as delegates, at our next missionary meeting, one of whom may be a layman.

14. *Resolved*, That our next meeting be at Dwight on the Friday before the first Sabbath in November, 1823.

15. *Resolved*, That brother Vaill be appointed to preach a missionary sermon at the next meeting, and in case of his failure, that brother Pixley be his substitute.

16. *Resolved*, That previously to our next meeting at Dwight, we request our respective Boards to give their opinion on the propriety of such a meeting, and also

of extending our union to embrace the stations east of the Mississippi; and that brethren Vaill and Washburn be appointed to carry this resolution into effect. After prayer, meeting adjourned *sine die*.

Many other subjects, interesting and profitable to ourselves, though not necessary to be communicated, were discussed. The meeting occupied very closely four and a half days, from quarter past five A. M. till nine P. M.—The seventh resolution would better express the sense of the meeting if it stood as follows, *Resolved*, "That missionaries, and assistant missionaries, ought to feel under obligations to labor in their appropriate departments, and assignments, with as much constancy and energy, as if they received an adequate compensation for all their labor."

CEPHAS WASHBURN.

The time will doubtless arrive, when this first meeting of ministers and delegates, for an interchange of brotherly counsels, will be remembered and recorded, as among the preparatory measures for introducing the privileges of the Gospel into a vast region, which is hereafter to become populous, and to be adorned with temples, schools, and all the improvements of Christian society.

PALESTINE MISSION.

EXTRACTS FROM MR. FISK'S COMMUNICATIONS.

(Continued from p. 140.)

Religious Discussions with a Catholic Priest.

I HAVE had frequent religious discussions with Padre G. my Arabic instructor. When he began to give me lessons, he did not know who I was. On coming into my room one day, he saw a letter addressed to me, and observing the title, inquired if I was an ecclesiastic. I told him *yes*; at which he expressed a high degree of pleasure, addressed me as a brother, and felt himself much honored in being acquainted with me; but added, very softly, that he should be rather better pleased if I were a Catholic. I told him, if he would show me, from the Bible, that the doctrines of popery were correct, I would most cheerfully embrace them. Instead of attempting to do this, he said, it was interest and lust, which led the first Protestants to leave the Roman Church. I told him it could not be worldly interest, because they suffered great losses by doing it, and many of them suffered martyrdom. I then

referred to what St. Paul says of the marriage of a bishop and a deacon. He admitted that the Bible allows priests to marry, and said, that celibacy was meritorious only when it was a voluntary act; not forced: but the Council of Trent having decreed the celibacy of the clergy, every member of the priesthood must abide by the decision of the Church. I then told him what were, in fact, the things that caused Protestants to leave the Church of Rome;—such as indulgences, the Inquisition, purgatory, worship of images, praying to saints, infallibility of the Pope, prayers in Latin, and prohibiting the Scriptures. He said the stories of selling indulgences, and of burning people in the Inquisition, were all fables. I told him, it was in vain to contradict the fact in regard to indulgences, for the world knows that the business was carried on openly and without shame. I then quoted some facts from the history of the Inquisition, by Puigblanch a Spanish Catholic. He waved the subject by saying, if these things were so, they were wrong, and he would not undertake to defend them. I then read to him 1 Cor. xiv. and inquired how he could reconcile that with Latin prayers. He replied by asking me, if I could suppose that the Church had not examined that chapter, and did not understand it. "But, said I, the language is plain, and the sense is clear, and manifestly in direct opposition to the practice of your Church." He then answered, that where the language of Scripture is obscure and difficult, an individual is bound to receive with humility an interpretation given by a multitude of wise and good men. I replied, "Where the language of Scripture is obscure or ambiguous I must carefully examine the interpretation given by others, and if the reasons in favor of it are conclusive, I must adopt it, but not otherwise;—and where the language of Scripture is plain and unambiguous, I must believe it, though all the world were against me." He avoided a farther discussion of this point, by taking the ground of an infidel, for argument's sake, and calling on me to prove the truths of Christianity. I soon after introduced the subject of the Pope's infallibility, and mentioned some things stated by Paschal;—viz. that one Pope issued a bull declaring that a certain book contained heresy. His successor, in another bull, declared, that the same book did not contain heresy. One Pope pronounced it heresy to believe the motion of the earth, and another, to believe the antipodes. He said, all this related to discipline, and matters of fact, but not to the dogmas of religion. He then spoke at some length, and in strong terms, of the pride, lordliness, and corruption of the Catholic clergy, endeavoring

voring, however, to show that this circumstance has nothing to do with the truth of their religion.

A few days after the above conversation took place, Mr. Wilson was at my room, when Padre G. came, and they entered into a discussion which lasted two hours. The Padre was manifestly much embarrassed by the arguments drawn from the Bible. His only ground to stand on was this,—“The Church says so. Christ has promised to be with his Church; therefore what the Church says and does, is of divine authority.” Here he stood, and nothing could move him. We read to him a variety of passages from the Bible, in manifest opposition to the dogmas and discipline of the Roman church; but he met them all with the assertion that private individuals cannot interpret the Bible. It must be done by Popes and Councils, and we must believe whatever they say.

The next day he came into my room with a very triumphant air, and said,—“I have a very important consideration to advance, in regard to our discussion yesterday.”

Fisk. Well, what is it?

Padre G. Scripture has four senses, the *literal*, the *moral*, the *apagogical*, and the *mystical*. And the London edition of Martini's Italian Bible, which you use, has omitted the three last, and gives us only the *literal*; and Paul says, the letter killeth, but the Spirit giveth life. You told me yesterday, that Martini's translation was approved by Pope Pius VI.; but I have learned since, that it was approved only with the other three senses, as contained in the commentary of Monsignore Martini, not as you have it.

F. I did not tell you that the Pope had given permission to circulate this translation without the commentary. I know very well that the Church of Rome, probably from a conviction that many of its doctrines and usages are not supported by Scripture, forbids the circulation of the pure word of God, except when accompanied by papal comments and explanations; lest, if people were to read the word of God alone, the errors of the Church should be discovered. But I told you yesterday, what is true, that this translation was made from the Vulgate by the Catholic Archbishop Martini, and approved by the late Pope as a correct translation. Now, whether the word of God, when correctly translated, may be distributed by itself, or whether the word of the Church must be added to it and mixed with it, is totally another question. Pray how did God originally give his word to men;—with a commentary, or without?

P. G. Without, certainly. But as a piece of meat brought from the market, is rendered more fragrant and delicious by

the changes and additions made in cooking, so the holy Church has added many very necessary explanations to Scripture.

F. And the consequence of this proceeding is, that Catholics transfer the reverence they ought to feel for the word of God alone, to the word of the Church; and I generally find they do not even know what is meant by the Holy Scriptures. When I ask a Catholic for a Bible, he shows me a book of prayers, or sermons, or some church book. I have met with but few, who knew any thing about the Bible, as distinct from other church books.

It has been urged among Protestants as an objection against the Catholics, that they do not allow people to have the Bible in their own language. But some have thought it almost *impossible*, that a Church calling itself *Christian*, should prohibit people from reading the word of God. If, however, I rightly understand you, it is a fact, that the Church of Rome does not allow people to read the Bible.

P. G. Yes, it is so; and there is very good reason for it: for the Bible cannot be understood, except as explained by the Church.

F. When you speak of Martini's Bible and commentary, as containing the four senses of Scripture, do you mean, that these are all included in the original Bible, or that either Martini, or the Church, has added three senses, which are not in the original.

P. G. These senses are all *implied* in the original; but they cannot be understood, except as explained by the fathers and the Church.

F. The inference from all this is, that God has given men a book, which it is not safe for them to read. The Church of Rome takes this book and makes such additions, as render it safe for men to read it. Is this the case?

P. G. It is not permitted to me to argue on these subjects. I have always been occupied with languages, and have not attended sufficiently to these subjects to understand them. But there is a Jesuit here, who will be able to answer all you can say.

The next day Padre G. came to my room. I welcomed him in Arabic. He replied, “How is my very dear brother?” and then added, “Men of the same order must address each other accordingly. We are ministers, and I accordingly address you as a brother.” This he often did, always adding some epithet, as “very dear,” “very learned,” “very polite,” “very reverend,” “very estimable,” “very excellent,” and as many more such, as the Italian language, (which abounds in them,) could furnish, all in the superlative.

Aug. 5. I had a long discussion with

Padre G. He was more calm and dispassionate than usual; for though he always lavishes compliments with unbounded prodigality, yet, in dispute he is very dogmatical, and vociferous, and, what is still more unpleasant, almost totally incapable of feeling the force of an argument.—I inquired concerning the views, which Catholics entertain respecting the Lord's day, and their principal feast days. The following is the substance of his answers. "The Lord's day, and the principal feasts, are holy days, and to perform labor on these days is criminal. The Lord's day is to Christians what the Sabbath was to the Jews, and must be kept by divine command; the feast days, by command of the Church. The number of these has lately been diminished."

I alluded to the manner in which the Maltese devote the day to amusement, and inquired what he thought of it. "It is not right," said he. "It is a *profanation* of the day," said I. He seemed to think that too harsh a term, and then adduced the hackneyed excuse, that men, who are at work all the week, *must* have some time for diversion; and if they attend mass on Sunday morning, God will not be angry with them for devoting the rest of the day to recreation. If such are the views of the *priests*, what must the *people* think?

I afterwards spoke of purgatory, and inquired, "Can the priest tell us, or have we any way to ascertain, when a man dies, whether his soul is in heaven, in hell, or in purgatory?"

P. G. No.

F. Suppose, for example, my father dies and I fear he is in purgatory, and —

P. G. Rather say *hope* he is; for, if in purgatory, he may be released.

F. Well, be that as it may; I suppose my father is in purgatory, and I give the priest 10, or 20, or 50 dollars, to say masses for his benefit. Can I know how many masses are necessary, or how much each one avails?

P. G. O no. That is impossible.

F. Suppose I hire masses to be said for my father, supposing him to be in purgatory, while he is in fact already in heaven; what then?

P. G. One part of the benefit goes to your benefit, and the rest to that of your nearest relatives. Nothing is lost.

F. A certain sum must be given, I suppose, for every mass.

P. G. Yes, but you must not suppose, that this money goes to the priest himself. It is for alms to the poor, and for pious uses. And you know the Scripture itself says, "Alms maketh an atonement for sin."

F. I beg your pardon, there is no such declaration in the Bible.

P. G. Certainly there is. I cannot say where, but I believe in Isaiah.

F. There is nothing of the kind in Isaiah. I know to what you allude. It is a passage in Tobit, (ch. xii, v. 9,) a book which, I suppose, your Church considers inspired, but which we consider apocryphal. The Bible every where refers us to the blood of Christ, as the only thing that can take away sin; and on our part pardon is to be obtained, not by alms, or good works, or masses, or confession to the priests; but by repentance, and confession to God. I know that, in your Church, almost every thing depends on confessing to the priest, and receiving his absolution. But there is neither command, example, nor permission for this in the Bible.

P. G. The Scripture says, "Confess your faults one to another."

F. True. And the primitive Christians used to assemble together for religious worship, mutually confess to each other, and pray together. But there is nothing in all this like auricular confession. And when a priest presumes to pronounce sins forgiven, this is nothing less than *blasphemy*.

P. G. No, it is not blasphemy; for it is done by the priest, in the name of Christ, and in the place of God.

F. Suppose some malefactors condemned to death. If a man goes, without authority, and proclaims pardon to them in the name of their sovereign, what would you say of him?

P. G. But we do not do it without authority; because Christ has said, "Whososoever sins ye remit they are remitted."

F. To whom did Christ say that?

P. G. To the Apostles.

F. But you are not the Apostles.

P. G. All bishops are the successors of the Apostles.

F. So far as concerns preaching the Gospel, and administering the sacraments, I admit it; but if they claim the power of determining on what terms sins shall be forgiven, they are bound to support their claims by working miracles; as the Apostles did. I repeat what I said just now, for a priest to assume the power of forgiving sins, is no less than *blasphemy*.

Padre G. insisted that it is not blasphemy because done in the name of Christ. I repeated again my assertion, and we then began to converse about praying to the Virgin Mary, saints, and angels, and worshipping images and relics. On this ground, I brought a charge of *idolatry*.

P. G. No; it is not idolatry. We pray to the Virgin only to intercede for us. We do not adore her; we only venerate her. When we have processions in her honor, we never kneel. But we have in Malta a relic of the very cross, on which our Sa-

vior died; and when that is carried out, we all kneel in honor of our Lord.

F. An angel from heaven would not allow John to worship him. Peter himself would not allow Cornelius to kneel and worship him. The Bible no where gives permission to pray to any being but God. Yet you pray to others, and you not only ask the Virgin to pray for you, but you ask her to keep you, to deliver you from danger, to direct you, and bless you. As to images, you know that the Bible forbids them in the most positive terms.

P. G. What you say is incontestable. But asking the intercession of the saints can do no harm. It is all done in the name of Christ, and for his honor; and it is more humble to go to others, than to the Supreme Advocate.

F. It is always most humble in us to do what God commands; and nothing honors Christ, except what he has required. A great error in your Church is this; instead of trusting in the blood of Christ alone for the expiation of sin and eternal life, you trust in your acts of mortification and penance, your masses and ceremonies; and instead of depending on Christ as your only intercessor, you resort to others, and add continually to what the Scriptures have said.

P. G. The Church does no harm in adding to the original sense of Scripture, provided the additions increase the sense, and tend to do good.

F. We are but poor judges of what is useful on these points, and shall be wise to abide by what God has taught us.

After much further conversation in which I endeavored to explain, as well as I could, the nature of true repentance and real religion, he left me with a profusion of compliments, saying, "We differ very little, only in some points of discipline." He often spoke of the difference between Catholics and Protestants as an unhappy thing; but says, we, poor subalterns, have no part in it; for it has been brought about wholly by the pride and vices of the superiors. He manifestly feels no sense of personal responsibility for his opinions, any further than this, that he must believe what the Church believes. Then, whether what he believes be true, or false, is no concern of his. He argues with great zeal, indeed, but always in the manner of a man who is disputing for argument's sake, and not for the sake of the truth.

Aug. 23. Padre G. labored hard to prove that the Catholics do not *adore* saints and images, but only *revere* them.

F. You pray to saints, and can you produce either commands, example, or permission from Scripture for praying to a saint.

P. G. No, but it is only an amplifica-

tion of the sense of Scripture, for the glory of God.

I then quoted some passages from Hebrews to shew, that Christ is an all-sufficient Mediator and Advocate, and that we have no need of the intercession of any other. I spoke, also, at length on the inclination, which men manifest to rest on any thing else, rather than on Christ.

I expressed again my regret, that the Romish Church does not allow the Scriptures to be circulated among the people. I assured Padre G. that in case the doctrines of the Church are true, this must be very bad policy. He replied, what he has often said before, that some things in the Bible were of a lascivious tendency, and quoted a passage from Solomon's Song. "But," said I, "do you not think, that God knew perfectly well the nature of man, and what would have a beneficial, and what a pernicious, tendency? Do you believe he would give the world a book, which it would not be safe for men to read? Besides, the fact is, that the Bible, where it is read, imposes a greater restraint on men's conduct, than civil, or even ecclesiastical authority."

P. G. Confession is a great restraint.

F. It may be in some cases, but by no means so great as reading the word of God.

P. G. It is greater. A man is much influenced by the thought that he must confess to one of his fellow men.

F. But the confessor is not allowed to publish what is said to him, and when a man is accustomed to it, I apprehend he cares very little about it; and you cannot deny but vice prevails exceedingly in those places, where confession is most practised. If, on the contrary, you look at the history of the Church, you will find, that, in those periods when morals were purest, and religion flourished most, the Scriptures were circulated, and the reading of them enjoined; and if you examine the present state of the world, you will find the purest morals where the Bible is most read.

P. G. I have read a tract published by the Bible Society, which gave an account of the distribution of the Scriptures in all countries almost; but I observed that nothing is done at Rome.

F. I presume that Rome is the only church that has ever *dared* to forbid men's reading the word of God.

P. G. But Rome allows them to read it in Latin.

F. The commentary of Martini amounts to 20 or 30 volumes. Very few, of course, are able to purchase it; whereas if the word of God were published by itself, every one might obtain it.

P. G. I myself think that would be

better. I know I should be more edified by the Scriptures in Italian, than I am in Latin. When I was in Rome I inquired of a Cardinal one day, "Most Eminent, why does the Church forbid the people to have the Scriptures?" He replied, with great authority, "Do you wish to damn yourself?" and then added, "My son, the distribution of the Bible would do more harm than good."

F. As if God had given men a book, which tends to do harm. Rely upon it, Padre, the proper way to correct the abuses, which, according to your own confession, exist in your Church, is to give to priests and people the word of God in their own language.

P. G. I don't know why the Church forbids it. I am not one of her legislators. It is my part to obey.—Here I interrupted him, and said, "the commands of God." He added, "the commands of the Church, for she is the spouse of Christ."

In another interview, Padre G. said, "The Catholics are very numerous and the Protestants very few."

F. There is not, perhaps, so great a difference, as you imagine.

P. G. Oh! if you are one million, we are ten.

F. In Portugal, Spain, and Italy, all, or nearly all, are Catholics; the greater part in France, and perhaps half in Germany, and a few in Switzerland, England, America, and other countries. Whereas, in Holland, Sweden, Denmark, Prussia, England, and the United States, nearly all are Protestants; the greater part in Switzerland, half in Germany, and many in France, and other countries. I presume, if you examine carefully, you will be convinced, that the difference is much less than you supposed.

P. G. Well, you know that God's chosen people were always a *small people*.

I smiled at this sudden change of ground, and he went on to say, "You have separated from us, and not we from you." I replied, "I will show you the reason, and then read to him Rev. xviii, 4, 5. "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." "

P. G. But we are not the Jewish people.

F. This was not spoken of the Jews, but of those that corrupt Christianity.

P. G. I know what the object is in all these efforts to distribute the Scriptures, &c. It is to destroy by little and little, the Catholic Church, beginning by abolishing confession. But you cannot succeed.

F. The object of distributing the Scriptures is, that all may read the word of God, and that Christianity may be purified from human corruptions and prevail, such as it was originally.

P. G. That may be *your* object, but it is not the object of the rest.

I one day inquired of him about the infallibility of the Church. "Where does this infallibility lie, in the Pope, or in a general council?"

P. G. There has been much dispute about it, especially in France, but the general opinion now is, that a council cannot be legally convened, except under the sanction of the Pope. Yet, when regularly convened, the Pope has two votes, but no power to invalidate any of the determinations of the council. In all matters of faith, its decisions are infallible. In these matters, also, it is impossible for the Pope to err.

F. But the Pope does sometimes err in matters of faith.

P. G. In matters of discipline, and private opinions, I grant he does; but never in matters of faith.

F. But Pope Liberius in the 4th century, was condemned as an Arian; and John xxiii, in the 14th century, was condemned by the council of Constance, for denying the immortality of the soul, and the resurrection of the body.

P. G. Yes, as a man the Pope may err, but he will always be condemned, and he cannot sanction his errors by his official bulls. There is no instance, in which that was ever done.

Thus vague and indefinite were all his ideas about infallibility. He is certain there is such a thing, though he can neither tell what it is, nor in whose hands it rests.

MR. KING'S JOURNEY FROM PARIS TO MARSEILLES.

CONCERNING the residence of the Rev. Jonas King at Paris, his offers of service, for three years, in connexion with the Palestine Mission, and the acceptance of those offers, mention was made at p. 333 of our last volume. Notice was also taken of the interest, which certain gentlemen in France and elsewhere, had manifested in his contemplated mission.

We shall now compile, from the private journal of Mr. King, kept while on his way from Paris to Marseilles, such notices, as will be interesting to our readers.

Paris, Monday, Sept. 30, 1822. Took my seat in the diligence for Lyons. After travelling several miles, a gentleman, who had taken a seat with me, and who

appeared to be a very intelligent and respectable man, inquired of me, "why, on parting with my friend at Paris, I pointed towards heaven." Because, replied I, *there is all our joy, and there we hope one day to meet.* I then preached to him Jesus Christ and him crucified; and how the believer can look beyond this vale of tears, and behold, with the eye of faith, a brighter and more beautiful scene, than was ever beheld here below, since the fall of man.

The conversation was long, animated, and interesting. The gentleman was a disciple of Voltaire, and brought many objections against the authenticity of the Bible; which, however, were easily answered, and gave rise to a free declaration of the fundamental doctrines of the Gospel, on the part of Mr. King, and an unreserved application of them to the heart and conscience.

From this time, during our whole journey to Lyons, he treated me with much attention and respect. He also often aided me in the distribution of tracts, which I commenced at Essone, a little village standing on a river of the same name, and containing manufactories of cotton, printed calicoes, copper, and gunpowder.

Fontainebleau.

Mr. K. arrived at Fontainebleau about two o'clock. This village, which has been the residence of many of the kings of France, and was a favorite residence of the Emperor Napoleon, contains about 9,000 inhabitants.

Here, surrounded with a guard of 30,000 men, on the 11th of April, 1814, Napoleon signed the abdication of his title of "Emperor of the French and King of Italy." The pen, with which he signed it, is still preserved, and shewn to the inquiring traveller. Here, also, he made his appearance on the 20th of March, 1815, nineteen days after leaving Elba; and, in the evening, entered the Thuilleries at Paris, from which Louis xviii had fled.

In this place, Mr. K. distributed his tracts with a liberal hand, and declared the interesting truths of the Gospel to all who came around him;—not without some fears, that the greatness of the crowd, and the noise of their importunities and benedictions, would procure his arrest from the *gens d'armes*. They, however, suffered him to proceed unmolested; and, in passing by the palace, he threw out to them a tract containing "Christ's Sermon on the Mount."

Having escaped safely at Fontainebleau, Mr. K. was emboldened to pursue the same course at Nemours, a village containing about 4,000 inhabitants, and situated ten or twelve miles beyond the place last mentioned. The tracts were sought with great avidity; and numerous applications were of necessity refused.

Fontenay.

At five o'clock we arrived at Fontenay, where we dined. After dinner, I visited the old stone bridge, said to have been built in the time of Julius Cæsar. Near it stands a small house, said to have been erected at the same time. The stone columns in front of it, bear marks of high antiquity. Here, said I, where Julius Cæsar brought war and desolation, I will attempt to do something to promote the kingdom of the Prince of Peace. Seeing the man, who now occupied this house, I stepped up to him, and, taking off my hat, said, "Sir, if you will come with me to the diligence, I will give you a little book." An officer, who was near, and heard what I said, came with him, as I supposed to watch me. To him I gave two or three immediately, and begged him to read them for the good of his soul. He took off his hat, and, thanking me, promised to do so. I never gave away a tract with so much interest and pleasure, as on this spot, where had marched, eighteen hundred years ago, the foot of Roman pride and grandeur.

Rode all night. It was rainy, dark, and cheerless. Being much fatigued, I fell asleep about ten o'clock.

Thursday, Oct. 1. Awoke in the morning, just as the twilight appeared. The rain was past, and the clouds were all dispersed, except a light, fleecy girdle, hanging round the horizon, above which, in the east, the morning star seemed to twinkle with uncommon beauty; and in the west, the moon, just past the full, was looking mildly down upon the Loire, whose waters faintly reflected her light, as they glided silently along, at the foot of the elevation on which I stood. As day-light increased, cultivated hills, beautiful vineyards, and fertile plains, rose to my view, and presented one of the most lovely scenes I had ever beheld.

The scenery above described was near the village of Cosnè, which is situated not far from the mouth of the river Novain.—The next morning our traveller passed through Roanne, a commercial village on the left bank of the Loire, which here becomes navigable. Here his tracts excited the usual attention. At St. Symphonien de Lay, and many other places;

several gentlemen and ladies in the diligence assisted him in the distribution of these little messengers of truth, and begged permission to take some for their friends.

Lyons.

On arriving at Lyons, near all the passengers came and took me by the hand, and wished me a happy journey. The gentleman, whom I first addressed on leaving Paris, I found to be a respectable merchant at Lyons. He had a wife and two interesting children waiting his arrival at the stage-office, to whom he presented me, giving me, at the same time, an invitation to call and see him, if I ever returned through that place. The tracts I had given him he gave to his children, and told them to read them with attention.

The next day, accompanied by a Catholic gentleman, to whom he had a letter of introduction, Mr. King visited the Roman antiquities, the hotel de Ville, the churches, &c. Ascending Mont Fourvière, he gave tracts to the nuns, whom he met near the convent.

The church of Fourvière was the first building I entered. It stands on the top of the mount, and commands a most extensive and delightful prospect. Lyons, containing one hundred and twenty thousand souls, appears to be only a little village at your feet, through which the Saone and the Rhone are seen winding along, to the place where they unite in a single stream. From the beautiful gardens and habitations on the banks of these rivers, the eye wanders over the vast field of Isère to the mountains of Chambéry, and finally fixes on the everlasting Alpine hills, and on Mount Blanc, which rises above them, like the spire of an immense cathedral.

My emotions, at this time, were indescribable. I stood on a spot, where the Romans had once resided; where their Emperors had lived, and erected magnificent temples to their idols;—where Hannibal and Cæsar, with their conquering armies, had passed along; where hordes of Saracens had spread their desolations; and where Pothinus, and Irenæus, with nineteen thousand of his followers, took their flight to glory, amid the flames of persecution. I followed them, in my imagination, through their last conflict, till I saw them bowing before the throne of God, and joining in the ascriptions of praise to the "Lamb that was slain." Then I fancied the eminence, on which I stood, to be covered with the shades of those heroes, who had fallen, covered with human glory, on the field of battle. Spirits of those heroes! What would ye now say, could the veil of

eternity be withdrawn, and could ye utter the sounds of mortals!

Leaving the church, I descended a little distance to what is called the Antiquailles, from the number of antiquities found there. One part is occupied as a church; the other as a hospital for the insane. It was built on the ruins of the palace of the Roman emperors. There Claudius was born, and there Caligula lived. I saw little worthy of notice, except the tomb of Pothinus. He was sent out by Polycarp to be the first Bishop of Lyons, and, according to the inscription on his tomb, suffered martyrdom, under Marcus Aurelius, A. D. 177.

I next went to the church of St. Irenæus, under which are deposited the bones of the martyrs. I felt as though this church was a place peculiarly sacred; for here the first Christians in France had prayed, and here they sealed their testimony with their blood. As I entered the door, I saw, on the right, a painting of a dove sailing on the top of a mountain wave, with wings extended, and encircled with rays of light. Over it was inscribed, "Spiritus Dei ferebatur super aquas." On the left, behind the baptismal font, was a painting of the Old Serpent, chained in the midst of flames, on the side of a river, reaching out his head towards the tree of life, which stood on the other side of the river, surrounded by palms, and a verdant, beautiful field. The waters seemed lovely, and over them was this inscription,—"*Fons aquæ salientis in vitam æternam.*"

I next descended into the court, and from thence into the subterranean chapel, said to have been built by Pothinus. In the middle is a deep well, into which, I was told, the blood of the martyrs flowed, as, in this chapel, hundreds of them were slain. Here I took out my tracts, and distributed to all around me; speaking, at the same time, of Him, who was slain for the redemption of the world. I then ascended a few steps, and, taking my stand near the altar, and the tomb of Irenæus, I made a formal address to the people, on the nature of true piety; and urged upon them the duty of immediate repentance, and faith in Christ. All listened with attention, and some seemed affected.

I then visited the church of St. Enay, which stands near the ancient confluence of the Saone and the Rhone, and on the ruins of an ancient temple of Augustus. This temple was built by sixty nations of Gaul, each of which established a priest in it, and furnished a statue of its peculiar divinity to adorn the altar, in the centre of which, and above the rest, stood a statue of Augustus. Four short columns of granite, about twelve feet in circumference, and a few hewn stones, are all that re-

mains of this once magnificent temple, which sixty nations were pledged to perpetuate.

On Friday, the 4th, Mr. K. took the stage for Nismes. Here, as in a former case, he was called upon to defend the authenticity of the Scriptures against infidel objections. The result was, that "three officers and one other gentleman, promised to send to Paris, and purchase for themselves a Bible;" and, on their arrival at Nismes, they gave to Mr. K. their address, and invited him to visit them.

Nismes.

They arrived at this place a little before night, on Saturday. The next day, Mr. K. was introduced to an acquaintance with the Baron Castelnau, President of the Bible Society at Nismes, and with several Protestant clergymen and respectable laymen, to whom he related the object of his mission, and what God was beginning to do for the conversion of the world. In the course of the day, he visited a Sabbath school, where were about 70 females from fifteen to thirty years of age, engaged in reading the Bible. On Monday, he attended the meeting of the Bible Society, which presented him with twelve elegant French Bibles to be distributed in the east. On Tuesday, he aided in the formation of a Missionary Society, auxiliary to the one at Paris. A subscription was opened at the meeting, and 3¼ francs were immediately subscribed. To this sum, was added a donation from a poor widow, seventy-five years old, of 70 francs. This poor woman had always labored hard, and, by the strictest economy, had amassed the sum above mentioned, for the purpose of paying the rent of a house, which she had hired. The gentleman, who owned the house, was a pious and benevolent man, and remitted the debt, and told her to make what use she pleased of the little sum. Having heard of the Missionary Society at Paris, she said, "I am about to die. I have neither parents, nor children. I will give this mite to spread the Gospel of my Savior, before whom I am soon to appear."—"She, of her want, did cast in all that she had, even all her living;" and it shall be told as a memorial of her.

The next day, Mr. K. called on Madame Vizié, (which was the name of this good woman,) to gladden her heart, by relating to her what was now doing, in various parts of the world, for the extension of the spiritual kingdom of the Lord Jesus.

Entering her room, I saw an aged woman of small stature, standing near a bed, and supporting herself with a staff. She was endeavoring to arrange some little articles of clothing, and did not seem to notice our approach. Her face shewed that age alone had triumphed over beauty and a firm constitution. Her gray hairs were covered with a neat white cap. Her arms were bare, and were withered like the husks of harvest. My friend spoke to her, when she slowly raised her light blue eyes, which certainly did not indicate the age of three score and fifteen. I was then presented to her as the first French Protestant missionary. On hearing this, a glow of pleasure was lighted up in her countenance, and she said, "If I have lived, it is to praise the Eternal."

I spoke to her of Anna the prophetess, and of Simeon, and told her what reason she had to rejoice, at what was doing to build up the cause of Zion, and at the approaching glory of the church.

Asking her if she put all her trust for salvation in Jesus Christ, she instantly replied, "To whom else shall I go? He has the words of eternal life." As I began to speak (in reference to the donation she had made,) of the woman, who broke the box of ointment to anoint the feet of Jesus, the tears came into her eyes; and lifting her withered hands, and clapping them, and raising her eyes towards heaven, she exclaimed, "I am but dust and ashes."

I asked her, if she feared to die; when she once more clasped her hands, and said, "Il faut mourir pour voir Dieu;"—"We must die, in order to see God."

In giving me her history, she said, among other things, that "she was born a Roman Catholic; but, at the age of thirteen, it had pleased God to change her heart, as she hoped; and that, since that time, she had been a Protestant, and had lived in the constant hope of immortal glory beyond the tomb."

While at Nismes, Mr. K. endeavored to excite a general interest in the Monthly Concert of Prayer. He thinks this will be established in the whole Department of the Gard, which is supposed to contain 145,000 Protestants,—a greater number than reside in any other Department of France.

In the evening of Wednesday, the 9th, Mr. K. left Nismes for Montpellier. He went at the earnest request of several of the Protestant pastors at the former place, and with the view of exciting an interest in missions, and in the Monthly Concert of Prayer. He travelled all night, and arrived at Montpellier early in the morning.

Montpelier.

Called on the Rev. Mr. Lissignol, who is a truly evangelical man, and who takes a lively interest in all the benevolent objects of the day. He had just written to Professor Kieffer, to request me not to fail of coming to see him, when on my way to Marseilles. The letter was written about the time I left Paris. The moment I told him my name, (for I had no letter of introduction,) he seized my hand with joy, and gave me a most friendly welcome to his house.

He immediately wrote to the President of the Consistory to come in from the country, and then went and introduced me to several families, who received me very kindly, and with whom we conversed on the subject of missions.

Mr. L. had already formed a Missionary Society, and said there would be no difficulty in making it auxiliary to that at Paris. He also entered into my views with regard to the Monthly Concert of Prayer, and said he should do all in his power to have it observed in all the churches throughout the Department of Herault.

A meeting was held, the next day, for conversation on the subject of missions; also in the evening; after which Mr. K. took his seat in the diligence for Nîmes, where he arrived the next day. He spent the sabbath at Aix; and on Monday, the 14th, arrived at Marseilles.

Voyage to Malta.

Very early in the morning of Tuesday, Oct. 29th, Mr. K. sailed out of the harbor of Marseilles. At 8 o'clock they were in sight of the Gulph of Toulon, and France was fast receding from view.

I could not but feel some emotions on leaving a country, where I had spent one of the most interesting years of my life.

Land of science and of sin, of gaiety and pleasure! I bid thee farewell! The sun shines brightly on thy beautiful fields; the mild gales breathe softly on thy enchanting hills; and along the borders of thy streams, in the midst of vines and olives, lie scattered the cottages of peasants, and the mansions of nobles. Thou hast within thy bosom all that can gratify genius, and taste, and sense. O when shall the spirit of Massillon rest upon thy priests! When shall the light of millennial glory dawn upon thy population! With fervent prayers for thy prosperity, I bid thee farewell.

Nov. 1st they came within sight of Sardinia; on the 2nd, at sun-rise, Mount Etna was in

view; and, at noon, they beheld the much desired island of Malta. The evening was spent in the company of Messrs. Fisk and Temple.

Thursday, Nov. 8th. Messrs. Fisk and Temple, and myself, went to the Lazaretto to see Mr. Wolff, the Jewish missionary. He had just arrived from Alexandria, and had come for the sole purpose of finding Mr. Fisk, in order to return with him to Jerusalem.

We learn verbally from Smyrna, that Mr. Fisk had arrived at Alexandria, accompanied, no doubt, by Messrs. Wolff and King. We have also learned, through the medium of Mr. Wilder of Paris, that the Rev. Lewis Way was at Nice, on the 3d of February; designing, by leave of Providence, to be at Jerusalem at the passover. The probability, therefore, is, that these four Christian missionaries have already met in that most interesting city.

SANDWICH ISLANDS.

STATION AT OAHU.

Journal of the Mission.

(Continued from p. 44.)

February 3, 1822. SABBATH. As the invitation was given to the chiefs to attend public worship this morning, Tamoree said, that Kaahumanu was too ill to come, and that he could not attend without her, lest she should be displeased. He seldom leaves her for an hour. Krimaku and Boka excused themselves in order to wait upon Kaneu, who had just arrived from Hawaii, (Owhyhee) and to attend to their sports. Cox and Adams, with a goodly number of the people, attended, and listened to the word preached from Ps. ii. 10, 11, "Be wise now, therefore, O ye kings, be instructed, ye judges of the earth," &c.

At the sabbath school, Mrs. B. read a letter of Catharine Brown to a lady in Philadelphia, to which they listened with good attention, as it was interpreted by Honooree.

4. In the afternoon, Adams sent a young Tahitian to us, to obtain for him that part of the spelling book which is printed, with a view to commence learning to read his own language. It is truly pleasant to see the chiefs desirous to obtain the book before it can possibly be finished. This young Tahitian is one of the three, whom we have found here from the Society Isles, able to read and write their native language. He, with

one hour's instruction, is able to read the *Tauaiaian* (Owhyhean) also, and to assist the chief to whom he is attached.

Superstition of the Natives.

5. In the evening the moon was eclipsed about 5 digits; a phenomenon, which the natives noticed with curious attention. A considerable shouting may be heard among them throughout the village and the valley. Some say "*Pupuka mahina*;"—"Tis an evil moon." Others undertake to predict the approaching death of some high chief. The most popular saying among them, on such an occasion, is, that the *Akua* is revouring the moon. *Ke Akua kaukau i ka mahina*; a short, but rather unsatisfactory, method of accounting for the phenomenon. In the shadow on the southern part of the moon's disk, cast by the northern hemisphere of the earth, we were able with a small telescope to discover, between the hours of seven and eight, several considerable inequalities. One very distinguishable prominence we imagined might be made by the mountains in the northern part of Asia, and another by those of Iceland.

6. Kramaku called to see the family, the school, the printing establishment, &c. and appeared to be pleased. He is a man of business, but of few words.—Semi-quarterly visitation of the school. The pupils generally exhibit a desirable punctuality in their attendance, and diligence in their application, and marks of encouraging progress in their attainments.

Correspondence and Preaching.

8. Adams sent a letter to Mr. B. written by the hand of Toleta the Tahitian, which Mr. B. answered in the Hawaiian language.—This may be considered as the commencement of epistolary correspondence in this language.

10. Sabbath. Cox and Adams again present at public worship. Mr. Thurston preached from the words of Christ, "What is a man profited, if he shall gain the whole world, and lose his own soul?" Honoree, having previously heard the manuscript read to him deliberately and distinctly, succeeded pretty well in the duty of interpreting it, as it was delivered sentence by sentence. A considerable audience gave a decent attention.

17. Sabbath. Mr. Bingham preached to an interesting assembly principally natives, from the last address of Jesus to his disciples, as recorded in the three last verses of Matthew. Hopoo, having had the manuscript a week, had, during that time, written a translation, which enabled him to interpret with peculiar freedom and force, as it was delivered. In the afternoon, they

went to Waititi, and preached the same sermon there, at the house of Tamoree and Kaahumanu. Tamoree has been several days sick. He requested Mr. B. to pray for him, that his weakness might be healed; and when the request was complied with, he expressed his gratitude as though he considered himself to be really obliged.

20. Mr. Bingham and Thomas visited the king and chiefs at Waititi. In this district about 4 or 5 miles from Honoruru, was formerly the residence of Tamahamaha, and his predecessors in the government of the islands. There are some thousands of coconut trees which appear, many of them at least, to have been planted. There is, also, a pleasant grove of shade trees called *Ko*, about 60 in number, resembling the trees in the Mall at Boston. This grove, it is said, was planted by the grandfather of Cox, Kaahumanu, Adams, &c. We supped with Adams, at his temporary booth, among thick coconut trees.

Alarming indisposition of Riho-riho.

March 1. Tidings were spread through the village that Riho-riho was dying at Waititi; and a great multitude went out weeping to see him. Mr. B. and Hopoo hastened to him; his guards assembled around him with swords and muskets; and the multitude, surrounding the house, made the grove to resound with their loud wailing. His mother, and Kaahumanu, Tamoree, and the principal chiefs, his wives and particular friends, gathered round his couch in tears; and Hopoo, too, poured forth his sympathising tears to see his king in apparent danger. He had been seized suddenly with an alarming fit, first red, then pale, and stiff with spasm, and shaken with convulsions, with interrupted and difficult respiration, attended with vomiting, and followed by profuse perspiration. He emitted considerable blood from the mouth, which was supposed by many to have proceeded from the stomach; but probably proceeded from his tongue, which, during the paroxysm, he had cruelly lacerated by his teeth. Mr. B. proposed bleeding, but it was deferred. As it appeared to be the united wish of the king, of Mr. Marim, Mr. Rives, and others of the chiefs, Mr. B. concluded to remain with him during the night. Much of the solicitude felt on the occasion arose, probably, from apprehensions of personal danger in case the king should die. Medicine was given him, and a prayer was offered on his behalf, when he composed him quietly to rest. About midnight considerable alarm was excited by a second fit, though the latter was much less violent than the former.

2. Early in the morning a convenient bed was spread upon a double canoe, and

the king was laid upon it, to be removed to *Honoruru*, (Hanaroorah,) with the principal chiefs, and Mr. B. and Mr. R. The canoe, with 35 persons on board passed pleasantly and safely from Waititi to Honoruru, in about an hour.—The physician of the English Ship *Hermes*, Capt. Phillips, who providentially arrived in the night, was early engaged to attend on the king, and will probably remain here several weeks.

3. In the evening, Mr. B. spent an hour with the king, who has nearly recovered from his illness. He set a decent table, invited Mr. B. to take tea with him, to ask a blessing, and give thanks.

Scarcity of provisions on the Island.

18. Mr. Chamberlain and Mr. Harwood, with most of the native boys belonging to the family, set out to visit Pearl river, about twelve miles distant.

19. Mr. C. and his company returned about noon, much fatigued, as well as very hungry. They set out with the hope of being able to purchase provisions of the natives as they needed, and accordingly took none with them. But they found the people very poor, and it was with much difficulty that they could obtain any food of the natives, and then only by paying three times its value. The reason why provisions are so scarce on this island is, that the people, for some months past, have been engaged in cutting sandal-wood, and have of course neglected the cultivation of the land. Vegetables are sold at a very dear rate.

23. Riho-riho made us a friendly visit this morning, examined our printing establishment, and printed one sheet with his own hand. He appeared somewhat surprised, as well as pleased with the operation.

Encouragements and Trials.

24. Sabbath. The king, five or six of the principal chiefs, and of honorable women not a few, with a goodly number of the common people, besides the seamen in port, in all not less than 300, listened to the word preached from Isa. xiv, 22. "Look unto me," &c. It was peculiarly pleasing to see so many assemble in the house of God and listening to the words of eternal life. We have increasing reason to believe, that the holy truths of the Gospel are exerting a silent influence on the minds of this people. We are also encouraged to hope, that the Sabbath, at no very distant period, will be acknowledged by the natives of these islands. It is however extremely painful, to see how much exertion is put forth to turn away the minds of the king and chiefs from the

truths of God's word, and from the hopes and promises of the Gospel. And even in the house of worship, efforts are made to divert the attention of the king and chiefs from the subject of discourse; and at the close of divine service, before leaving the house of God, they are sometimes invited to dine at a table spread with fruits and wine for the purpose of destroying the good effect, which the duties of the sanctuary are fitted to produce, and also for the sake of telling them that the Bible is a fable, and the missionaries impostors. For one to make his boasts of such wickedness as this, is arriving at a pitch of depravity that is seldom found, and is assuming a responsibility which might well cause him to tremble. We are happy, however, to state, that in the present instance, the king refused to comply with the invitation, saying, "I shall eat and drink in my own house to day. I must take care of this day." We rejoice that the heart of the king is in the hand of the Lord, and that he can turn it whithersoever he will. He can cause the wrath of man to praise him, and the remainder thereof he will restrain.

25. A number of seamen called at the mission house and inquired for *tracts*. Forty or fifty were given them to distribute among their shipmates. We are very glad to be able to supply destitute sailors with tracts and with Bibles.

English Deputation.

15. To day our hearts have been cheered by the arrival of the Sloop *Mermaid*, Capt. Kent, with Messrs. Tyerman, Bennet, and Ellis, together with nine natives from the Society Isles. Gladly do we welcome these friends and servants of the Lord Jesus to these shores, to our house and table, and to every comfort, which our circumstances will furnish.

About 9 o'clock in the morning we met them on the beach near the present dwelling of the king. We had the pleasure of introducing them to Riho-riho. After a short stay with him, we conducted them to the mission house, bidding them welcome to our humble lodgings and frugal fare, while they remained at these islands, which will probably be about three weeks.

16. Capt. Brown, the master of the Prince Regent,* (a nephew of the Rev. Mr. Marsden) dined with us to-day. He handed us a packet from the Rev. Mr. T. Williams, one of the missionaries in the Society Isles. It contained two letters, one to be sent to America from this place, and one for us, dated Bay of

* This is the name of the schooner from New South Wales, sent as a present from the British Government to the king of the Sandwich Islands.—*Editor.*

Islands, accompanied with two small hymn books in the Tahitian language very neatly bound by the natives. He left the islands for the benefit of his health.

21. Sabbath we were favored in the morning with a discourse from the Rev. Mr. Tyerman, in which he gave a general account of the state of things as they now exist in the Society Isles. In the afternoon of this day, the Rev. Mr. Ellis preached to his little congregation in the Tahitian language. It was truly gratifying to hear them sing the songs of Zion in their own language.

Our readers will not be displeased with the following notice of the manner, in which the mission house, carried out from this country by the missionaries, was occupied, about the

last of April.—“Mr. and Mrs. Chamberlain occupy the north-west chamber; Mr. Harwood, the ingenious artificer, occupies the south-west chamber; and Mr. Bennet, the east chamber; and Mr. and Mrs. Bingham occupy the intervening space. On the ground floor, the south-west corner room is appropriated to Mr. and Mrs. Loomis; the south-east to Messrs. Tyerman and Ellis; and the north-east to Mr. and Mrs. Thurston;—leaving the largest room, in the north-west corner, for a sitting room, where the whole family assemble for morning and evening prayers, and for other social and religious interviews. Thus 12 adults, and 12 children, are accommodated in this small habitation.”

Donations

TO THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

From April 13th to May 12th inclusive.

<i>Acworth</i> , N. H. A fem. friend, for ed. hea. chil.	8 5 00
2; a gent. 3; by Rev. F. Cooke,	
<i>Amesbury</i> , Ms. (west. par.) So. of fem. for	3 68
Dwight, by Rev. Mr. Tompkins,	
<i>Anisbert</i> , Ms. Miss. so. of the Academy, for	10 00
<i>Zenas Clapp</i> , by Mr. L. F. Clark, Tr.	
<i>Andover</i> , Ms. Messrs. Noyes and Stevens, for	2 16
S. I. miss. 1; a friend, 1, 16,	
<i>Attleborough</i> , Ms. C. Carpenter, 2; his family,	4 00
2; by J. Bliss,	
<i>Augusta Co.</i> Pa. Maj. Saml. Bell, 5; James	
Trimble, 5; Robert S. Young, 5; Capt.	16 25
John Young, 1, 25; by R. Ralston, Esq.	
<i>Bath</i> , Me. Mr. William Ledyard, for <i>Eding-</i>	30 00
<i>wood Jenks</i> ,	
<i>Bedford</i> , N. H. Rev. Mr. Gregore's char. box,	3 60
by Mr. J. French,	
<i>Berlin</i> , Ms. Rev. Reuben Puffer, D. D. 4; an	5 00
indiv. m. f. 1,	
<i>Berlin</i> , Vt. Fem. cent so. for hea. chil. in India,	16 14
by Mr. Wm. Swift,	
<i>Boston</i> . Ms. United mon. con. for Pal. miss.	61 47
Mr. Nathaniel Willis, to constitute the Rev.	
<i>Richard S. Storrs</i> , of Braintree, Ms. an	
Hon. Member of the Board,	50 00
Mr. Levi Chamberlain, now an assistant	
missionary at the Sandw. Isl., a dividend on	
bank stock, to be applied with future divi-	
dends on the same stock, half to the sup-	80 00
port of the Cor. Sec. of the Board, and half	
to the support of the Treasurer,	
A. of jewelry, 15; fem. cent so. by Mrs.	24 26
Cooper, for Indian schools, 5; Sab. sch. in	
North Bennet st. for ed. hea. chil. by dea.	60 00
Proctor, 4, 20,	
Mr. Charles Tappan, for <i>Ann Maria Tap-</i>	30 00
<i>pan</i> , and <i>Charles Long Tappan</i>	
A friend, 2d pay. for <i>Gardiner Greene</i> , at	
Mayhew,	
Mrs. Marlbone, for miss. papers, 1, 25; chil.	
in a sch. in Hancock st. 1; a friend, 1, ear-	6 25
nings of W. Y. a poor man, the first Mon-	
day in the month, 3,	
Mrs. Sarah Hooker, <i>Springfield</i> , Ms. for "Bar-	
ley Wood," 3, 75; Miss H. Stebbens, <i>Brook-</i>	
<i>line</i> , Ms. for do. 2, 57; Jews' so. <i>Wilmington</i> ,	
Del. for support of a youth at the For.	
Mis. Sch. 10; Mrs. H. S. Kerr, <i>Philad.</i>	
for do. 2, 75; Mr. Murphy, <i>Smyrna</i> , Del.	
(for miss. papers.) for the same youth, 10;	
Mrs. M. S. Hastings, <i>Albany</i> , N. Y. for	30 82
"Barley Wood," 1; for do. 75 c.	
An indiv. for South Am. Miss. (prev. rem.	
335, 50.) Miss Ingles, <i>Hagerstown</i> , Md. 1, 13;	
part profits of the "Retrospect," 19; do. of	
"Barley Wood," 1, 37,	12 50
<i>Bowling Green</i> , Ky. A few friends, by Mr. J.	
C. Brigham,	8 50
<i>Bradford</i> , Ms. (West Par.) Asso. of gent. for	
ed. hea. chl. by J. Kimball, jun. Esq.	12 00
<i>Brandon</i> , Vt. Miss Emily A. Mills, by Mr. S. S.	
Conant,	3 00
<i>Brattleborough</i> , Vt. (E. par.) Mon. con. by	
Mr. J. A. Blake, 13, 60; fem. cent so. by	
Miss E. W. Green, Tr. 9, 57; a mother's	
thank-offering, 2,	25 17
Do. Through the <i>Windham Co. Miss. Dep.</i>	
D. Sheldon, for Choe. Miss. 75 c.; S. Elli-	
ott's family, 2, 34; dea. R. Hayes, 2, 50; Miss	
S. Howard, 20 c.; "N." 3, 12; J. Easta-	
brooks, 1, 31; (E. par.) char. box in Miss R.	
Dickinson's sch. 1, 15,	11 37
<i>Bridport</i> , Vt. Mon. con. cong. chl. by Rev. I.	
Graves, 12, 31; fem. cent so. by Mr. E.	
Brewster, 11, 10,	23 41
<i>Bridgewater</i> , N. Y. Mr. G. Turner, by dea. A.	
Thomas,	2 00
<i>Brimfield</i> , Ms. Mr. Jos. Lumbard, 10; the	
chl. 30; by Rev. J. Vail,	40 00
<i>Brookfield</i> , (First par.) Ms. Mon. con. 24, 17; m.	
f. 1, 50; the whole for <i>John Elliot Phelps</i>	
and <i>David Brainerd</i> , by Rev. E. Phelps,	25 67
<i>Cambridge</i> , N. Y. Wm. Stevenson, Esq.	30 00
<i>Charlotte</i> , Vt. M. f. so. by Mr. H. Barnes, Agt.	11 09
<i>Charleston</i> , S. C. Ladies of Rev. Dr. Palmer's	
chl. for <i>Benjamin M. Palmer</i> , by Mrs.	
Beach, 15; a lady, by Rev. Dr. Palmer, 5,	20 00
<i>Charlemont</i> , N. H. Mon. con. by Mr. Josiah	
Stevens, Jun.	8 32
<i>Cornish</i> , N. H. Mrs. F. M. Ripley, for For.	
miss. sch. by Mr. Whittlesey,	10 00
<i>Creek Path</i> , Cher. N. Mr. John G. Ross, for	
Cher. miss.	5 00
<i>Danby</i> , N. Y. Mon. Con. 20, 61, profits of medi-	
cine sold on the Sab. by a druggist, 3, 64;	
Samuel Jennings, 75 c. by Rev. S. Parker,	25 00

<i>Dearfield</i> , Ms. First Par. miss. so. by Mr. Fliny Ames, Tr.	12 00	<i>way</i> , Va.) 3; Mr. McMinn, 5; Mr. Wm. Armour, 5; E. Foster, Esq. 5; Mr. N. W. C. 5; Mrs. Tremble, 3; a friend, 7; Robert Woods, 5; Mrs. Richardson, 3; S. B. Snowdon, 3; Mr. Erving, 1; Mr. Irvine, 1; Mrs. Maria McNairy, 1; Mrs. A. Foster, 1.25; Mrs. Yeatman, 3; a friend, 1; by Mr. J. C. Brigham.	67 25
<i>Dennis</i> , Ms. (North par. cong. so.) Young ladies' reading and working so. by Rev. Jos. Haven.	23 60	<i>Natchez</i> , Ms. Samuel Postlethwaite, Esq. an. sub.	50 00
<i>Duxbury</i> , Ms. A lady, by Mr. N. Cushman.	1 00	<i>Nelson</i> , N. H. A contrib. 13.73; char. box, 3.33; fem. benev. so. for west. miss. 1; by Rev. G. Newell.	18 06
<i>Durham</i> , Ct. Hsa. sch. so. for chil. in India; by dea. T. Stone, 30; mon. con. by Rev. D. Smith, 13.13.	43 13	<i>Newington</i> , Ct. Young ladies' benef. so. miss Martha Brace, Tr. by Rev. Dr. Chapin.	10 00
<i>East Hampton</i> , N. Y. Fem. miss. so. by Rev. E. Phillips.	18 00	<i>Newburyport</i> , Ms. A ferryman, av. of labor on the Sab. by Rev. L. F. Dimmick.	3 00
<i>Elkton</i> , Ky. Mr. Gilbert, 50 c.; J. M. Cabanias, 1; W. W. Hadden, 50 c.; Wm. G. Logan, 1; Benjamin Edwards, 5; Rev. W. K. Stuart, 1; by Mr. J. C. Brigham.	9 00	<i>Newbury</i> , Vt. Mon. con. for Pal. miss. 5; do. for west. miss. 4; by Rev. Luther Jewett.	9 00
<i>Fitzwilliam</i> , N. H. Mon. con. by Rev. J. Sabin.	21 00	<i>New Haven</i> , Vt. Mrs. Chloë Hoyt, by Rev. J. Hopkins, 2; m. f. by Mr. John Cowles, 59; Rev. Josiah Hopkins' char. box by Mr. D. Wright, 1.79.	62 79
<i>Frankfort</i> , Ky. A coll. 13.75; mon. con. for Brainerd miss. 24.50; by Mr. J. C. Brigham.	38 25	<i>New Haven</i> , Ct. N. & S. S. Jocelyn, av. of 12 engravings of Owhyhean youths.	12 00
<i>Fryeburg</i> , Me. Mrs. Rebecca Fessenden and Mrs. Nancy Barrows, 5th an. pay. for <i>Hul-dah Perley</i> , by J. Bradley, Esq.	12 00	<i>New London</i> , Ct. Fem. for miss. so. Charlotte Wolcott, Tr. by Rev. A. McEwen.	47 56
<i>Gloucester</i> , Ms. (Sandy Bay) Indiv. for ed. hsa. chil. by Rev. Mr. Jewitt.	7 00	<i>Newport</i> , R. I. Mon. con. by Rev. Saml. Austin, D. D.	8 00
<i>Gorham</i> , Me. Mon. con. to constitute Rev. <i>Asa Rand</i> an Hon. Member of the Board, by Rev. Thaddeus Pomeroy.	50 00	<i>North Cranville</i> , N. Y. Miss. box in sch. of I. Fisk.	2 00
<i>Granby</i> , Ms. Mr. Calvin Moody, a bal. by Mr. N. Willis.	80	<i>North Killingworth</i> , Ct. Mr. Daniel Parmelee, a bal. by Mr. N. Willis.	50
<i>Groton</i> , N. Y. Mr. Joab Carpenter, 1.50; Esther Carpenter, 1.50; by Mr. S. T. Armstrong.	3 00	<i>Orleans</i> , Ms. Fem. miss. so. by Mrs. Maria Johnson.	50 00
<i>Groton</i> , Ct. Ladies' reading so. 2.8; children, 75 c.; Mrs. Mary Chester, 50 c. by Rev. A. McEwen.	3 33	<i>Paterren</i> , N. J. Mon. con. 1st Pres. chh. by Rev. Samuel Fisher.	10 00
<i>Hagerstown</i> , Md. Miss Anna Maria Ingles, for "Barley Wood."	6 00	<i>Pelham</i> , N. H. Mon. con. (20, of which is for <i>Stephen Church</i> .) 22.92; m. f. fr. an indiv. 3; by Rev. J. H. Church.	31 92
<i>Mallowell</i> , Me. Family miss. box of Mr. Elias Bond, 5.7; dea. Jos. Gow, 2.	7 07	<i>Plainfield</i> , N. H. Contrib. in Rev. Mr. Claye's so. by Mr. D. Wright.	5 33
<i>Hampshire Christian Depository</i> , Northampton, Ms. Mite so. 40; <i>Westhampton</i> , A. F. av. of wood, 1.50.	41 50	<i>Portland</i> , Me. A gent. for miss. papers.	1 25
<i>Hardwick</i> , Vt. Elnathan Strong, Esq.	10 00	<i>Princeton</i> , N. J. Hsa. youth's so. for Luke Lyons, by Mr. T. B. Woolsey.	12 00
<i>Harvard</i> , Ms. A friend by Rev. George Fisher.	5 00	<i>Reading</i> , (Sou. par.) Ms. Mr. Ebenezer Nichols, m. f. by Rev. S. Green.	3 00
<i>Hillsborough</i> , N. C. Three ladies of Rev. J. Witherspoon's cong. for John Knox <i>Witherspoon</i> , by Mrs. Eliza G. Hassell.	12 00	<i>Reading</i> , Vt. Mr. Daniel Bowen, by dea. N. Coolidge.	3 00
<i>Hingham</i> , Ms. Fem. miss. so. by Miss Polly Barnes, Sec. for west. miss.	21 40	<i>Rocky Hill</i> , Ct. Cdl. last thanksgiving day, (in addition to 14.57, acknowledged in Jan Herald.) by Rev. Dr. Chapin.	25
<i>Holden</i> , Ms. Mon. con. by Mr. J. Crosby, Tr.	15 00	<i>Richford</i> , Vt. An aged fem. friend for Pal. miss. by Rev. L. Case.	1 50
<i>Huntsville</i> , Ala. Indiv. by Miss E. Godwin and Miss A. Massie, 11.88; indiv. by Mr. J. B. Clemson, for <i>Nancy Pettit</i> , 36; indiv. 1.87; a little girl, 25 c.; Mr. J. B. Clemson, for John Baker Clemson, 30; Mr. J. H. Tilford, for John Washington Tilford, 18.75; for Cher. miss.	98 75	<i>Rowley</i> , (2nd par.) Ms. Indiv. m. f. by Rev. Isaac Braman.	18 50
<i>Keene</i> , N. H. Mon. con. 12.50; char. box of a youth, 1; by Rev. Z. S. Bartow.	13 50	<i>Rutland</i> , Vt. Mon. con. for west. miss. 8.50; Mr. Silas Pratt, (W. parish.) 5; by Rev. Charles Walker.	13 50
<i>Kington</i> , Ms. Mon. con. by Mr. N. Cushman.	3 92	<i>Russellville</i> , Ky. A contrib. 11.13; Rev. D. Comfort, 2; Maj. R. Bibb, 5; by Mr. J. C. Brigham.	18 13
<i>Kingsborough</i> , (Johnstown.) N. Y. Moral and Benev. so. Mr. A. Ward, Tr. 13; mon. con. dea. S. Giles, Tr. 13; by Rev. E. Yale.	25 00	<i>Salem</i> , Ms. Mon. con. tabernacle chh. by Mr. E. Kimball.	14 50
<i>Knox</i> , N. Y. Mr. Erastus Williams, a bal. 50 c. Dr. Barber, do. 50 c. by Mr. N. Willis.	1 00	<i>Sangerfield</i> , N. Y. Mr. A. Townsley, for <i>Frutilla Townsley</i> , by dea. A. Thomas.	10 00
<i>Lebanon</i> , Mon. con. first so. for Pal. miss. 2.96; west. miss. 1.2; chil. in India, 1.93; for miss. sch. 2.2; gen. pur. 4.48.	12 41	<i>Saugus</i> , Ms. Young Ladies' in seminary, for <i>Joseph Emerson</i> , by Rev. J. Emerson.	12 00
<i>Levitts</i> , N. Y. Essex juv. ed. so. A. L. Armstrong, Tr. for Maybew miss. by D. Sikke, Esq.	17 00	<i>Savannah</i> , Ga. A lady, for Cher. and Choe. miss. by S. C. & I. Schenk.	20 00
<i>Litchfield Co.</i> Ct. For miss. so. Hon. B. Tallmadge, Tr.	250 00	<i>Shelbyville</i> , Ky. Indiv. by Mr. J. C. Bingham.	6 62
<i>Louisville</i> , Ky. A coll. 40.45; Mr. Thomas Hill, for west. miss. 50; Mrs. S. 1.50; A. F. a little girl, for Brainerd miss. 1; a colored girl for west. miss. 25 c. by Mr. John C. Brigham.	93 20	<i>Shorcham</i> , Vt. Av. of butter, by Mrs. Stanley.	
<i>Lunenburg</i> , Vt. Mon. con. by Mr. Hubbard.	2 00	5; Mr. Lot Sanford, 5; Miss S. S. Ormsbee, 1; Mrs. C. Birchard, 1; by H. Everest, Esq.	12 00
<i>Marblehead</i> , Ms. Mon. con. 3; so. for ed. hsa. chil. 4; by Rev. Samuel Dana.	12 00	<i>St. Albans</i> , Vt. Mon. con. by Horace James, Esq.	25 00
<i>Middlebury</i> , Vt. Dr. William Bass, 8; by Mr. E. Brewster; mon. con. by Rev. Mr. Merrill, 33; Young ladies' benef. so. by Mrs. Elizabeth Page, for Choe. miss. 1.44.	45 44	<i>Stockholm</i> , N. Y. Fem. char. so. Mrs. Esther Staples, Tr. 20; young gent. agricul. miss. so. by Mr. Sheridan Guitem, Tr. 16.	36 00
<i>Monson</i> , Ms. Mon. con. by Rev. Alfred Ely.	5 50	<i>Sumner</i> , Me. Indiv. for Cher. miss. by S. Barrett, Jun. Esq.	4 00
<i>Montpelier</i> , Vt. Contrib. at mon. circular prayer meeting, by Rev. C. Wright.	9 33	<i>Talney</i> , Choe. N. D. Campbell, Esq. of <i>Winthrop</i> , Me. 5; Mr. Harper, of Pa. 3; found in a box fr. <i>Dorset</i> , Vt. 22 c.	7 23
<i>Montville</i> , Ct. Ladies' for miss. so. Elizabeth Raymond, Tr. by Rev. A. McEwen.	16 93	<i>Temple</i> , Me. Mon. con. cong. chh. by dea. Ballard.	5 51
<i>Mount Pleasant</i> , Ky. John Adams, by Mr. J. C. Brigham.	25	<i>Trenton</i> , N. Y. Fem. miss. so. by Rev. John Waters.	13 51
<i>Nashville</i> , Ten. Coll. at prayer meeting, 15; Mr. Williams, 1; Mr. Tremble, (of <i>Kenha-</i>		<i>Unity</i> , N. H. Mr. Eli Twitshell, by Rev. P. Cooke.	4 00
		<i>Utica</i> , Y. Y. First Pres. so. mon. con. by dea. A. Thomas.	5 00
		Av. in part of m. f. in Oneida co. as specified in the <i>Utica Chris. Rep.</i> by do.	14 99

<i>Versailles, Ky.</i> Coll. at evening meeting, by Mr. J. C. Brigham,	8 40
<i>Wallingford, Ct.</i> Young ladies' benev. asso. for South Amer. miss. by Miss Eunice Noyes, Sec.	13 00
<i>Ware, Ms.</i> M. f. (50 of the 80, acknowledged in the Her. of last month, constitute Rev. Samuel Ware, an <i>Honorary Member</i> of the Board,) by dea. Eli Snow,	7 00
<i>Wells River, Vt.</i> Mon. con. for west. miss. by Rev. L. Jewett,	1 00
<i>West Barnstable, Ma.</i> Chloe Bodfish, a bal. by Mr. N. Willis,	50
<i>Westborough, N. Y.</i> a friend,	10 00
<i>Westburg, Ma.</i> Coll. in sch. of Mr. Dexter Fay, for ed. hea. chil.	75
<i>Western, Ms.</i> A friend, 7; Mrs. Gaylord, a bal. 20 c. by Rev. M. C. Gaylord,	7 20
<i>Westmoreland, N. Y.</i> Mr. Elijah Sedgewick, by dea. A. Thomas,	1 50
<i>Whitehall, N. Y.</i> (E. par.) Miss. box of P. M. Hibard, by Mr. E. Brewster,	73
<i>Wilkesbarre, Pa.</i> W. C. Gildersleeve, Esq.	5 50
<i>Williamstown, Ms.</i> a friend, 1,25; Mrs. Ware, 1,75,	3 00
<i>Wilmington, Ms.</i> Miss R. Manning, for Bombay miss. by Rev. F. Reynolds,	4 35
<i>Windsor, Vt.</i> Fem. cent so. for hea. chil. Mrs. Naomi Mills, Tr. 13; Wm. Bush, for for. miss. sch. 50 c.; Josiah Hawley, miss. so. 1,95; by dea. N. Coolidge,	15 45
<i>Woburn, Ms.</i> Char. box in sch. of Miss C. W. for ed. hea. chil.	2 34
<i>Zanesville, O.</i> H. Youkin, a bal. by Mr. S. T. Armstrong,	25
May 8, received from an unknown friend,	5 00
<i>Amount of donations acknowledged in the preceding list, \$ 2,397 46.</i>	

LEGACIES.

Part of the legacy of the late Dr. Solomon Everett, of Canton, Con. (2,750 having been

acknowledged previously) by Benj. Ely, Esq. Exr.	350 00
Legacy of the late Miss Maria Manning, of Salem, Ma. deceased, by Mrs. Miriam Manning, Executrix,	25 00

DONATIONS IN CLOTHING, &c.

<i>Amherst, Ma.</i> Flannel and one pair boots fr. females, for west. miss.	
<i>Boston, Ma.</i> Miss Susan Odiorne, a few books; a friend, 2 doz. school books; a lady, 1 doz. books.	
<i>Bristol, Vt.</i> Ten yds. cloth, fr. two ladies, by Mr. E. Brewster.	
<i>Cornwall, Vt.</i> A box fr. females for hea. chil.	127 00
<i>Croyden, N.H.</i> Fifteen yds. diaper, &c. fr. fem. read. so. by dea. N. Coolidge, for west. miss.	
<i>Deerfield, N. H.</i> A box fr. fem. benev. so. for Dwight.	
<i>Huntsville, Ala.</i> Sundry articles fr. indiv. for Cher. miss.	130 00
Clothing fr. J. W. Tilford, Esq. for J. W. Tilford, at Creek Path,	11 20
<i>Nelson, N. H.</i> A bundle fr. fem. benev. so. by Rev. Gad Newell, for west. miss.	
<i>Newbury, Ma.</i> A cask fr. fem. read. so. by Sophia Worthington, for Brainerd,	60 00
<i>Newburyport, Ma.</i> Mr. C. Whipple, a box of books, pamphlets, &c. and a bundle of books, and maps,	115 00
<i>New Brunswick, Ms.</i> A box of clothing and bedding fr. fem.	45 00
<i>Portland, Me.</i> A box, for Dwight.	
<i>Windsor, Vt.</i> Sundry articles of clothing, &c. fr. females, by dea. N. Coolidge.	

ERRATUM.

In the Herald of last month, p. 154, under the head of *Boston, Ms.* for young ladies' gleaming so. read, *Young Ladies' Gleaning Circle.*

Foreign Intelligence.

Russia.

LONDON JEWS' SOCIETY.

Extract of a Letter from Dr. Pinkerton.

THE nation of the Jews is not to be neglected in this time to favor all nations. They have not remained inattentive observers of the signs of the times, nor are the intelligent and thinking part of them unacquainted with the conflicts which Christianity has sustained, and the conquests which she has gained over her numerous and powerful enemies. The extraordinary events which so rapidly succeed each other in our days—the fall of the modern infidelity, in its direful effects upon the good of society—the change which is now working in the moral and religious state of all nations, by means of the translation and universal dissemination of the Old and New Testament, have had a powerful influence on the hopes and fears of many among the Jews, and have brought not a few of them to their wit's end. But there are still more favorable intimations of this people's being in a state of preparation for receiving the seed of the new Covenant doctrine—intimations unknown in the ages

that are past. Numbers of the Jews, in the countries where I have visited them, have fallen off in their rigid attachment to their former superstitions—their prejudices against Christians and their religion are lessened—the hatred and prejudices of Christians against the Jews are much diminished—the willingness with which many of them receive copies of the New Testament in the Hebrew language, and read them—the liberty with which they both read and converse on the merits of the grand question between Jews and Christians, whether Jesus of Nazareth be the Messiah—the state of despair in which many of them now are, of their ever beholding a Messiah such as they desire—the fact, that the yoke of Judaism has really become insupportable to many among them, and that not a few are joining the different Christian communions in the towns of Poland almost weekly—are intimations of no ordinary kind relative to the nation of the Jews, and seem clearly to point out that an important crisis in the religious state of that people is not far distant. For “they also, if they abide not in unbelief, shall be grafted into the church.”

During my late tour through Poland, I had many opportunities of gaining information

and making observations which tend to illustrate and corroborate these statements. I no where found the Jews unwilling to converse with me on the subject of Christianity. I distributed about seventy copies of the Hebrew Testament among them, which were always well received. I repeatedly entered their synagogues and schools, and with the utmost possible freedom argued the points at issue between them and us; and I never found the smallest interruption, but on the contrary, a great desire in many of the people to hear and to read. At Minsk, the Russian Archbishop told me, that since my visit to him in 1816, he had baptized fifteen Jews, and had then several candidates under a course of instruction. The Catholic Canonics of the same place informed me, that he had lately baptized four Jews. At Wilna, where the number of Jews is upwards of twenty thousand, the senior Lutheran pastor Nichols told me, that on the 15th of May last he had baptized a married Jewess, whose husband was also about to embrace Christianity—on the 16th, a Jewish child—on the 30th of the same month, a Hebrew youth of sixteen—on the 10th of June, a Dr. Bernard with his wife and daughter; and that he had still four candidates for baptism under a course of Christian instruction. He farther informed me, that on the 6th of May, the Catholics had baptized fourteen young men of the Hebrew nation; and the Police master of Wilna told me, that since the publication of the memorable Ukaze, granting permission to the Jews to join whichever Christian communion they chose, he had been present at the baptism of about fifty Jews into the Catholic church. Nor is there a town in Poland almost, where frequent instances of Jews entering Christian communions are not to be met with. But what I have already stated, plainly proves that there is a favorable change of sentiments in many of the Polish Jews towards the religion of Christ, and urgently calls upon those who long for the conversion of the ancient people of God, to use means for furnishing them with correct knowledge of the Gospel of salvation.

The number of Jews subject to Russia, is reckoned to be greatly above two millions. These reside in the kingdom of Poland and in the Russian provinces of Ekaterinosloff, Cherson, Podolia, Titomir, Tschernigeff, Kief, Mogileff, Witepsk, Minsk, Wilna, Grodna, Bialostok, the Crimea, and Moldavia.

China.

Letter from Dr. Morrison.

THE letter, from which the following extracts are taken, was written in answer to certain inquiries proposed by the Rev. Wm. Jenks of Boston. The memorial of *Ying-ho*, mentioned in the first sentence of our extracts, was printed in vol. xvii of the *Missionary Herald*, p. 197.—The letter is dated Can-

ton, Oct. 8, 1822; and, after a suitable introduction, proceeds thus:

To *Ying-ho's* memorial the Emperor said, "Proceed according to law." At first his Majesty shewed a great disposition to adopt reforms, which were suggested to him by some of his statesmen; but of late he has said, in his official papers, little more than "Proceed according to existing laws." He pardoned a Tartar grandee, the other day, the crime of being a Christian, on his confirming his abjuration by *trampling on a cross*. Buddhism, Mahomedanism, Lamaism or Shamanism, and Atheism, are all tolerated; but *Christianism* (as the French express it,) is most rigidly interdicted. But we faint not. Not by human might, but by our Redeemer's power, China must one day be made to serve him. Let us use the means, and pray for the spirit of God to make "these dry bones live."

My dear friend, Dr. Milne, died on the 2nd of June last. The loss to the Anglo-Chinese College and the Chinese mission incurred thereby, is very great. A pulmonary consumption was the occasion of his dissolution. He has left in Malacca, four young orphan children. He and I were, as the Chinese say, *friends who knew each other as intimately as each knew himself*. In consequence of his death, I am going down to Malacca if spared till March, 1823, to assist the brethren there in making arrangements for the future. Dr. Milne was in the midst of a revision, for the press, of the last two Books of the Old Testament, which remained unprinted, when he was called hence. Good is the will of the Lord!

We know that the Cochins Chinese and the Loochoo Islanders read Chinese, and that the Japanese also read it, as well as the people of Corea; but with some of these, it is a sort of learned language acquired only by study, and not spoken as the mother tongue.

Japanese books are not to be bought. And from the vigilant enmity of the Chinese against intellectual intercourse with foreigners, no Chinese books of any kind can be here sent on board a foreign ship; and least of all books concerning Jesus. I will, therefore, (if the Lord will,) send you, from Malacca, a complete set of all the Christian books, which have been there printed.

I hope you will use your influence to encourage the study of Chinese in the United States. The merchants of your country here, find the want of a knowledge of the language an evil whenever they wish to petition the government. I translate for them the mandates of the government, but cannot without the express sanction of the government, (which it will not give,) translate petitions and remonstrances addressed to the government.

May the Lord bless you in your person, your labors, your kindred, and your country. Farewell, ROBERT MORRISON.

In a letter to the Corresponding Secretary, of the same date, Dr. Morrison mentions, with much gratitude, the arrival, at the Sandwich Islands, of the English Deputation, and

of Mr. Ellis the missionary from Tahiti.—He encloses the last three numbers of the Indo-Chinese Gleaner, and remarks:—"I fear that work will cease with Dr. Milne's life."

Burmah.

AMERICAN BAPTIST BOARD.

THE following letter from Dr. Price, is copied from the American Baptist Magazine. It certainly suggests one way, in which the Gospel may gain access to the heart of China, and Japan, as well as the Burman empire. The letter is dated *Ava, Oct. 1, 1822.*

It has pleased the Great Ruler of the skies, to bring us into the immediate presence of the king of Burmah. Just one year from my reaching Bengal, I was introduced into the palace of the great emperor, and informed that I must make his capital my place of residence. This is an event for which we have longed and prayed—as calculated to give stability to the mission, in a land like this, where all are respected according to the notice bestowed on them by the king. Whether our anxious anticipations will be realized, is known only to Him on whose business we came, and who, we trust, has sent us hither for good. Our reception was very gratifying. We were obliged to submit to no ceremony. As soon as the king was informed of our arrival, a royal order was issued for our immediate introduction. As we entered, with the impatience of a despotic prince, he called to know which was the doctor. We were taken into an open court, and seated on a bamboo floor, about ten feet from the chair of the monarch. "They are from the western continent," was the first remark—after which our great man delivered his account of us. We were then interrogated, as to my skill in curing eyes, cutting out wens, setting broken arms and legs,—besides many other things to which my skill did not extend. Our medicines were then called for, and all my stock inspected. The surgical cases were much admired. After looking at mine, the king sent for his own; one case of which being unlike mine, he immediately gave it into my hands to use. This I considered as equivalent to fixing me here for life. After my galvanic pile had amused the king and his courtiers for an hour, we were dismissed, with an order to look out a place we liked, and he would build a house for us. An order was also given to look up all the diseased people, and have my decision on them.

The king is a man of small stature, very straight—steps with a natural air of superiority, but has not the least appearance of it in conversation. On the contrary, he is always pleasant and good humored, so far as I have yet seen him. He wears a red finely striped silk cloth from his waist to his knees, and a blue and white handkerchief on his head. He has apparently the good of his people, as well as the glory of his kingdom, at heart; and is encouraging foreign merchants, and especially

artisans, to settle in his capital. A watch maker, at this moment, could obtain any favor he should please to ask. The same might be vouchsafed for a chair maker, or cabinet maker, &c. as the king has courage and wisdom enough to prefer foreign manufactures when he sees their superiority to his own. On the subject of religion, he appears, like all his people, devoted to his idols. But he has never yet persecuted for religion's sake! O that he might yet be brought to know and love the supreme God! SEVENTEEN MILLIONS OF PEOPLE, MAD ON THEIR IDOLS, DEMAND THE ACTIVE SYMPATHY OF A CHRISTIAN PEOPLE.

Hayti.

MASSACHUSETTS BAPTIST SOCIETY.

Appointment of Mr. Paul.

(From the American Baptist Magazine.)

It is with pleasure we announce to the Christian public, that the Trustees of the "*Baptist Missionary Society of Massachusetts*," have appointed a missionary to Hayti. The Rev Thomas Paul, of Boston, has for a long time felt a deep solicitude to visit the place, with a view of making known to the inhabitants "the unsearchable riches of Christ." Having communicated his views to the Board, and offered himself as their missionary, it was considered as an indication of Providence, that an attempt should be made to introduce the Protestant religion among the Haytians. It is expected that Mr. Paul will embark in the first vessel which sails from Boston for Port-au-Prince. Should he find at the expiration of the six months, for which he is appointed to labor, that there are any encouraging prospects of success, it is the determination of the Board that a permanent mission shall be established on the island.

Grateful acknowledgments are due to brethren of other denominations, for the lively interest they have taken in promoting this object. Mr. Paul has been kindly furnished with letters from some of the most respectable merchants in New-York, to men of wealth and authority in Hayti.

We confidently anticipate that he will meet with no opposition from the secular power. For although, by the Constitution of Hayti, "the Catholic, Apostolic, and Roman religion, is declared to be that of the government;" yet the Constitution also says, Art. 49, "all other religious denominations are tolerated in the republic, conforming themselves to the laws." And we are assured from undoubted sources, that President Boyer is a decided friend of religious liberty.

We hope that the friends of Christ will feel a deep concern for the prosperity of this mission. Pray for our brother, that God would open to him a door of utterance, to speak the mystery of Christ; and that the word of the Lord may have free course, and be glorified, even as it is with you.

We would also remind Christians that this undertaking cannot be sustained without expense. We therefore, earnestly request them to aid this object, by more liberal contributions to the funds of the Society.

Domestic Intelligence.

AUXILIARY EDUCATION SOCIETY OF THE YOUNG MEN OF BOSTON.

Fourth Anniversary.

THIS enterprising Society held its fourth anniversary, on the 12th of February, 1823, when it appeared, from the Treasurer's Report, that \$1,069, had been received, during the past year, and that of this, \$1,000 had been paid into the Treasury of the parent institution. The residue had been appropriated to the printing of the sermon preached before them, at the commencement of the year, by the Rev. Dr. Jarvis of St. Paul's Church, and to other incidental charges.

The Rev. Justin Edwards of Andover, preached before the Society, at this anniversary, from Nehemiah vi, 3. *I am doing a great work, so that I cannot come down.* We shall make one or two extracts from the sermon, which has been printed.

The following passage is from that part of the discourse, which is designed to show the great value of a *living* ministry.

How is it with those parts of our own country, which once had the light of a living ministry; but in which that light has been extinguished, only for *half* a century? Is there not a great increase of moral darkness? Is not the sabbath almost universally profaned; the worship, and ordinances of God neglected? Do not idleness, dissipation, and iniquity prevail? And even with the sober part of the community; is not the great inquiry, 'What shall we eat; what shall we drink, and wherewithal shall we be clothed? Who will show us *earthly* good?' And do not the great interests of vital godliness, visibly and rapidly decline?

In one part of our country there were 16 towns, which were all supplied with settled ministers. Churches were gathered in every town, and many of them were in a flourishing condition. In the mysterious providence of God, they have, within half a century, all been left destitute.

They retained the Bible, and the writings of pious men, in every town. But the great interests of vital religion, visibly and rapidly declined. Ten years ago there were not upon an average 9 members of the church, in a town; although the towns contained, upon an average, nearly a thousand people. In 4 towns, the churches had become extinct. In one of those towns, when they had a settled minister, there was a church of 40 members; and in another, there was a church of more than 60 members. But those members were

not suffered to continue, by reason of death. And no more arose to fill their places.

At length, the grave closed upon the very last member; and the light, even of a Christian profession, was extinguished. One church, not extinct, had had no communion for 5 years. Two other churches, had had none for 20 years. Is it not plain, that they had not the grand means which God has appointed, for awakening men from the slumbers of moral death, and leading them out of darkness, into the light and liberty of his children? Even the passing traveller, in view of the footsteps of depravity, which he every where witnessed, could not but feel, that the glory had departed: so would it be, without the preaching of the gospel, in every town, in our own country, and throughout the world.

After glancing at the history of Baxter, and Martyn, and Morrison, and Mills, in proof of the fact, that one Minister of the Gospel may be the means of salvation to many thousands of souls; the preacher says:—

But you say, These were missionaries. Missionaries? So, I trust, will be many, whom you are raising up; and missionaries, who will explore every dark region under heaven; and spread the light of holiness, "from sea to sea; and from the river to the ends of the earth."

But supposing that not one of them should ever be a missionary; but all should be parish ministers. By the labors of parish ministers, God accomplishes *great* ends.

Thomas Scott was a parish minister. Still he was hopefully the means of salvation to great numbers. Many ministers, he was instrumental in raising up for the churches at home, and many others he was instrumental in preparing to translate the Bible, and preach the gospel among the heathen. His benevolent labors were instrumental in opening the way for the formation of the Church Missionary Society; and The British and Foreign Bible Society; institutions among the most stupendous which have ever blessed the world; the influence of which will, ere long, be felt from Japan, to California; and from Nova Zembla, to Cape Horn. And though dead, he yet speaks to more than 20, 000 families; and tells them words by which they may be saved. And through the blessing of God, he may, continue to speak to still greater numbers, of generations yet unborn.

But Scott, you say, was a Commentator. And are you sure that there will be no Commentators, among the men whom you are raising up? Are they not as likely to become such, as he was, at their age? But supposing that there should be no Commentators among them; and not one who shall leave any thing in writing, to speak to the world, after he is dead; still God may accomplish by them ends,

the greatness of which will surpass all finite comprehension.

About 40 years ago, a poor, but pious young man undertook, by his own efforts, and the aid of friends, to obtain an education for the ministry. While he was at college, there was an extensive revival of religion; and it was greatly promoted through his instrumentality. Numbers, at that time, became hopefully pious; and are now ministers of the gospel. When prepared, he too became a minister; and his labors have been eminently blessed. The church, which, at his settlement, consisted of only about 20 members, has now nearly 300. Most of them look to him as their spiritual father. And many of his spiritual children, now sleep in Jesus. He has been greatly blessed also in his occasional labors. Numbers, through an extensive region around him, have, by his means, been brought to the saving knowledge of the truth.

More than 30 he has assisted, in their education, for the ministry. And several of them are now laboring, with distinguished success, in the churches. Suppose that each of these 30 ministers, should be instrumental, in the conversion of 100 souls; and that 75 out of 100 should become heads of families. Suppose that each minister should also be instrumental, in the course of his life, in raising up three other ministers. Here then are 90 ministers of the gospel; 750 single persons, of hopeful piety; and 2250 pious heads of families. Trace their influence upon the next generation; and their influence upon the generations which shall follow down to the Millennium; and onward till the final consummation. Go up with them, till you reach the summit of the heavenly Zion; and, from the infinite glory, look round upon the greatness of what God accomplishes, by a parish minister. Thirty such ministers may, with the divine blessing, be raised up in 20 years, by *this Society*.

REVIVALS OF RELIGION.

We have recently been favored with a little work entitled, "A Narrative of the Revival of Religion within the bounds of the Presbytery of Albany, in the year 1820." The narrative was drawn up and published in compliance with the vote of the Presbytery, and is of a character, which cannot fail to interest. It describes, *first*, the origin and extent of the revival. *Secondly*, its progress and present state. *Thirdly*, things favorable. And *lastly*, things unfavorable.—At the close of the statements under the second head, is this paragraph:

There are 24 churches under your care; and the Spirit of the Lord has been poured out upon 12 of those, and upon the *College*. The additions to the churches, during the year 1820, as reported to the Presbytery, amount to nearly 1,400. Of these there have been 324 adults baptized.

We propose to give the substance of what is said under the two last heads; inserting a few remarks of our own, and using the language of the narrative, or not, as shall be most convenient. We shall also adopt a different arrangement of topics.

Things favorable to the Revival.

1. The plain exhibition of truth. That is, an exhibition of the Gospel in its plain, obvious, unsophisticated meaning; presenting it just as it is, with all its rigid precepts, and severe threatenings, and encouraging invitations and promises. This clear exhibition,—being brought to bear upon the hearers, with all its native energy, and with all the additional force which the preacher's head, and heart, and conscience, could give it,—was found to have great efficacy.

2. The Gospel was thus preached, not only in season, but out of season; not only in the church, but in the lecture room, the conference, and the prayer-meeting. These meetings were held with considerable frequency, and with excellent effect. Very many were awakened at them.

3. There was a meeting so peculiar, and moreover so useful, that it deserves a distinct specification. The object of it was, to bring together into one place those, and those only, whose age, circumstances, moral condition, habits of mind, and attainments, were much alike. Sometimes the married men were assembled; at other times the married women; at other times, the young men; at other times, the young women; and at other times, the colored people. At these meetings, professors of religion were not expected to attend.—It is easy to see, that these meetings had some peculiar excellencies. They greatly promoted the revival.

4. When the number of persons, who were anxiously inquiring, "What shall we do to be saved?" had become considerable, a meeting was appointed expressly for them. These meetings were denominated "conversation meetings,"—"inquiry meetings,"—"anxious meetings." It was the design of these meetings, by means of particular conversation with each individual, carried on usually in a low tone of voice, to answer questions; to resolve doubts; to give directions; to strengthen resolutions; and, in general, to enlighten the understanding, as to the nature and necessity of repentance and faith; to alarm the conscience, by exhibitions of the precepts and penalties of the divine law; to affect the heart, by representations of whatever is good and lovely and desirable, on the one hand, and of whatever should be hated and shunned, on the other; and, indeed, by every reasonable and scriptural motive and direction, to bring the sinner to the Lord Jesus Christ, as the object of supreme regard, affectionate confidence, and willing obedience. These meetings, when properly conducted, stood in the very first rank of means for promoting the revival.

5. As a means of awakening sinners, family visitation may next be mentioned: and also, personal addresses to the careless. The at-

tention of not a few persons was, in these ways directed to the importance of a speedy reconciliation with God. The imparting of religious intelligence, moreover, was useful to the pious, to the awakened, and to those who were comparatively thoughtless. It was the voice of divine providence. It always animated the first class; frequently stimulated the second; and sometimes roused the third to thought and action. To these means may be added, the reading of the Scriptures; the singing of hymns; and prayer.

Things unfavorable to the Revival.

1. Ceasing to press on sinners the great duties of repentance and faith. It was found, that awakened sinners must be followed up; that they must not be let alone; that the understanding, and conscience, and heart, must be constantly assailed.

2. Doctrinal disputations; and cold, speculative discussions of doctrines and duties. These diverted the attention, diminished the ardor, and weakened the efforts, of all parties.

3. Attempts to proselyte to the views of a sect or party. Such attempts have been known to bring a speedy termination to a revival.

4. Calming the fears of the awakened, by telling them that all will be well, if they only hold on as they have begun. There is a wide difference between *conviction* and *conversion*. The convictions of sin, and guilt, and desert of wrath, may be strong; and yet the sin, and guilt, and desert of wrath, be increasing every hour!

5. Encouraging the sinner to linger, by advising him "to wait God's time." This takes for granted, that the sinner has nothing farther to do, that he has done all he ought to do, and all he can do. It destroys the force of the command to repent, and believe on the Lord Jesus Christ; and there is not a corrupt propensity in the unregenerate heart, that will not say "amen" to it.

6. In addition to these, the following may be mentioned:—Interruptions of the stated means of grace;—badly conducted meetings;—the continuance of meetings, which are not well attended;—reporting that the revival is at an end;—putting a stop to the meetings for inquirers while there are such, who wish to attend;—visits of ceremony, or friendship, made by awakened persons, or made to them; the ungodly lives of professors of religion; &c.

The following testimony, near the close of the narrative, is remarkable:—"Out of a number not much less than 2,000, who have been hopefully converted to God, of whom near 1,400 have united themselves to the communion of your church, not more than *four* or *five* are known to have shewn conclusive signs of apostasy, now at the distance of almost a year!"

AMERICAN BIBLE SOCIETY.

Seventh Anniversary.

On Thursday, May 8, was held, at the City Hotel, New-York, the seventh anniversary of the American Bible Society.

The Hon. JOHN JAY, President of the Society, by reason of his advanced age and infirmity, not being able to be present, the Chair was taken by Gen. MATTHEW CLARKSON, Senior Vice-President, who was supported by the Hon. DE WIT CLINTON, and RICHARD VARICK, Esq. Vice Presidents.

Among the persons convened, the Society had the satisfaction of seeing the Judges of the Supreme Court of the State of New-York, a large number of clergymen of different denominations, and other gentlemen of distinction, from various parts of the Union.

The meeting was opened by reading the 62d chapter of Isaiah, by the Rev. Mr. SOUTHERLAND, of New-Hampshire.

After an Address from the President had been read by the Rev. Dr. MILNOR, Secretary for Foreign Correspondence, WM. W. WOOLSEY, Esq. the Treasurer, read the report of the Committee who audited his accounts, by which it appeared that,

The net receipts for the year, (including the monies received to aid in building the new Depository,) have been \$45,131 25

The expenditures for the Year . . 47,360 26

Parts of the Annual Report were then read by the Rev. Dr. S. S. WOODHULL, Secretary for Domestic Correspondence, from which it appeared that the issues of Bibles and Testaments within the year, though the removal from the old to the new Depository, and the prevalence of epidemic fever in New York, caused a suspension of the business for more than two months of the past year,) were 28,448 Bibles and 26,537 Testaments, making, with those issued in former years, 248,623 copies of the Scriptures.

Resolutions were then made and seconded by the Rev. Dr. John Woodhull, of New-Jersey, of the Presbyterian Church, and the Rev. Wm. Ross, of New York, of the Methodist Episcopal Church—the Rev. Dr. Philip Milledoler, of New York, of the Dutch Reformed Church, and the Hon. Chauncey Langdon, of Vermont—Hon. De Wit Clinton, late Governor of the State of New York, and Thomas Eddy of the Society of Friends, moving the thanks of the Society to the President for his address; to which a reply was made by Peter A. Jay, Esq. son of the President—Wm. W. Woolsey, Esq. Treasurer of the Society, and Samuel Boyd, Esq. of New York—the Rev. John P. K. Henshaw, of Baltimore, Maryland, of the Episcopal Church, and Joseph C. Hornblower, Esq. of New Jersey, tendering thanks to the Secretaries and Treasurer, to which the Rev.

Dr. Milnor replied—the Rev. John Finley, of Baltimore, of the Baptist Church, and Mr. John Griscom, of the Society of Friends—the Rev. Benjamin Mortimer, of the Moravian Church, and the Rev. Dr. Alexander McLeod of New York, of the Reformed Presbyterian Church—Theodore Dwight, Esq. of New-York, and the Rev. Mr. Johnson, of Long-Island, of the Episcopal Church, respecting the circulation of the Scriptures in South America; after which Dr. Milnor introduced *Senor Vicente Rocafuerte*, a native of Peru, who made an address.

We shall give extracts from several of the addresses.

That of the President contains the following passage:

Since the Reformation, artifice and error have been losing their influence on ignorance and credulity, and the Gospel has been resuming its purity. We now see Christians, in different countries, and of different denominations, spontaneously and cordially engaged in conveying the Scriptures, and the knowledge of salvation, to the heathen inhabitants of distant regions. So singular, impressive, and efficient, is the impulse which actuates them, that without the least prospect of earthly retribution, they cheerfully submit to such pecuniary contributions, such appropriations of time and industry, and, in many instances, to such hazards and privations, and such derelictions of personal comfort and convenience, as are in direct opposition to the propensities of human nature.

Can such extraordinary and unexampled undertakings, possibly belong to that class of enterprizes, which we are at liberty to adopt or decline as we please: enterprizes which no duty either commands or forbids? This is more than a mere speculative question; and therefore the evidence respecting the character and origin of these undertakings, cannot be too carefully examined, and maturely weighed; especially as this evidence is accumulating, and thereby acquiring additional claims to serious attention.

The Rev. Dr. Milledoler.

We are convened to-day to encourage each other's hearts, and to strengthen each other's hands, in circulating far and wide, God's precious, unadulterated, everlasting Bible.

I call it His Bible, because in it, holy men of God have spoken as they were moved by the Holy Ghost.

His precious Bible, because it is so replete with blessedness.

His unadulterated Bible, because we circulate it without note or comment. And the everlasting Bible, because it is God's truth, and like its divine Author, unchangeable and eternal.

The idea of God speaking to man, at any time, or in any form, is full of interest.

His voice is heard in the awful majesty of nature—and who does not hear that same voice speaking in the Bible? His voice in nature, is sure; in the Bible it is no less sure.

It bears the impress of the Lord God Almighty. Look at that book, sir, and see how it is pervaded with his glory.

Examine it minutely, and the proofs of its divinity will accumulate under your hand, and grow every moment in number and importance.

Observe its unity, and its purity, its history, its chronology, its doctrines, its miracles, its witnesses, and its propagation.

Compare it with other theological systems, so called, with profane history, with ancient monuments of the arts, with natural phenomena, such, for instance, as prove an universal deluge, and with astronomical calculations.

Compare the annals of the nations with the account it gives of their descent from one common progenitor, of their fall, and consequent degradation. Notice it in the accomplishment, in human experience, of all its predictions. In its effect upon the mind, to enlighten it—upon the conscience, to controul it—upon the heart, to make it burn as if Heaven's fire had fallen directly out of Heaven upon it.

View it on a large scale, in its influence on civilization, on human manners, on benevolent institutions, on the peace of the world, on its civil and religious liberties; in a word, on the general comfort and glory of mankind, and who does not see that it claims a divine origin? God has reared with his own hand, and has long sustained, two great, detached, living, and national monuments of its truth.

First, the Arabians, with all that is singular in their persons, history, unchanged residence and character. Secondly, the Jews, with all that is marked in their dispersion, preservation, character, and history.

But independent of these considerations, and of these monuments, is it in any wise credible, that that God who has given law to every atom in creation, has formed such a being as man, without law, without comfort, with no sure hope, and with no certain intimation, either of his present duty, or of his future destiny? And if all this could be, is it credible that a mere fiction, not to say forgery, has been the greatest engine the world ever knew to prevent crime, and to promote virtue? That a countless multitude of intelligent beings, in all ages, have clung to it as the anchor of their souls—have prayed over it, and wept over it—and habitually framed their lives by its precepts—and felt it to be heaven's influence—the power of God, and the wisdom of God—and met life's sufferings, and death's agonies in the faith of it, and yet have been deceived?

No, it cannot be; the supposition carries with it its own death warrant; it is unnatural, it is impossible.

And if this Bible be, indeed, what it is represented to be, the Word of the living God; if it be so essential to human happiness; and if men are charged with its dissemination, then it ought to be done without delay.

Mr. President—I have lately read, in the printed address of the Louisiana Bible Society

of March, 1822, a most heart-rendering account of the religious state of the population of our world, and of the annual ravages of death.

The calculations made in that address, are *appalling*, and so much the more, as there is reason to apprehend that they rather fall short of, than exaggerate, the truth.

I wish that account was more generally diffused, for, in small compass, it speaks volumes for exertion in the Bible cause.

What criminality Heaven has attached to nations now destitute of the oracles of God for their ancient or more recent rejection of the truth; or to the Church slumbering for so many centuries over this moral waste, I know not.

But one thing we all know, that whole armies of immortal beings, who never saw the Bible, are annually passing over the verge of this life:

Is it not high time then, for Christendom, and for the world to awake? In disseminating the Bible, there is labor for the scholar, for the civilian, for the Christian—for all ranks of men, from the imperial throne, down to the cottage; and that labor connected with unutterable interest, with imperishable glory.

From engaging in it, no plea can excuse any man.

Can we love God, and not desire that he should be known?

Can we regard truth, and not wish that it should be heard?

Can we love the souls of men, and not labor that they may be saved? Or, can we even regard their temporal interests, and not be willing to promote them? No, it cannot be, for it involves absolute contradiction. Behold, then, millions of our race, degraded, benighted, ruined, moving forward with ourselves for life or death eternal to the judgment bar of God. Behold them, for they are your own flesh, who are thus moving forward, and there is yet hope of their recovery. "Under the stainless sky of their unbroken night," said a late feeling advocate in their behalf, "lie buried the elements of all that is great and exalted in our common nature—the materials whence the Divine Illuminator can elicit, sparks of heavenly fire—the instruments which he can harmonize to the touch of holy love—the souls which he can form anew into heirs of God and immortality.

"Oh, when once his Holy Spirit shall begin to move upon the face of those dark chaotic waters, how shall order spring out of confusion, and rays of light and glory return to us from the regions of darkness, and the shadow of death."

Mr. President—When a great national Society was first projected in this country, I was one of those who believed that considering the extent of our Territory, and the local circumstances of the nation, the object contemplated could be best attained by sectional or state societies.

But when I saw in the Convention that formed its constitution, an assemblage of almost all denominations of Christians, met with one consent,—and acting as if animated by one soul,—when I saw party feeling and sectarian distinctions absorbed in one common

interest, and feelings of the highest grade, wrought up to the highest tone of strength and refinement, expressed in one common language of glory to God in the highest—good will to men—I thought I saw, and subsequent events have convinced me, that I was not mistaken, *the finger of God*.

The whole operation of the American Bible Society, since that auspicious period, like the mighty operations of the heart upon the human system, receiving and transmitting life's warm blood to every part of that system, has served to transmit life and energy to our most distant kindred institutions.

The greatest skeptic may now be convinced, if he will, that the thing is of God and must prevail. I have no doubt, Mr. President, but that the whole American family will soon take an interest in this truly Catholic establishment, proportioned to its unutterable importance. May He who has the silver and the gold, and the heart of every human being under his control, greatly increase its resources. May he give new impulse to its movements, and hasten the time when, through the instrumentality of this and its sister associations, heavenly truth shall pervade all nations, and all people shall hear, every one in his own tongue, the wonderful works of God.

Hon. De Witt Clinton.

I believe that it is now generally understood, that human reason cannot in itself furnish certain demonstrations of a future state. The aspirations of the soul after immortality—the general impressions of mankind—the constitution of the human mind—and the benign attributes of the Deity render it highly probable, that our existence is not bounded by the narrow limits of this world. But it is well known that every link in this concatenation of reasoning, every circumstance in this enumeration of considerations, has been assailed with no inconsiderable force. And it must be admitted that the highest efforts of the human mind, have been unable to afford suitable and distinct views of our mode of existence in a future state. Even the end of our creation has been the subject of doubt and debate: and the power of philosophy, the fictions of mythology, and the subtleties of metaphysics, have been unsuccessfully employed in dispelling the clouds and darkness that rested for ages over the destinies of mankind. Some have supposed, that this world was created to punish man for the sins committed in a pre-existent state. Others have imagined, that it sprang from a fortuitous concourse of atoms, or an infinite series of causes, and that man is the creature of chance, has no fixed destination, and will experience the fate of other organic matter. Some have considered him as created to afford amusement to superior beings, and to be "the standing jest of heaven;" while others have contended that his existence is essential to complete the series of created substances, and to supply a necessary link in the chain of being.

If the end and aim of our being in this world have appeared so obscure to the benighted vision of human reason, what may we

not expect from its views of a future state? The most sublime flights of poetry, and the most profound elaborations of philosophy, have altogether failed in furnishing luminous, distinct, and cheering prospects of immortality. The most alluring views of heaven were entirely derived from the earth; and the final allotment of the virtuous, was only a transit from this world to a material paradise:

Some safer world in depth of woods embrac'd,
Some happier island in the wat'ry waste.

In the bowers of bliss; in the gardens of delight; in the fields of Elysium; in the seats of the illustrious and beatified dead, there was always a retrospective longing, lingering look, at the superior fascinations of this world. The great epic bard of Rome, after he had exhausted the powers of his creative mind, in describing the delights of the Elysian Fields, asserts the return of the souls of the departed to this world, in order to reanimate other bodies. And the father of heroic poetry, "whose magic muse soared to the topmost heaven of grandeur," describes his heroes as dissatisfied with their portion in the regions of blessedness. When Ulysses congratulates Achilles on his supremacy over the mighty dead, the latter indignantly exclaims, that he would rather be a servile hind, and eat the bread of poverty on earth, than exercise imperial authority over all the Shades.

Whole nations were ignorant of a future state; and others had but feeble glimmerings of light on this subject. The ancient philosophers were divided in their views. Many of them utterly discredited, and some openly ridiculed an hereafter. The consequences of this state of things were in every respect most deplorable: they were felt in every vein and artery of social combination; and in every aspect and conformation of conduct and character. The ancients, who disbelieved in a future state, were utterly unable to account for the moral phenomena of this world. When they considered the events and vicissitudes of life—when they beheld the accumulation of laurels on the brow of the tyrant, the oppressor rolling in affluence, and the murderer defying punishment—When they perceived the wise and the virtuous shrouded in obscurity and overwhelmed with calamity: When they saw Cato driven to suicide, Socrates to hemlock, an Aristides in exile; and heard the dying Brutus exclaim, that virtue was an empty name—in what a dreadful position did they stand? A knowledge of a future world would have elucidated all incongruities, solved all doubts, dispelled all darkness. They sometimes, indeed, endeavored to vindicate the ways of God to man, by alleging that in this subliminary state virtue was its own reward; that vice was attended by an appropriate punishment, and that a man's enormities were at least visited on his posterity; and when forced from the full extent of their positions by the testimony of daily experience, they took refuge in atheism, or inculcated that the Deity had no agency in the concerns of this world, or adopted the system of polytheism, and believed in

Gods partial, changeful, passionate, unjust,
Whose attributes were rage, revenge, or lust.

In this state of moral darkness, Jesus Christ appeared, pointing out the way to heaven, and shedding light over the world. What was before uncertain he rendered certain: for to adopt the words of the great apostle, "he hath abolished death, and hath brought life and immortality to light through the Gospel." And herein consists a characteristic feature, and a peculiar excellence, of the Christian dispensation. It lifted the veil which concealed futurity from view, and that separated time from eternity; and it afforded clear demonstrations of the life to come. All doubts on this subject have vanished, for a belief in the Christian religion is utterly incompatible with a disbelief of a future state. Christianity not only ascertains its existence, but points out our destinies in it. Instead of the sensual enjoyments of a Mahometan Paradise—instead of the Elysian Fields of Pagan superstition, or the transmigrations of the Metempsychosis, "our minds are lifted up from the dungeon of the body to the enjoyment of the divine essence of the Almighty," and we are endowed with

Perfections absolute, grace divine,
And amplitude of mind to greatest deeds.

Christianity may be contemplated in two important aspects. First, in reference to its influence on this world—and secondly, in reference to our destiny in the world to come. And whatever may be intimated to the contrary by the sneers of infidelity, or the cavils of skepticism, it may be asserted boldly, and can be demonstrated conclusively, that to its celestial influence we are indebted for the blessings of civilization—the elevation of the female character—the enjoyment of domestic life—the successful cultivation of knowledge—the establishment of free government, and the dominion of good order and peace, wherever they prevail in the great communities of mankind.

Had I the time and the talent, I would proceed with pleasure to establish these positions, but restricted as I am in both respects, I can only glance at some of the leading topics.

We are governed by our hopes and our fears—by the desire of happiness and the dread of misery. The laws which regulate our conduct, are the laws of man, and the laws of God. To which may be added, as exercising a strong influence, and, in many instances, a controlling power over our actions, an anxious desire to acquire the good will, and to avoid the contempt of our fellow creatures, by a conformity to the general sense of right and wrong. This is denominated by Mr. Locke, the law of opinion. The sanctions of laws in order to be complete, ought to comprise rewards, as well as punishments. The inefficacy of human laws, for their intended objects, is palpable from the daily operations of society, and the accumulated experience of ages. Secret crimes are of course unpunished; and how many of the guilty escape from the want of testimony—from casualties—and from the imperfect or perverse dispensation of justice and mercy, and there

are many aberrations from virtue which do not come within the cognizance or the policy of human legislation. Violations of what are termed the duties of imperfect obligation, answer to this description. Ingratitude—infidelity in friendship—the want of charity—an infraction of hospitality—are not punished by the tribunals of men. And deeds of the most dangerous character, which strike at the very foundation of private happiness and public prosperity, are sometimes not considered criminal. Lying and adultery, for instance, escape with impunity. The complex machinery of government, the arduous administration of justice, and the embarrassment and difficulties which surround the operations of legislation, frequently produce crimes peculiar to the social combinations of man, and generate evils unknown in a state of nature. But in addition to these considerations, it may be remarked, that the innocent are frequently punished instead of the guilty, and that human laws are entirely destitute of the sanction of rewards. To confer honors for obedience, would be as ridiculous as unavailing. The honor of many would resolve itself into the honor of none. To dispense pecuniary rewards would be nugatory or impracticable. In an unqualified extent, no government would be able to supply the funds; and even in a restricted form, its operation would be to receive money with one hand as a premium, and to pay it back with the other, in the shape of a tax.

The efficacy of the law of opinion, is also limited, and has all the imperfections attached to humanity. It cannot reach those who are hardened in infamy, and plunged in iniquity; and its sanctions do not extend beyond the limits of this world. Hypocrisy braves its denunciations; exalted rank and great opulence, feel, in some degree, superior to its terrors; and the stoic in his apathy, the anchorite in his reclusion, and the misanthrope in his hatred, look with ineffable contempt on the men and the things of this world. And to this it may be added, that the law of opinion does not always present an immutable standard of virtue, and an unerring criterion of excellence; but sometimes connives at departures from the rules of morality.

The sanctions of the Divine law supply all these deficiencies, cover the whole area of human action, reach every case, punish every sin, and recompense every virtue. Its rewards and its punishments, are graduated with perfect justice; and its appeals to the hopes and fears of man, are of the most potent character, and transcendent influence.

The codes of men, and the laws of opinion, derive a great portion of their weight from the influence of a future world. Justice cannot be administered without the sanction of truth, and the great security against perjury is the amenability of another state. The sanctions of religion compose the foundations of good government; and the ethics, doctrines, and examples, furnished by Christianity, exhibit the best models for the laws of opinion.

The imperfect views which the Pagan religion afforded of futurity, had, notwithstand-

ing, considerable influence on the interests of mankind. Herodotus represents the people called the immortal Getæ, on account of their belief in a future state, as the bravest and most upright of the Thracian nations. And Juvenal ascribes the horrible depravity of the age, to the reigning infidelity which had exploded from the public creed the Stygian Lake, and other terrors of the ancient mythology.

The Christian religion, armed with power, endowed with light, fortified by truth, and revealed by God—foretold in the prophecies, attested by miracles, sealed with the blood of the saints, and sublimed by the morality of Heaven, is thus presented to man, exhibiting him in a state of probation, and enforcing his good conduct in this transitory state, in order to secure his felicity in the regions of eternal bliss. It places what Archimedes wanted, the lever of power on another and a better world, and controls all the operations of man in unison with the prescriptions of divine love.

Feeble and imperfect as this view is, it notwithstanding presents powerful inducements to encourage your animated perseverance and redoubled exertions in the cause of philanthropy and religion. Institutions like this, unite in the bonds of friendship and charity, all their cultivators, without regard to kindred, sect, tongue, or nation. In this place, an altar is erected to concord—peace is declared among the most discordant sects—and the parti-colored coat of Joseph is exchanged for the seamless garment of Christ; and in such a holy cause, be assured, that the visitations of Divine approbation will attend your proceedings—that opposition will prove like the struggles of a river with the ocean—and that although mountains of sophistry may be piled on mountains of invective, like Ossa on Pelion, yet that all such attempts will terminate like the fabled wars of the Titans, and can never prevail against truth and Heaven.

Although our extracts have been long, they cannot have been tedious to any, who are delighted with good sense, and sound argumentation. For ourselves, we have been instructed, in the most gratifying manner, by all the speeches, delivered on this interesting anniversary; and should be glad to draw something from every one. But our limits forbid. We cannot, however, withhold the speech of the native of Peru.

Senor Vicente Rocafuerte.

Conscious, as I am, of the impossibility of expressing properly my thoughts in the English language, I would excuse myself from occupying a single moment of the time of this meeting; but the love of my country, superior to any self-consideration, impels me to break silence, and ask your indulgence.

Born in South-America, near the equator, under the Spanish yoke, and inquisitorial fanaticism, how gratifying it is for me to meet here so many good Christians, the glory of

America, and consolation of humanity. My joy can be better understood than described. Where can there be an emotion more pure and exalted than that which I experience at this moment, seeing myself surrounded for the first time in my life, by so many worthy supporters of religion, who, in spite of the apparent diversity in dress, and worship, are all clothed with the Spirit of the true God, enlightened with the wisdom of the Bible, and united by the brotherly love of the Gospel. From this very difference of opinions and sects results a harmony, as admirable in the moral order as it is in the planetary system; and in the same manner as the different stars, at different distances, in submission to the same law of attraction, are revolving without interfering, never altering the calmness of the sky; in the same manner, Christians, subjected to the will of God, as revealed in the Bible, meet each other with cheerfulness; animated by the benevolent spirit of the Gospel, they love their fellow creatures, give up their passions, seek the road to heaven by a perfect self-denial of their own concerns, and serve the true God of charity, extending by their good actions the sphere of human happiness. This picture of virtue and religious tolerance is only to be found here, in England, and among the nations which enjoy the benefit of free institutions, manifesting in the purest light, the perfect concord and union between Christian morality, political liberty, and genuine principles of legislation.

This truth is extremely important for a South American, conscious of the noble struggle in which his country is engaged to expel from those fruitful shores the monster of despotism, and to extinguish for ever that monastic superstition, the enemy to every useful reform; that lever which shakes the earth, fixing in Heaven its point of support; which in the name and in behalf of Religion, sacrificed to its avarice the innocent race of Peruvian Yncas, condemned to the stake the unfortunate Guatimozin, the last of the Mexican emperors, and established, in unhappy America, the sanguinary worship of inquisitorial fanaticism. It is not enough to know that there is a perfect union between morality and legislation; its application to the new governments of America is indispensable. To you, noble promoters of virtue, benefactors of mankind, directors of the institution of the Bible Society, to you belongs the fulfilment of that honorable task. Turn your eyes towards the rising nations of the South, and you will there observe a people worthy of your sympathies and of your protection; they are fighting gloriously for independence and liberty, but alas, liberty is not to be obtained without virtue, and virtue is not to be found but in the principles of the Bible and of the Gospel; those sacred books without note or comment are the true elements of social order. To promote virtue through the Gospel, is to fix on solid basis the political liberty of America; it is to sow for future generations the incorruptible seeds of peace and happiness; it is in fine to attain the great object of this institution as new as it is admirable.

In the rapture of my patriotic exultation, for the morality and liberty of my country,

I would wish you might send, on the wings of cherubims, thousands and thousands of Bibles and New Testaments to South America; that you could immediately establish, in Lima, an auxiliary Bible Society, I am convinced that it would prosper; the inhabitants of those happy climates are good, benevolent, of mild dispositions, and sensible enough to comprehend, in a short time, the great utility of this institution. The Spanish policy, guided by short-sighted bigotry, has deprived them till now, of the consolation of perusing those admirable maxims. Very few of the clergy even have had an opportunity of reading the Bible throughout; but when they will know the good effect of the Bible, they will undoubtedly form several establishments under the auspices of the parent society. Perhaps a great many patriots, and enlightened ministers, giving up their anterior prejudices, will recommend these sacred books, and giving the Bible to the people, they will repeat what the Lord said to Joshua.

"This Book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success."

Yes, the new nations of America will enjoy the triumph of their independence, and the felicity of their liberty, if they would organize their new institutions, following the spirit of toleration, of equality, and self-denial, so much recommended in the Gospel; this Holy Book must be the tie which should unite all the nations of this vast continent; its equality is the true dogma of legitimacy of divine origin; its generosity must be the Holy Alliance suitable to Independent America. An alliance of virtues, and not of self-interest; an alliance for abolishing slavery, and not to restrain the noble flight of liberty; an alliance for promoting human happiness through moral civilization, and not to root it out with a hundred thousand soldiers, forcing conviction at the point of the bayonet; an alliance which shall make fear and dread fall upon the hypocrites and ambitious chiefs of nations; an alliance which shall extirpate the seeds of war, insure universal peace, and form, from the myriads of the inhabitants of the earth, a numerous and Christian family, as enlightened, as good, and as benevolent, as the members of this meeting. This same meeting is only a sketch, a miniature, of the large evangelical Society, that in future ages, shall cover the surface of the globe; the world, regenerated by the divine light of the Gospel, will bless the memory of the promoters of this admirable institution. These virtuous Christians will hear from heaven the hymns and songs of praise, directed to the throne of Jehovah, by all the inhabitants of this redeemed land; and their celestial joy can only be increased by the prospect of human happiness in perfect harmony with the will of God.

The anniversary meeting of this Society, is said to have continued nearly five hours, with no apparent diminution of the interest taken by the audience in its proceedings.

Miscellanies.

NOTICES OF DISTINGUISHED MEN.

THE following notices of three distinguished friends and benefactors of the missionary cause, are extracted from a sermon preached, by the Rev. Mr. Parson, in the Cathedral at Calcutta, on the 14th of July last.

The parent of missions, in the Established and English Church of India, was the Rev. DAVID BROWN; than whom, a more unambitious, though at the same time simply majestic and evangelical parent, the cause needs not to claim. His it was, to cherish the infant enterprise with his prayers; and formally to engage others in stated prayer for the same end. Men of more accomplishment may have followed him—men of less artifice cannot; nor have any men better acquainted with Christianity in its great principles. Such a man lived long misunderstood in Calcutta. At length, after a ministry the longest which has been allowed to us, he died a sort of self-sacrifice, in the cause which he thought worthy of his devotion—a cause connected closely with that of missions—the cause of the Bible Society.

The same joint cause appears more certainly to have cut short, or, as it were, burnt out, the life of MARTIN; than whom there has never been a more thorough scholar for his years, nor has any man of a more simple and ingenuous spirit set foot in India. With the vivacity of youth, he combined the wisdom of age. He had science, without its slowness and incumbrances. It was, in itself, much; but he made little of it, unimpeded and uninflated by vanity. His religion, though reared in the Establishment, was of a liberality quite Catholic: he saw the comparative insignificance of modes: he loved the lover of Christ, under whatever mode such a man might worship. All mankind were interesting to him; and he went forth among them—fearless, as having God with him—free, by a conscious inoffensiveness of heart—quick, by the most practised familiarity with his subjects—cheerful, by the peace of the blessed Spirit in him. Diligent in labors which were his delights also, devoted under the foreseen fact that he would not live long, this unsurpassed servant of Jesus Christ has ended his course with joy.

Perhaps, however, under God, no man contributed so immediately to the result which we have witnessed, that is, to the accession of an accomplished Prelate to our numbers, and to the Collegiate character which has since accrued to our missions, as Dr. BUCHANAN. Whilst others were otherwise engaged in the same thing, and each according to the assignment of particular Providence, Buchanan employed in the matter a sort of worldly vigor and cleverness as of diplomacy. This has not pleased the world at times; and, perhaps, for the reason that it

was successful. But if success denote the pleasure of God, then was God pleased with the labors of Buchanan.

OBITUARY OF WILLIAM BLAIR, ESQ.

Mr. Blair was late surgeon of the Lock Hospital, and other institutions in London, and died Dec. 6, 1822, aged 56 years. The following notice of his last days is from the London Missionary Register. The perusal of it cannot but suggest the memorable exclamation, "Let me die the death of the righteous, and let my last end be like his!"

For many months past, Mr. Blair's health had evidently declined. During the last illness of his excellent wife, he was at times so exceedingly reduced, that she greatly feared he would die before her; and earnestly prayed that her heavenly Father would take her first, if consistent with his holy will, and not allow her to be left an infirm and helpless widow. It pleased God to grant her request: and, after a long and painful but sanctified affliction of many years, she departed peacefully, in the last spring; bearing a clear and unequivocal testimony to the truth and faithfulness of God, who supported and comforted her in every trial, especially when passing through the valley of the shadow of death.

After his wife's decease. Mr. Blair began most decidedly to set his house in order, as he knew he must shortly follow his beloved companion. He resolved to give up his professional practice; and to retire into the country, where he thought he should enjoy more uninterrupted opportunities for reading, meditation, and prayer. He, therefore, took a house in the neighborhood of Colchester; resigned his situation as surgeon to the Bloomsbury Dispensary, and prepared to dispose of the greater part of his library, together with such articles of household furniture as he would have no occasion for in the country. He had formed a large collection of rare and curious editions of the Bible, and many scarce commentaries in different languages; for the word of God had been his study and delight, during the greater part of his life: a few months ago, anticipating his approaching dissolution, he presented this valuable collection, worth several hundred pounds, to the British and Foreign Bible Society, who have gratefully acknowledged the same in their last annual Report. He had been an active and very useful member of the General Committee of that Society for the last sixteen years: he was also President of the Bloomsbury Bible Association, and Vice-President of the Auxiliary Society: his unwearied labors in the cause of the Bible Society, and in active benevolence to the poor, are well known to his intimate friends. As surgeon to the Bloomsbury Dispensary, he was indefatigable.

able in his attentions to the cases of distress which came under his notice: he cared, not only for the bodies and temporal concerns, but for the souls and eternal interests of his patients; frequently exhausting his income in relieving the wants of the indigent, and, when his own charity-purse was empty, recommending the cases, which he could not himself relieve, to the bounty of his friends.

The Bible Society, of all benevolent institutions, lay nearest his heart. The last effort which he made to leave his house, was to attend the meeting of the Committee, on the Monday before his death. He asked a friend to lend him a carriage for the purpose, having parted with his own; and proceeded as far as Bridge Street Blackfriars, toward the Bible Society House, but was too ill to go on, and was obliged to return home without accomplishing his object. He went immediately to his bed-room. After taking a little refreshment, he remarked that he felt as if he should not be able to go down stairs again; and being in great pain, said—"Well, I will bear it patiently, for the Lord loveth whom he chasteneth, and scourgeth every son whom he receiveth." In the evening of the same day, he requested his servant to read to him the xixth and xxvth chapters of Isaiah, the xth chapter of Hebrews beginning at the 19th verse, the whole of the xth chapter, and the first thirteen verses of the xiith chapter, of that epistle. After they had been read, he desired his servant particularly to notice those chapters, in order that he might find them the more readily, when he wished to hear them again.

On the next day, Tuesday, Dec. 3d. he appeared to suffer great pain. Several friends called, and were admitted to see him. He then desired his servant, if any others came to make inquiries, to say that he was too ill to see them, but that he was firmly fixed upon the Rock Christ. His servant, in the course of the day, read several chapters from the New Testament and also the 1st, xvth, first eight verses of the xvith, the xxvii, cxiid, and first ten verses of the cvth Psalms. While reading, Mr. Blair said, "There! you see what faith does. Believe on the Lord Jesus Christ, and you also shall be saved." With his hands clasped, and uplifted eyes, he added, "I believe in him, and have no doubt—no, not the least—but that I shall be saved through the blood of my Redeemer, for *I know that my Redeemer liveth.*"

He passed Wednesday nearly in the same manner. Nothing gave him so much comfort as to hear the Word of God. He would often say, while listening to it, "What comfort!—what consolation!—what encouragement there is, in seeking the Lord!" and he exclaimed, *Come Lord Jesus, come quickly!* My only desire is to be with Thee! I am now waiting for Thee!"

On Thursday, a medical friend, who called, proposed writing a prescription for him: he replied—"You know that it could be of no service: I am aware of my own situation, and that I am a dying man;" proceeding to admonish his friend to seek the Lord, and adding that he himself had sought him during thirty-five years, and now experienced the comfort

of having God for his salvation. Toward evening, feeling some apprehension lest his understanding should be affected, and having considerable pain in his head, he prayed earnestly that God would be merciful to him, and spare him the use of his intellects. The pain in his head was removed, and he was afterward composed and tranquil.

An intimate friend called upon him during the week, to whom he expressed his entire confidence in the word and truth of God. He said, "My reliance is alone on the Lord Jesus Christ: as to looking back on my past life, to place any dependence upon that, I cannot bear the thought. My hopes are alone upon the mercy of God, and my trust is in the Rock of Ages: I am fixed on that Rock." The Bible lay open on his table; and, looking at it, he said, "That is my only Book—my great comfort. I used to be fond of my library: but I now want no other book than my Bible." Several times during the latter days of his illness he expressed himself in a similar manner.

The same friend called upon Mr. Blair, for the last time, on Friday night, Dec. 6th. His eyes then appeared to be fixed—his mouth seemed to be falling—and he was breathing with great difficulty, while supported in bed by his servant: it was doubtful, from his appearance, whether he had the use of his mental faculties. The servant told him who had entered the room, and he seemed to recognize the name. His friend whispered in his ear. "The Lord Jesus Christ is your Savior:" he immediately replied, catching his breath at every syllable, "Altogether precious!" His friend then said, "When flesh and heart fail, God is the strength of the heart, and he will be your portion for ever:" to which he replied, "Always," repeating the word with great emphasis. This visit had the effect of rousing him; for after his friend had taken his leave, and another attendant had entered the room, on the latter saying, "I doubt not, Sir, you can say with Job, *I know that my Redeemer liveth.*," he immediately took up the passage, and repeated the two following verses, beginning the 25th, 26th, and 27th verses of the xixth chapter of Job, which had formed the text of the last sermon that he had heard preached at St. John's Chapel, where he usually attended divine service. Shortly afterward, he said, "Though my flesh and my heart fail, God, is the strength of my heart, and my portion for ever." He next endeavored to repeat the Hymn, page 232 of Mr. Cecil's Collection.

"Rock of Ages rent for me, &c."

He then desired his servant to read those chapters which he had noticed at the beginning of the week, particularly the xixth of the Hebrews, to the 14th verse of the xixth chapter, and the cxiid Psalm. One of his attendants said to the other, "What a blessing is it to see him so happy!" which Mr. Blair overheard, and interrupted him by saying, "Though I walk through the valley of the shadow of death"—then, hesitating as if endeavoring to recollect the passage, he at length added, "Comfort me." He now became very weak, and was unable to attend to the reading. About five minutes before he

died, he said, "Reach me that blessed Book, that I may lay my hand on it once more." The Bible was brought to the bed, and his hand placed on it. Then, reclining his head he distinctly said, "I rest in Christ;" and thus peacefully expired.

DISTRIBUTION OF BIBLES IN SOUTH AMERICA.

AT p. 56, we mentioned the very rapid distribution of 500 Spanish Bibles, and 500 Spanish Testaments, at Lima. Respecting this pleasing and remarkable fact, we now publish a translation of part of another letter to Mr. Hill, from E. Lyneh, Esq. to whom these precious volumes were sent. This letter is dated Lima, Nov. 20, 1822.

I RECEIVED the Bibles and Testaments from the British and Foreign Bible Society, and, as I mentioned in a former letter, the whole were either sold, or gratuitously distributed. The number sold pays about the amount of the invoice. They were delivered out singly, in three days; and so great was the concourse of people, that I was obliged to close my door upon them. The public papers, however, have spoken against them, for there are yet many religious prejudices existing here.—A recommendation from you has much weight with me; and I shall not fear to receive and distribute more Bibles. I have written to the Secretary of the Society.

AFRICANER.

AFRICANER, once the terror of all around him in South Africa, and his son, have both died in the faith of the Gospel. Younker, the pious grandson of Africaner, thus writes to Mr. Moffat, who was formerly the teacher to whom the young man alludes:—"My grandfather, old Africaner, has left me, and died in the Lord: also my dear father, Christian Africaner, the chief, has left me, and died in the Lord. I have lost my grandfather, my father, and my teacher: thus am I deprived of parents." Mr. Moffat adds, in reference to the aged chief,—"I feel as if deprived of a near relation; especially when I call to mind the many happy hours, which I spent in his company, performing the delightful task of infusing into his growing understanding the doctrines of redemption."—Africaner is a remarkable instance of the efficacy of the Gospel, as a corrective applied to the hearts and the lives of men. Before conversion, he was cruel, vindictive, delighted with robbery and murder; and spread his desolations over a wide extent of country, and the dread of his name, over a much greater extent. But, immediately on

his conversion, he was found to be gentle, docile, merciful, the friend of every body, and at peace with every body.

NEW TESTAMENT WITH A KEY.

The *New Testament*, with references and a key-sheet of Questions, Historical, Doctrinal, and Practical; designed to facilitate the acquisition of Scriptural knowledge, in Bible-classes, Sunday-schools, common schools, and private families. By Hervey Wilbur, A.M.

WE have not room to enter into a description of Mr. Wilbur's plan. His object is to facilitate the acquisition of religious knowledge from the Fountain of all such knowledge. His plan is well adapted to the design he has in view. It is simple, ingenious, easily accommodated to the practice; and is certainly worthy of the attention of the conductors of Bible-classes, and of school-teachers and parents.—This work is stereotyped.—We have, also, before us a copy from the eleventh edition of another work of the same author, which he denominates, "The Bible-class Text-book, or Biblical Catechism, containing questions, historical, doctrinal, practical, and experimental: designed to promote an intimate acquaintance with the Inspired Volume."

MISSIONARY HYMN.

A Hymn, said to be composed by the Rev. REGINALD HEBER, (the newly appointed Bishop of Calcutta,) for the purpose of being sung in Whittington Church, Shropshire, in which Parish a Missionary Association was formed, on Sunday, April 16, 1830.

FROM Greenland's icy mountains,
From India's coral strand;
Where Africa's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from Error's chain:

What tho' the spicy breezes
Blow soft o'er Ceylon's isle,
Tho' every prospect pleases,
And only man is vile;
In vain with lavish kindness
The gifts of God are strown;
The heathen in his blindness
Bows down to wood and stone.

Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation! oh! Salvation!
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name!

Waft, waft, ye winds, His story,
And you, ye waters, roll,
Till, like a sun of glory,
It spreads from pole to pole:
Till o'er our ransom'd nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

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Miscellaneous.

UNION OF HUMAN AND DIVINE AGENCY.

God has seen fit to commence, and carry on, and he will ultimately accomplish, the work of converting the world to himself, by the united agency of his Spirit and of his people. On the union of divine and human agency, God has made the salvation of the world to depend. God hath joined them: let no man put them asunder. God hath promised to their united energy, the conquest of all nations: let no man despair of this universal subjugation, except as it may be attempted by human strength unaided by the divine. The alliance is sufficiently powerful for the object in view. When God is his ally, man cannot find the enterprise impracticable, and he ought not to fear it will prove so.—The following thoughts are fitted to animate and excite the Christian, in his high vocation. The first extract is from the conclusion of the twenty-second Report of the Church Missionary Society: the second extract introduces the survey of missionary stations in the January number of the London Missionary Register.

HUMAN AGENCY.

It is a noble employment which is assigned to Christians—to be *laborers together with God*, in cultivating *God's husbandry*, and in erecting *God's building*! In these mightier acts of Jehovah—the establishment of truth and righteousness on the earth—his intelligent creatures are appointed by him to bear a distinguished share. His purposes are not, indeed, suspended on the will of his creatures: they are all formed in wisdom, and directed to a sure end; but that end will be attained, through the instrumentality of his willing servants and the over-ruling of his rebellious creatures. There is no question put to us, whether the earth shall quake, or the tornado desolate kingdoms; but it is demanded of us, whether we will or will not promote the glory of God and the salvation of the world. It is marked as an event in the history of Providence quite out of the usual course of its procedure, that when *Elias, a man subject to like passions as we are, prayed earnestly that it might not rain, it rained not on the*

earth by the space of three years and six months; while the father of the faithful himself was not heard, in his fervent intercession that the elements might not avenge the outraged Majesty of heaven on the wicked cities of the plain: but the relents of the awakened soul, the sighs of the penitent, the surrender of the subdued will, the love of the grateful heart—these are the delight of Jehovah; while his resistless hand will make *the wrath of the wicked to serve him, and the remainder of wrath he will restrain*. Yea, the malignant spirits themselves, shall reluctantly subserve his glory; while his gracious purposes shall be accomplished by his weak but willing servants—the sincere but frail and imperfect subjects of his kingdom. These, he will arm as with divine power and guide with heavenly wisdom. Out of weakness, he will make them strong. By them, he will turn to flight the armies of the aliens. In their weakness, he will make perfect his own strength; and will thus, as out of the mouths of babes and sucklings, ordain to himself everlasting praise!

DIVINE AGENCY.

AN increasing consciousness among the servants of God, of the need of special assistance from on high in all their labors to promote the kingdom of Christ, is a sign of the times which is truly animating to the intelligent Christian.

The Church, under its various forms of government and discipline, has now, for many years, been laying its plans and sending forth its laborers into the heathen world. That the great object of these exertions has been the glory of God in the salvation of men, and that they have been conducted under a sense of human insufficiency, and in dependence on the divine blessing, there is no just reason to doubt; but it is equally plain to the watchful observer, that what might have been expected to follow under such circumstances from human infirmity has actually taken place—these high and holy principles have been greatly weakened and hindered in their operation. New undertakings raise disproportionate expectations in the mind: and the business and circumstances of preparatory measures, lead us to attach undue importance to our own agency in the work; while the desire of success for the sake of the reputation which it attaches to our particular community, leavens and alloys the simplicity of our motives. That there has been a large portion of good in the purposes and measures of Christians, and a degree of success which has indicated the favor and blessing of God, we acknowledge with thankfulness: while it is too obvious, that our preparatory labors have not been conducted under that deep impression of the absolute necessity of divine influence, in large and abundant measures, on every step of our plans, which would have called forth unwearied and fervent and humble prayer for that influence. Had our love to the Savior and the souls of perishing men been so intense, as to destroy all the lower feelings which associate themselves with our labors, the grief and pity for the millions which still perish, year by year, would have been more prominent in the records of missionary proceedings.

It gives us great pleasure to remark, that attention is beginning to be very generally awakened to this duty. The subject is attaining somewhat of that prominence, in the pulpit, in prayer, in addresses and resolutions at public meetings, in instructions delivered to missionaries, in reports of societies, and in the communications of the laborers themselves, which gives ground to hope, that the servants of God being stirred up to pray for the blessing, that blessing will not be delayed.

Many clergymen and ministers of different denominations, throughout Great Bri-

tain and Ireland, have taken it up as a serious part of their duty, to instruct and rouse their congregations more largely and habitually on this subject; and courses of lectures have been preached, in several large towns and cities, on the deity, offices, and gracious operations of the Holy Ghost, with especial reference to the conversion of the world. Friendly meetings are steadily held, of those persons who take the most active share in the direction of the different missionary societies; in which they not only profit by the experience of one another in their respective bodies, but unite in calling down the guidance and blessing of the Holy Spirit on all the endeavors of Christians to make their Savior known to the perishing world.

This feeling is widely diffusing itself among Christians on the continent and in the American States. Prayer meetings have been established, and the subject is pressed on general attention in various religious publications. At Paris itself, where so little of this kind has been known for many years, a meeting of pious persons is held on the first Monday in the month, with a special view to this object. In the United States, meetings for prayer, on that day, have been for some time very generally adopted among different denominations of Christians, and by their missionaries sent forth to the heathen; and a degree of heavenly influence has attended the means of grace in various places throughout the States, by which many thousands have been converted to God, and maintained in a consistent and steady profession of the Gospel.

Very beneficial effects among ourselves already attend the exertions of which we have spoken. Many ministers have felt a great increase of personal comfort in their labors—a growing seriousness of mind has been manifested in their congregations—the ministry has been more blessed to the conversion of the careless and the wicked—many individuals and families have openly united themselves to the Lord at his table—established Christians have been strengthened and edified—and a warm zeal for the extension of Christ's kingdom, and more tender compassion for heathens and Jews, have been manifested. Missionaries have been animated in their labors and trials, by hearing of this state of things at home; and have gone forth to their work with renewed encouragement and zeal.

Let us then make this a personal duty; and let the closet and the family witness daily and fervent wrestlings with God, in believing prayer, for the abundant outpouring of that influence of the Holy Ghost, by which alone the world can be subdued to the obedience of the faith:

American Board of Missions.

REPORT OF THE PRUDENTIAL COMMITTEE.

As the Thirteenth Report of the Prudential Committee has been circulated to a considerable extent, it will be expedient to make only some brief extracts, in addition to those, which were given at pp. 339 and 369 of our last volume.

MISSION AMONG THE CHOCTAWS.

Station of Elliot.

Mr. Loring S. Williams removed from Elliot to the French Camps, (since called Bethel,) Sept. 24, 1821. Mrs. Judith C. Williams, the widow of his deceased brother, was summoned unexpectedly from the world, on the 13th of October, leaving the most satisfactory evidence that she had slept in Jesus. Mr. Jewell had, also, been called to part with his oldest child.—Jan. 30, 1822, there were 75 scholars, descendants of the Choctaws, in the school. About 20 of them were full-blooded natives. A number of the pupils are females. Respecting these the missionaries say:

“They make good progress in their studies; and, by their daily deportment, much endear themselves to all our hearts. They are a precious little circle of children; and we doubt not but all our friends take pleasure in commending them to God.”

Respecting the moral improvement of females the Report says:

The experience of modern missionaries proves, what we should naturally suppose to be true, that the elevation of the female character contributes, more effectually than any other cause, to the improvement of society, and the introduction of genuine civilization.

The Report contains the following extract from the journal of the missionaries relating a conversation, which passed between Mr. Wood, and a young Choctaw, who had once been refused admittance to the school on account of his age.

While Mr. Wood was in the school-house alone this afternoon, the young man

went in, and Mr. Wood began to talk to him a little in Choctaw. Soon after, a scholar came in, who could act as interpreter; and the conversation was continued for some time. Other conversations were also held with the young man, during the day and evening. Mr. Wood has handed us a written account of these conversations, which we insert in the journal; as it will show more accurately the state of the young man's mind, than could be done in any other way.

Choctaw. I want to come to school to learn to read.

Teacher. The school is full; and besides, you are too old.

C. I came once before, and you sent me away; but I see you have other boys as large as I am.

T. I have taken one large boy; but he is not so *old* as you are.

C. I was young once; then there was no school—no missionaries to teach me.

T. Have you ever heard of the good things, which the missionaries teach the children?

C. I have heard something about them; but I want to hear more; and I want to come to school to learn to read.

T. Can you tell who made the world?

C. God.

T. Where is God?

C. Above.

T. Can you tell where people go when they die?

C. They go above.

T. What becomes of bad people?

C. They go to a bad place—to a great fire.

T. Who are bad people?

C. People who get angry—drink whiskey—take knife and kill one another. I have heard about these things:—how, when all people are dead, the world will be burnt up, and bad people will go to the great fire, and stay there for ever. Now I want to come to school, and learn to pray, and be a good man. I want to be like the missionaries. I have heard I have a bad heart. I know I have a bad heart; but I don't want to cheat you. I want to come to school and learn to read, and to hear more about good things. I believe what the missionaries say. I am willing to work, and do any thing you tell me. When I was young, I had no chance to learn; now I want to learn to read. What do you think about it?

T. I will talk with my brethren on the

subject. Do you know when it will be Sabbath day?

C. To-morrow. I keep count, so I know when Sabbath day comes.

T. Where do people go, who work and hunt on the Sabbath day?

C. I think they go to the great fire. I think good place is above, and bad place down—don't know which. I want to know about it—don't know any thing good. I want to learn good things. Choctaws do not know good things. Choctaws cannot tell me good things. I want to come to learn good things. Some Choctaws don't believe what the missionaries say. I believe what they say.

T. Where do you think those people go, who have been told these things, and yet act no better?

C. I think they go to the bad place. I wish you to tell me more. I love to hear about good things.

The Report then adds:

The missionaries have not been left without a witness to the efficacy of the Gospel. Several hired men have become deeply serious during the year, and some of them have given evidence of hopeful piety. Two black women, and the wife of a chief, are also numbered among the individuals, of whom favorable hopes are entertained. One of the black women, whose name is *Tenah*, was admitted to the church about a year since. The other was, at that time, prevented by her master. Increasing acquaintance with the Choctaws develops more and more of their ignorance on moral subjects. It does not appear, that the few vague and obscure notions, which they have respecting the future world, possess any influence on their conduct. Indeed, most of them never think of these things at all, and remain wholly without God and without hope.

The following estimate of property, belonging to this station, was made Oct. 1, 1821.

Improvements of land,	\$ 700
Live stock,	3,265
Agricultural and mechanical instruments,	1,000
Horse-mill,	100
Dwelling-houses, school-house, and other buildings, 22 in the whole,	4,000
Provisions and groceries,	1,639
Crop of 1821,	1,200
Furniture, library, and keel-boat,	1,586
Donations in clothing,	2,000
	<hr/>
	\$ 15,490

It is to be remembered, that the title to the land is simply a grant from the Indians to use it for this purpose, so long as the

mission shall be continued. The donations in clothing, are what remained on hand, after sending large supplies to Mayhew and Mr. Williams's school, distributing more than 400 garments, beside shoes, and hats, among the pupils at Elliot, and taking such articles as were necessary for the use of the mission family. The same kinds of articles, remaining on hand at Brainerd in May last, which were not included in the estimate of property at that station, were probably worth somewhat more than \$5,000.

Station of Mayhew.

The two following paragraphs exhibit,—the one, a commendable instance of economy; and the other, a summary view of the cares and responsibilities attached to a department of labor at the station.

Mr. Philo Penfield Stewart left Vermont, the place of his residence, early last fall, and arrived at Mayhew on the 3d of January. He was aided in his outfit by friends of missions among his acquaintances, and helped forward in his journey by the hospitality of many individuals on whom he called. His economy was most rigid, and his expenses by the way remarkably small. At every suitable opportunity, he solicited donations to the mission, and carried to the treasury of Mayhew more than he had in his possession at the commencement of his journey. This subject is particularly mentioned, as economy is a very important qualification in a missionary, and as travelling expenses are perhaps more difficult to be restrained, than almost any other. Mr. Stewart is by trade a saddler and shoemaker.

Mr. David Remington and his wife left Buffalo about the end of November, and reached Mayhew on the 5th of March. He discharges the duties of steward and accountant;—duties, which require more time, attention, and judgment, than would, at first view, be supposed. To superintend the distribution of provisions, in so large a family, and take care of the various articles, so that no waste may ensue;—to keep an accurate account of all the expenses of such an establishment, where a multitude of small payments are to be made, and small receipts to be credited; to deal out the articles of clothing judiciously to needy children, and sell them to those natives, who are able to purchase; and to preserve order and system in his department;—all this demands great industry and a warm attachment to the cause.

After mentioning the reasons why the opening of the school was delayed, the Report proceeds:

The school was at length opened on the last day of April; and, in a month, contained 34 scholars of both sexes. Several of these received English names, as beneficiaries of individuals and societies at the north. The children are generally promising; and the parents are highly gratified with the prospect, that the next generation will become wiser than the present or the past. The parents and children are made to comprehend, as soon and as thoroughly as they can, the terms on which pupils are received, and the manner in which education will be pursued. They are told, that, willingness to labor, and to endure restraint, is indispensable to success; that a life of industry must be assumed, if they would rise to civilization and virtue.

The property of the station was estimated, on the 30th of January, 1822, as follows:

Improvements of land,	-	\$ 650
Live stock,	-	1,860
Cart, waggons, and other agricultural instruments,	-	690
Joiner's and blacksmith's shops, tools and stock,	-	500
Dwelling-houses and other buildings,	-	3,650
Provisions on hand,	-	450
Household furniture, bedding, &c.	-	638
Donations in clothing on hand,	-	400
Library and other items,	-	287
Bricks, (30,000,)	-	180
		<hr/>
		\$ 9,305

The following paragraph concludes the notices of this station:

There is abundant evidence that the Choctaws are more and more sensible of the evils, which result from the use of ardent spirits. They are taking vigorous measures to prevent the illegal introduction of whiskey; illegal, both with reference to the laws of the United States, and to the regulations of the Indians themselves. In some parts of the nation, there is a visible improvement in this respect. It is truly deplorable, that neither the benevolent exertions of our general government, nor the wishes of a majority of the natives, nor the influence of individuals, nor the manifestly ruinous effects of intemperate drinking among an uncivilized people, can resist that unhallowed love of gain, which induces so many to furnish an article, known by them to be immediately and permanently injurious to all who obtain it.

Station of the French Camps.

Mr. Williams entered upon his labors in this place early in October, 1821. The school commenced on the 5th of November.

There are many inhabitants within a day's ride of this station, all in the greatest need of religious instruction. Already the powerful effects of the Gospel have been experienced. In the early part of the summer, a considerable attention to the concerns of the soul was apparent. With the proper means it increased, till ten or twelve persons, principally blacks, gave evidence of real conversion to God. Some of them were formerly notorious for wickedness.

MISSION AMONG THE CHEROKEES OF THE ARKANSAW.

The school, for which preparations had been making from the establishment of the mission, was commenced on the first day of January. But few children were brought at the beginning; but the number speedily increased, and early in May fifty were enjoying the benefits of instruction, and some of them were improving rapidly. As this mission, including the school, the various process of communicating religious and moral instruction, and the preparatory measures, is on the model of the older missions in the Indian country, it cannot be necessary to enter into minute details.

MISSION AT THE SANDWICH ISLANDS.

We can make but one or two brief extracts respecting this mission.

The king professes to admit that Jehovah is the true God; and he declares himself willing to have his people instructed. His transient efforts, in the business of learning to read and write, have not as yet been crowned with much success. The habit of intemperance, into which he has fallen, threatens to prevent the salutary influence, which his station would enable him to exert. Several of the chiefs, however, who exercise very considerable authority, are kind to the missionaries, and susceptible of good impressions. Among these Tamoree is much distinguished. He has shewn himself uniformly kind and generous; and, what is very remarkable, though once intemperate to a great degree, he is now entirely reformed in this respect. He has taken for his wife Kaahoomanoo, a widow of Tamamahaha, highly honored and respected by all classes of the natives; and it is supposed this union will be conducive to his influence, and favorable to the interests of the mission.

The more the condition of the people is ascertained, the more evident their wretchedness becomes. The authority of the king and chiefs has been, from time imme-

maorial, altogether arbitrary. The common people can be dispossessed of their land, and other property, at a moment's warning. This custom discourages industry, and leaves the mass of the inhabitants in extreme poverty, though dwelling in one of the finest climates upon earth. The sacrifices required by the odious and abhorred superstitions, derived from remote antiquity, till lately pressed the people into a very low state of subjugation to the priests. They are now liberated from this class of burdens, but will have nothing to expand their minds, and elevate their pursuits, till they can understand the doctrines, and feel the motives, presented by the Gospel.

From the north-west coast of our own continent a voice was heard, intreating that teachers might be sent to these desolate regions. A chief of more intelligence than ordinary was very importunate on this subject, and very anxious that his own children should enjoy the benefits of instruction. Judging from such information as can be obtained, the Committee have good reason to think, that a mission might be immediately established on this coast, with good prospects of safety and success. That it is the duty of the American public to make the experiment, there can be no doubt; and nothing is wanting in order to make it within a short time, but pecuniary resources.

PALESTINE MISSION.

After narrating some of the principle facts in the history of Mr. Parsons's labors from March, 1821, to the 10th of February, 1822, when he departed this life at Alexandria;—the Report adds:

He was aware of his approaching dissolution, though the termination of his pilgrimage was not thought to be so near. His mind was in the happiest state. Sentiments of the most elevated piety, and of the most delightful submission to the divine will, pervaded all his conversation. He had no desire to live, unless he might do something for the spiritual interests of men. He rejoiced in the missionary work, and bestowed upon it his dying benediction. His bereaved companion followed the remains to the house appointed for all the living, and so far restrained his feelings as to pronounce an address over the grave. The funeral ceremony was attended by a considerable number of foreigners, belonging to different nations, all manifesting a high respect for the character of the deceased.

Few men in any employment, even among those who have been distinguished for their piety, leave so spotless a name, as

was left by Mr. Parsons. His natural temper was uncommonly amiable; his manners were pleasing, and calculated to inspire confidence; his talents and intellectual attainments respectable; his piety childlike, ardent, equal; and his consecration to the service of his Divine Master entire and universal. Such a man the American churches sent forth as their first messenger of peace to the inhabitants of the Holy Land;—as a pledge that they are bound to fulfil obligations long deferred;—as an offering of first fruits from this new continent to the ancient seat of sacred learning and of divine manifestations;—an offering, as we have abundant reason to believe, "well-pleasing, acceptable to God." Far, very far from our hearts be all murmuring or repining, on account of this early removal. Let us rather rejoice, when we behold so bright a display of Christian virtue; and let us see in it an earnest, that God is about to honor this country by employing its inhabitants as the organs of his returning kindness to his ancient people.

In the March following Mr. Parsons's death, Mr. Fisk proceeded to Cairo, and contemplated a journey through the desert to Judea, or to Damietta and Jaffa: but, hearing of the arrival of Mr. Temple at Malta, he concluded, for reasons amply sufficient, to visit that island. He arrived there on the 13th of April.

In consequence of representations made by Mr. Fisk, in a letter addressed to the Society of Ladies in Boston for the promotion of Christianity among the Jews, it has been resolved by that Society to support a missionary, who shall be especially devoted to labors for the spiritual good of the children of Israel. The person, whom they may select, is to be approved by this Board, and to go forth under its direction. This generous proposal has been acknowledged by the Committee, who will cheerfully do all in their power to facilitate its execution.

The opinion of the Committee, as to the prospects of this mission, is expressed in the following extract.

As more is learned respecting countries on the borders of the Mediterranean, the importance of this vast field of labor is more clearly seen: and though the progress of good designs may here be uncommonly slow at the first, there is no reason to doubt that their ultimate success will be peculiarly great and joyful.

FOREIGN MISSION SCHOOL.

The school now contains thirty-five members;—viz. eight from the Sandwich Islands, one Tahitian, one New Zealander, one Malay, eight Cherokees, two Choc-taws, two of the Stockbridge tribe, one of the Oneidas, two Tuscaroras, one Narragansett, two Caughnawagas, and an Indian youth from Pennsylvania, a Chinese, and four youths of our own people. From this list it will be seen, that, of the 31 youths of heathen parentage, 19 belong to eight tribes of the American Aborigines, nine are from Polynesia, one is from Asia, one from the Asiatic Islands, and one from Australasia.

It is becoming a subject of conversation among intelligent Christians, and a subject of serious inquiry, whether more extensive measures cannot be adopted to educate young foreigners, who are cast upon our shores ignorant and destitute; but who, in many instances, are susceptible of great improvement, and might hereafter, with the advantages which this country is well able to afford, prove great blessings to their countrymen. Should such measures obtain the sanction of the public, a selection of the most promising youths might be made for the Foreign Mission School; and thus a succession of well instructed heralds of the cross might be going forth to many distant communities, now lying in darkness and the shadow of death.

NEW MISSIONARIES.

Besides the missionaries and assistant missionaries, who are waiting to embark for the Mediterranean and the Sandwich Islands, two licensed preachers have been received under the patronage of the Board, and another will probably be received in the course of the present month. As the health of two of them is uncertain, and the destination of the other is not fixed, it is not necessary to mention other particulars at present. There are several applications, also, from individuals, who wish to engage as assistant missionaries among the Indians, and who may probably be sent in that capacity.

RECEIPTS AND EXPENDITURES.

The following contains a more particular summary of donations in clothing, than has yet been given.

THE Committee have the satisfaction to acknowledge a very considerable increase of donations, during the year preceding August 31, 1822. The amount of dona-

tions in money is \$59,438 48, and of income from other sources, \$1,799 39; making \$61,237 87, in the whole. The amount of expenditures, including the correction of a previous account, \$60,473 89. A more particular statement will be seen at the close of this Report. It is to be remembered, that the principal expenses of the reinforcement of the mission at the Sandwich Islands is yet to be defrayed, and will come into the account of next year. Donations in clothing, provisions, and various articles of comfort, have been furnished from different parts of the country in greater abundance than even during the preceding year; and supplies of clothing would have been still accumulating, had not an intimation been given by the Committee that enough was already on hand for present use. The value of 223 boxes, and packages, containing articles for the mission among the Indians, according to the estimate of the donors, is \$15,367 89. The supposed value of articles not estimated is about \$5,700. These sums do not include articles shipped from New Haven for New Orleans, designed for the mission at Elliot, and lost at sea, estimated at \$1,588; nor the provisions and clothing contributed principally in Ohio, and forwarded by the Board of Agency at Marietta, valued at between fifteen and sixteen hundred dollars. Donations of similar kinds, supposed to be worth \$1,000 have been received for the mission at the Sandwich Islands, and a few boxes of articles for the Foreign Mission School. Valuable and useful books have also been presented to the Board, both for the Missionary Library, and for use and distribution at the missionary stations. The aggregate value of donations, contributed within the scope of this Report, in other articles besides money, may therefore be stated, in round numbers, at \$25,000. Most of the articles have arrived safely at the places, to which they were destined, and are accomplishing the beneficent wishes of the donors.

CONCLUSION.

In conclusion, the Committee would admonish themselves, their associates of the Board, and the multitude of their brethren, whose free-will offerings have been intrusted to their disposal, that the same motives, which induced a commencement of the missionary work, urge to a vigorous and persevering course of exertions in it. The conversion of the world is an object not only grand and glorious beyond conception; but an object which demands, and must receive, the voluntary sacrifices of the children of God, through successive generations. From this warfare no release is to be expected. Why should a release be

desired? Is it not a high privilege, and should it not be a continual gratification, to have some active service assigned us in the blessed work of bringing sinners to repentance, to holiness, and to heaven? What labor can be compared with this, either in regard to its end, its success, or its rewards? Let the united energies of Christendom be called forth; let prayers continually ascend for the guidance of the Holy Spirit, in all measures for the promulgation of the Gospel, and for his renovating and sanctifying influences to accompany the means of salvation; let no Christian remain satisfied, while a single family upon earth is destitute of the Bible, or a single soul has not heard the message of divine love. While thus engaged with alacrity, and faith, and hope, and joyful expectation, the disciples of Christ will know the true value and excellency of their high calling, and will be eminently prepared for that glory, which is hereafter to be revealed in them.

MISSION IN CEYLON.

TILLIPALLY.

Extracts from Mr. Poor's Journal.

(Continued from vol. xviii, p. 346.)

Oct. 15, 1821. This day commences the sixth year of my residence at this station. On a review of the past, and in prospect of the future, I perceive numerous and weighty motives to diligence in preaching the Gospel, as far as is practicable, "to every creature." The few instances of hopeful conversion which have occurred at the station, during the past year, are pleasing evidences, that it is not a vain thing to preach the word; and if the many opportunities I daily have of testifying repentance toward God and faith toward our Lord Jesus Christ, be improved, further displays of divine grace may be expected.

Moodelicatty, an aged heathen in the village Erlarly has, for some months past, manifested a concern for the salvation of his soul, and heard the Gospel preached with interest. He meets with opposition from the people in consequence of his partiality for the Christian religion.

Nov. 2. A few weeks ago I directed each of the four boys, Porter, Jordan, Niles, and Stuart, to spend the forenoon, four or five times in a week, at our several day schools, for the purpose of assisting the schoolmasters, and of reading and distributing tracts in the villages. This evening I heard them read their monthly journals, from which it appears that they have

many favorable opportunities for making known the truths of the Gospel to the heathen.

Sickness of Onesimus.

23. Onesimus, a member of our church, was attacked this morning with the cholera. This is the first case of this terrible disease that has occurred at Tillipally for more than a year. Early in the morning Onesimus came to my room and immediately began to speak, in an unusually interesting manner, on religious subjects. He spoke particularly of his own sinfulness and unworthiness, and of his need of such a Savior as the Lord Jesus, by whom he hoped to be saved. He then requested me to pray with him. After I had done this, he told me that he was unwell; and requested that Niles, or Jordan, (who are members of the church,) might go and remain with him at his house, to read to him the Scriptures, and to converse with his friends who might visit him. I went repeatedly to see him in the course of the day, read to him several portions of Scripture, and prayed with him. In these exercises he took great delight. He manifested a lively interest for the spiritual welfare of his friends, and for the people around us who continue in idolatry. He often intreated me earnestly to warn them to repent and to believe on Christ. As I was speaking with those present, (about 20 persons,) he unexpectedly raised himself from his mat, and made a most affecting address. Most of those present were in tears. He then took a formal leave, first of the members of the church, and then of his wife and other relatives. He manifested, in a striking manner, both by his countenance and by his expressions, the great joy he felt in prospect of speedily departing to be for ever with the Lord. He made a short prayer, then closed his eyes and endeavored to be quiet. His disorder soon began to rage with great violence, and we had little or no hope of his recovery. We continued the use of very powerful medicines, and about midnight his disease abated, and he began rapidly to amend.

25. Onesimus much better to day; he is in a very tranquil and happy state of mind, is frequently inclined to speak of the views he had yesterday of the glory of God. Some who were with him and heard his conversation, and others who have heard of his case, are much surprised, and know not how to account for such strange appearances.

A Tamul gooroo from the coast, is now going through the parishes around us. He is held in high repute by the people, and many flock to him to receive instruction. This man whispers some sentence, in their

Grandam language, in their ears, which they are never to repeat to others; the meaning of which they do not understand. They appear to regard this instruction, as a kind of passport to a better state. Many of my neighbors, who have long heard the Gospel, have recently taken this new degree in heathenism.

Influence of Presents for the Schools.

Dec. 19. On Wednesday last, brother Woodward, who has been absent from us several months in consequence of ill health, returned from Calcutta, apparently much benefitted by the voyage. The pleasure we experienced in consequence of his return is greatly increased by his bringing with him many letters, and a number of boxes, containing books, pamphlets, and other articles, forwarded to us from America, at different times, within the last three years. I have much pleasure in acknowledging the receipt of several packages, containing a variety of articles, most of which were designed for the female school at this station. These free-will offerings, though valuable on their own account, are rendered doubly so, in consequence of the kind and obliging manner in which they were presented. As I opened the numerous small parcels, and read the inscriptions upon them, and the very affectionate notes which accompanied them, (most of which were addressed to her who is now deaf to the accents of earthly love and friendship!) my mind was agitated by a variety of strong emotions. After the articles contained in the boxes were laid in order upon our table, the school children, and other persons, came to see them, to whom we explained the object for which those articles were sent. They appeared to consider them as striking evidences, that there are *Christians in America*, who are interested in the welfare of the people here, and are willing to incur much expense to do them good. It was soon known among the people, that presents had been sent from America for those girls, who are willing to be instructed in our schools. Some good effects, I trust, will result from the impressions that have been produced.

An Inquirer.

The interpreter of the court at Mallagum visited me, for the purpose of conversing on religious subjects. I spent three hours with him, and found his mind to be in an interesting state. He made many particular inquiries, which had occurred to his mind on perusing some parts of Scripture. He said he believed the Christian religion to be *true*, but that it would be extremely difficult for him, on account of

his numerous family connexions, openly to renounce heathenism. He said he believed *in heart*, and asked whether a person could not be saved, who in *heart* believed on Christ, though in things merely outward he conformed to the customs of the heathen. He was much inclined to this opinion; the reason he assigned for it was, that God does not much regard outward things. When I brought to his view the scriptural evidences of faith in Christ, and the sacrifices we should be willing to make for his sake, he said, "These things appear reasonable, but I have not now strength sufficient to resist the opposition of my relatives. Yet I think that, in the course of a year, I shall be a Christian." This is one of the most respectable and influential heathen in the district. I have frequently had long conversations with him on religious subjects. He often attends preaching on the Sabbath at Mallagum. The language of his heart appears to be, "Almost thou persuadest me to be a Christian."

Jan. 31, 1822. At our church meeting this evening, each member gave an answer to the question, "What have I done, in the course of the week, for the salvation of the souls of the heathen?" It is extremely gratifying to perceive in those, who have received the Gospel, a disposition to make it known to others. *Susanna Hopkins*, a girl supported by the Salem Female Education Society, has, at several different times, been considerably affected by divine truth; and has of late, at her own request, attended the meeting held for the benefit of those, who have been received into the church.

Feb. 17. This afternoon conversed with people in different places, in the fields. Found them perverse and impudent. The Roman Catholics and the heathen are strengthening each other in their respective errors, particularly on the subject of image worship.

March 5. This morning Ebenezer Porter left this station, to act as an interpreter for Mr. Woodward at Batticotta. Contrasting the present state of this youth with what it was when he first came here to be instructed, I have a pleasing view of the utility and importance of the boarding-schools connected with our mission. This afternoon examined the school established near the old church buildings in the parish of Miletty. Thirty boys and three girls were present. Preached to sixty or seventy persons, who listened with some attention. When I open a new school, or commence preaching in a village, many persons will, for a few times, come to hear what I have to say. But soon they become weary of attending, and either oppose the truth, or entirely disregard it. We

are greatly in danger of being led astray by appearances, in judging of the disposition of the people to receive the Gospel. We find it to be almost universally the case, that as soon as they understand the cardinal doctrines of Christianity,—the doctrines of the cross,—they most heartily despise them.

Translation of Tracts.

15. There are three boys at Mallagum, who attend our day school, sons of the principal men of the parish. The boys are able to translate plain English into Tamul, and have, of late, translated and read to the people, a number of the tracts lately sent to us, printed by the New England Tract Society.

30. Attended, as usual, on the last Saturday of the month, the meeting of the Committee of the native Bible Association at Mallagum. H. G. Speldewinde, Esq. the sitting magistrate of that place, who is President of the Society, is interested to promote its objects. Five or six native head-men, members of the Committee, usually attend the monthly meetings. The monthly subscribers to the funds of the Society, who are principally heathen, are not very ready to pay their subscriptions. This is not an unexpected difficulty. There is reason, however, to hope, that some good effects will result from the formation of the Society, particularly as it may be the means of opening the way for the circulation of the Scriptures.

April 13. This morning the mother of Elizabeth Worcester, one of the girls in our boarding school, died of the cholera. During her sickness she manifested some concern for her soul. She asked some important questions concerning the way of salvation. Her nephew, Onesimus, conversed and prayed with her, the night but one previous to her death. Niles, also, had some religious conversation with her. This woman, who lived near our house, has, for several years past, frequently attended church on the Sabbath, and has had much religious conversation. Her daughter was one of the first girls received into our school.

22. This morning, Onesimus came to my room, being deeply impressed with a sense of God's goodness in sparing his life, while in imminent danger by a fall from a well sweep. He mentioned, with much feeling, three instances in which he had been preserved when death appeared to be very near. He requested me to call his wife, who stood at the door without, and to make his repeated escapes from death the occasion of warning her to attend to the concerns of her soul, and to prepare to die. For a long time past, she has been

induced, by her husband's persuasions, to attend preaching on the Sabbath.

Labors of a Native Preacher.

23. Went to the parish of Miletty. While I was examining the school, and preaching to the people who assembled there, Philip took his New Testament and went to the sea shore to read and speak to the fishermen, who are Roman Catholics, of his own cast. Many heard him attentively. While he was addressing a company at the house of a Catholic, the owner of the house, who had been absent, returned home. As soon as he recognized Philip the heretic, he drove away the people, and excited a tumult against him. He endeavored to quiet them, and stated to them some plain truths from the Scriptures. When he repeated the second commandment, the man cried out, "Hear how heretics have altered the word of God." They then used very abusive language, and gnashed upon him. He showed them how contrary their conduct was to the precepts of Jesus, and told them that as they considered him to be in an error, they should endeavor to instruct and persuade him. On their telling him that it was disgraceful for missionaries to preach in the highways and market places, he pointed them to the conduct and precepts, both of Christ and his apostles.

May 7. A day fraught with most sacred and affecting associations; it being the first anniversary of Mrs. Poor's departure. A few months after her decease, a short account of her life and death was prepared for circulation among the natives around us. The object of this account was to give such a view of her character and conduct, as would illustrate some of the principal truths of Christianity, and furnish occasion for mentioning the most important facts relative to the progress of the mission at this station. I have reason to believe that this account will be of some use to the people.

An interesting Visit.

June 19. Set out this morning for Vel-luwitture, a populous village on the sea shore, about twelve miles north-east of Tillipally. Philip and Cornelius, a boy belonging to the boarding school, accompanied me. At the bazar, near the school, in Miletty, where hundreds of persons usually assemble, no one was to be seen. I saw the principal man of the village, through whose influence the school was established, and began to converse with him respecting the cholera. He was unwilling to hear any remarks, and was urgent that I should

proceed on my journey. I then went to a village four or five miles distant. At this place I spent three or four hours; saw several of the principal inhabitants, to whom I explained the objects of my coming to this country, and distributed about thirty tracts written on the ola, and also a few printed extracts from Scripture. The village is small, and the people generally are poor and ignorant. Several persons, who are parents, requested me to establish a school in the village. While I was engaged in conversing with those who came to see me, Philip spent the time in visiting the people from house to house. We then proceeded to Vellawittiture, and went to the former maniaragar's house. This man, who is about sixty years of age, is much respected by the people; and, by his many good deeds, has acquired the name of the charitable maniaragar. Formerly, when in office, he possessed considerable property, but is now much reduced. One year ago he opened a charity school in his house, which is now attended by 120 boys, whom he himself instructs. I reached his house about sunset, and found him sitting in his verandah, having about 40 boys drawn up in a semicircle around him, whom he was about to dismiss. I introduced myself to him and told him I had long wished to visit his school, and to converse with the people in his village. He appeared to be much pleased that I had come to see him. He apologized for there being so few boys present, by saying it was the time of new moon. After he had given some account of his school, he called upon several boys to repeat a part of our Savior's sermon on the mount, which they had learnt from some Scripture extracts, which Dr. Scudder left at the schools a few months ago, when on a preaching tour in that part of the country. Their repeating their verses immediately on my arrival, was a pleasing circumstance, and excited a hope, that the schoolmaster would be willing to introduce into the school the books, which I carried with me. On my informing him, that I had come to spend several days in the village, he showed me the accommodations I should have as long as I was pleased to remain with him. He gave me the use of the verandah, which he had erected for the accommodations of the school, and furnished me with a chair and table. He is the only man in the village, as I was afterward informed, who has such articles of furniture, and these were provided mainly for the accommodation of white people, who occasionally visit the place.

In the evening the schoolmaster came and sat near me, and gave a short history of his life. At the close of his conversation, he proposed that I should take the

school under my care, introduce such books, and give him such wages, as I might think proper. The reason he assigned for making this proposal was, that, as he received no compensation from the parents of the children, he found it difficult to support his family.

Knowing that our Wesleyan brethren have a school in Valliwetty, the adjoining village, and presuming that they would be willing to take this under their superintendence, I told him I would recommend him and his school to them. I improved this favorable opportunity of explaining to him the nature and importance of the Christian religion, which I came to make known to the people, and urged him to examine and seriously consider the subject, as it is intimately connected with his everlasting welfare. He heard me patiently and professed to perceive, that what I said was reasonable and worthy of attention. This morning I visited the Wesleyan school in the next village, and addressed a small company of persons who assembled at the school bungalow. On my return to the house where I lodged, I found eighty-four boys assembled and engaged in study. I spent some time in examining them relative to the progress they had made, and gave to twenty-two boys tracts written upon the ola, which they were to read to me in the afternoon. In the course of the day, a number of persons came to see me, with whom I conversed on religious subjects, and to whom I gave some tracts. In the afternoon I heard the boys read the written tracts, which I gave them in the morning, and made a present to each of a printed Scripture tract, with which they were much pleased. Toward evening preached at a rest house in the neighborhood. Twenty or thirty persons beside the school-boys attended, to whom I gave tracts. On Friday morning, walked through the most populous parts of the village, and conversed with small companies of people in several places. On my return to the school, it was pleasing to notice that most of the boys to whom I gave printed tracts yesterday, had procured small white bags, in which to preserve their books from injury. In the afternoon, about 20 boys began to copy on the ola, and to commit to memory, the first part of Watts's catechism. Several of the head men of the village, who had been absent for several days, returned, and came to see me. I explained to them the object of my coming among them, and made them presents of some printed tracts. At my request, they assisted in collecting the people near the market, to whom I preached. After I had done speaking, Philip addressed the people present. On my return to the schoolmaster's house, I found the present maniaragar,

the principal man of the parish, waiting to see me. After some conversation with him, I presented him with several books. He spoke much in praise of the charity school, said there was not such another school in the country. He advised that I should take it under my direction. On the side of the schoolmaster's house, which is near the verandah, in which the school is taught, stands a small temple about three feet square, fitted up in a fanciful style. At this little temple, the school boys, on certain occasions, perform ceremonies, and invoke the assistance of some heathen deities. The faces of all in the school were daubed with ashes. This, in the view of the people, gives them a beautiful appearance.

In the garden adjoining the schoolmaster's house, stands a small Roman Catholic church. Between the garden fence, and the small heathen temple before mentioned, there was room just sufficient to receive my palankin, which contained my tracts, books, and other articles for my accommodation. This (my palankin and its contents,) was the only Protestant establishment in this populous village. Having the Roman Catholic church on one side, and the heathen temple on the other, a train of interesting reflections were frequently excited. I had faith to believe, that ere long, the truth will prevail, and the heathen be given to Christ for his inheritance.

PALESTINE MISSION.

Employment of the Printing Press.

We have already stated more than once, that this powerful engine of usefulness, sent from this country, by benevolent individuals, for the benefit of the nations around the Mediterranean, is already at work. On the 25th of December, Mr. Fisk wrote from Malta as follows:

We have printed four different tracts in Italian, viz. "The Sabbath," "Dr. Payson's Address to Mariners," "Prayers for the seven days of the week," and "Dr. Green's Questions and Counsel." Our printer knew nothing of Greek. I taught him the alphabet, and have spent much of my time, for more than a month past, in the printing room, distributing and examining the types, and assisting to commence printing in Greek. We have just struck off the first sheet of "The Dairyman's Daughter," which brother Parsons and myself translated, while at Scio. I think the printing will go on tolerably well; but there will be continual difficulties, hin-

drances, and perplexities, until we have a missionary printer,—an able, faithful, pious man. We have taken a Greek boy on trial, to learn the art. He is from Scio; and when the island was attacked by the Turks, he escaped in a boat, with his mother and brothers, and arrived at Ipsela, whence he came to Malta. His father was at Constantinople, and was one of those who were put to death by the Turks, when the Sciotes revolted.

In a subsequent part of the letter, Mr. Fisk says:—"I have now much higher expectations, than ever before, in regard to the usefulness of our press."

Christian Fellowship.

As there are, in the congregation, to which we preach, a number of professors of religion, who appear to be truly pious, we thought it proper, for their edification as well as our own, to administer the Lord's supper. Last Sabbath was appointed for the purpose. On the preceding Sabbath, a sermon was preached from the Apostle's words, "Let a man examine himself, and so let him eat of that bread, and drink of that cup;" and notice was given, that such as wished to communicate with us were desired to call, in the course of the week, and give us an opportunity to converse with them on the subject. Last Sabbath morning, a sermon was preached on the *love of Christ*, and then 21 communicants received the holy sacrament. Mr. Wolff and Mr. Deininger* were with us on the occasion. The communicants were from six different communions,—the Independent, Presbyterian, Baptist, Methodist, Church of England, and Lutheran. Five of us were missionaries, one of whom was a literal son of Abraham. The circumstances, the place, the assemblage from different communions and nations, made the season one of very tender interest.

Contemplated Voyage to Egypt.

Mr. Wolff goes with Mr. King and myself to Egypt. We have engaged our passage, and the vessel sails soon. We carry with us about 2,000 copies of the Bible, or parts of it, and 4,000 tracts. I have, also, at Cairo 3,000 tracts, and three boxes of Bibles, which I left there last spring. The time I have spent in Malta has seemed, in many respects, like a return to Christian society. It is a comfort to me, that I am not going hence alone, and that we shall have the prayers of many.

* A Lutheran minister, from the Seminary at Basel, in Switzerland, and now under the patronage of the Church Missionary Society.

Of the arrival of Mr. Fisk and his fellow-laborers at Alexandria, we have intelligence in the following paragraph of a letter from Mr. Temple, dated Malta, Feb. 15.

Yesterday I received a letter from Mr. Fisk, dated Alexandria, Jan. 19, in which he says, that they had a pleasant passage of only seven days from Malta to that place. They have a congregation of Greeks, amounting to about 130. Mr. Fisk, also, preaches to others in Italian and English; and Messrs. Wolff and King preach in German and English. They expected to sail, about the last of the month, for Rosetta.

Messrs. Bird and Goodell.

Within the short period of 26 days from the time of embarkation at New York, these brethren, with their wives, landed safely at Gibraltar, where they were hospitably received by Christian friends. Here they remained nine days. The following extract from a letter, addressed by one of them to a

friend in Boston, describes their approach to Malta:

Jan. 22, 1823. Last evening, as we sailed along the shores of Malta and its adjacent islands, we were able to distinguish, by the bright shining of the moon, the memorable spot, where St. Paul is said to have been shipwrecked. It was a pleasant evening, very unlike the dark, stormy night, when Paul, and those with him in the ship, "wished for the day." We came to anchor about nine o'clock in the evening, only eight days from Gibraltar. We "were all of good cheer;" read a portion of the two last chapters of the Acts of the Apostles; and, without one emotion of sadness, fell on our knees before that Savior, on whose name we had so often called in America. We cannot be sufficiently grateful, that his kindness has brought us to a part of the world, to which we have long directed our attention. Here may we labor with cheerfulness, fidelity, and success, till our work is done!

Anniversaries and Reports.

UNITED FOREIGN MISSIONARY SOCIETY.

Sixth Report.

THE annual meeting of this Society was held in the City Hotel, Broadway, New-York, on the evening of Wednesday, May 7th; the Hon. Stephen Van Rensselaer, President of the Society, in the chair. The Annual Report was read by Mr. Z. Lewis, Secretary for Domestic Correspondence, aided by the Rev. Dr. Milledoler, Secretary for Foreign Correspondence; and the motions, usual on such occasions, were made and seconded by J. C. Hornblower, Esq. of Newark, N. J. and the Rev. Matthias Bruen, of New-York city—the Rev. Thompson S. Harris, missionary at the Seneca station, and the Rev. R. B. E. M'Leod, of New-York city—the Rev. Reuben Smith, of Ballston, N. Y. and the Rev. Samuel H. Cox, of New-York city.—The Hon. Stephen Van Rensselaer was chosen President; the Rev John Knox, Secretary for Foreign Correspondence; Mr. Zechariah Lewis, Secretary for Domestic Correspondence, and Treasurer; and Mr. Horace W. Bulekley, Recording Secretary.

From the Report we shall extract some

notices suited to give a general view of the missions of that Society.

Union Mission.

This mission, it will be remembered, was commenced in 1820. It is situated on the west bank of Grand River, about 25 miles north of its entrance into the Arkansaw, and about 700 miles, following the course of the river, above the junction of the Arkansaw with the Mississippi.

The Report mentions the treaty of peace effected between the Osages and Cherokees, during the last summer, and, after stating the conditions of the treaty, the performance of which the government of the United States is to guaranty, remarks:

The Osages were not entirely satisfied with the terms of the treaty; yet, worn out and impoverished by the fatigues and disasters of the war, they rejoiced in the return of peace, and determined to fulfil, on their part, the conditions of the unequal compact.

Notwithstanding the inconvenience and dangers of the war, your missionaries stood firm at their post, and carried on their va-

rious improvements with a prompt and steady hand.

Considerable progress has been made in the agricultural department, and hopes are expressed, that no further drafts will be made on the Board for the purchase and freight of provisions for this establishment. The value of the missionary property at the station, is estimated at \$24,000.—Concerning the school, the Report speaks as follows:

The school at this station, at the date of our latest advices, embraced only seven native children. Of this number, three were mentioned in the last Report, and four were admitted in the months of May and June. One of the latter, a youth of fifteen years of age, is the oldest son of Tally, the second chief of the tribe. The whole four are represented as sprightly, obedient, easily governed, fond of their studies, and industrious when taken into the field. They had made considerable proficiency in speaking and understanding the English language; and were spelling in words of two or three syllables. The three who first entered the school, converse in English with fluency; and the oldest, a lad in his ninth year, reads with facility, and occasionally serves the family as an interpreter.

The acquisition of the Osage language being found of indispensable necessity, in order to make known the Gospel extensively among the adult Indians, the assistant and the first teacher are engaged in the study of it.—The Report mentions with approbation, so far as the objects of it are known, the proposed annual meeting of delegates from the several missionary stations west of the Mississippi.

The following paragraph concludes that part of the Report, which respects this mission.

Although there are some circumstances, in the account we have now given, of the progress of this mission, less favorable than could have been wished, yet, in the language of the superintendent, "There is, on the whole, much to encourage the efforts which the government and the Christian public are making for the benefit of the Osages of the Arkansas." "Their confidence is secured. They believe that it is our design to do them good; and there is reason to hope that this wandering tribe, by the blessing of Him who rules the earth in righteousness, and who has required us to send the Gospel to every nation, will soon be brought to taste the comforts, and enjoy the privileges, which religion and civilization afford."

Great Osage Mission.

This mission was commenced in 1821. It is situated on the north bank of the *Marias de Cein*, about six miles above its entrance into the Osage River, and about 80 miles south-west of Fort Osage.

The spring of the last year opened with flattering prospects, in relation to the great objects of the mission. The family had acquired the confidence of the tribe. The chiefs professed much satisfaction in the arrangement of the school, and appeared to be disposed to listen to religious instruction. To avail themselves of the benefit of both, they removed to their old village, within eight miles of the missionary establishment. They were desirous of learning to cultivate the soil; and at their repeated and urgent request, the farmers of the mission proceeded to their village, and ploughed a field for corn. White-hair, the principal chief, set an example of industry to his people. He was the first in the field, and assisted with a rake to clear the ground. Several of the Indians afterwards sought and obtained employment as laborers on the missionary farm.

In the mean time, the school was increasing in numbers. The children were attentive and obedient. Several of the oldest could "readily spell and read in words of three syllables." The boys were also taught to labor in the field; and the girls were rapidly acquiring knowledge of the various branches of household economy. Several of the latter had learned to sew, with comparative neatness and facility, and had rendered considerable assistance in making articles of clothing for the family. Two of the boys were solicitous to learn the religion of the Bible, and often sat through the evening, to hear it read and explained.

The Report expresses a strong opinion, that the abolition of the Factory System, which had been adopted and was lately relinquished by Congress, will be followed by very disastrous consequences to the Indians. It then proceeds thus:

The salutary restraints upon Indian trade, having been thus removed, the Osages were presently visited by traders, who persuaded them to remove, at least for a season, to a distance of sixty or seventy miles from the missionary station. The immediate result was unpropitious to the school. Several of the children were compelled, reluctantly on their part, to abandon their studies, and accompany their parents. A little girl, who, "amidst a

flood of tears, was constrained to go," intreated her mother, on the following morning, to return to the station, and purchase her books. "I wish," she said, "still to read, although I am not permitted to continue at school."

This removal brought the Great and Little Osages near each other.

Tuscarora Mission.

This mission, having been under the care of the New-York Missionary Society about 20 years, was transferred to the United Foreign Missionary Society in January, 1821. It is situated in the Tuscarora Village, about four miles east of Lewiston, Niagara county, N. Y.

The church at this station comprises 21 Indian members.

The state of this church and tribe, during the past year, has not been altogether as favorable as your Managers had reason to expect. A few of the Indians, among whom were one or two members of the church, imbibed an undeserved prejudice against the missionary; and attempted, by rendering his situation unpleasant, to drive him from his post. In the month of October a council of the whole tribe was convened by the Rev. Mr. Kanouse, an agent of your Managers, and the whole subject was thoroughly investigated. Every allegation proved either entirely frivolous, or altogether unfounded. The disaffected individuals confessed that they had been governed by a misapprehension of facts, and declared themselves satisfied with the explanations which had been given. The investigation thus happily resulted in a friendly adjustment of all the difficulties which had existed; and expressions of renewed confidence and affection were mutually exchanged.

Notwithstanding the difficulties with which the Indians were agitated through the last spring and summer, they were more than usually punctual in their attendance at public worship. Some were at times apparently impressed with the truths of the Gospel. No accession, however, has been made to the church. Your Managers regret to add, that, at the date of their latest advices, the state of things in the tribe was again assuming an unpromising aspect.

Seneca Mission.

Commenced by the New-York Missionary Society in 1811, and transferred to the United Foreign Missionary Society in January,

1821. The mission is situated about four or five miles from Buffalo, near the outlet of Lake Erie.

In the plan of the school at this station, your Managers have found it necessary to adopt a material change. The obstructions which have prevented the regular improvement of the children at Tuscarora, have existed here to their full extent. The only way to surmount them was to embody the children in the mission family, and thus place them at all times under the exclusive control, as well as the uninterrupted instruction of their teachers. This plan received the approbation of the chiefs; and early in July twenty-three children were committed, by their parents, to the care and authority of the mission.

A number of the young chiefs of the tribe, who have long since taken a decided stand in support of the religion of the Gospel, appear to be growing in the knowledge of *the truth as it is in Jesus*, and, in some measure at least, living under its influence. They profess to be deeply sensible of their ruined state as sinners, and to place their whole reliance, for pardon and acceptance, upon the atoning blood and the infinite righteousness of the crucified and ascended Savior. They have given to your missionary satisfactory evidence of the sincerity of their profession; and he has organized a church at the station, and admitted four of their number to its communion. The church was organized on the 13th of April, and the ordinances of baptism and the Lord's Supper were both administered on the ensuing Sabbath.

Catawagus Mission.

Commenced in 1822; and situated near the shore of Lake Erie, and about 40 miles from Buffalo.—A promising school has been established, and the opposition of the pagan Indians, which was at first violent, is said to be gradually subsiding.

Education of Heathen Youth.

It was mentioned in the last Report, that a young man of the Tuscarora tribe had been sent by your Managers to the Foreign Mission School at Cornwall in Connecticut. We have now the pleasure to state, that he is still at that school, conducting himself with propriety, and pursuing his education with diligence. He is apparently pious; and as he possesses studious habits, and, is not deficient in talents, there is reason to hope that he may, eventually, be qualified for the missionary service.

At the request of the Seneca chiefs, the Board have recently authorized your missionary to send one of their young men to the same school. The youth who has been selected for the purpose is a nephew of one of the principal chiefs. He is about seventeen years of age; can read and write; and is represented as intelligent, active, and anxious to acquire an education to qualify him for distinguished usefulness in his tribe. He will probably arrive at the school at the close of the spring vacation.

Other young men, at our various missionary stations, will be selected for the same destination as soon as suitable candidates can be found, and the state of our funds will admit.

Funds.

The total receipts for the year, including \$2,877 80, the proceeds of sale of stock, were \$12,409 93. The expenditures were \$15,372 88. On the subject of funds, the Managers say:

Notwithstanding this unfavorable state of your funds, your Managers will neither cherish the feelings nor adopt the language of despondency. In the spirit of their last Report, they still retain their confidence in the liberality and good faith of the several sections of the church under whose patronage this society was established. They cannot indulge the suspicion, that their fellow-Christians will permit the Institution to languish, or its devoted missionaries to suffer in the wilderness, for want of pecuniary support. So long as their expenditures continue to be regulated by a due regard to usefulness and economy, they feel constrained to believe, that, however widely, under the guidance of Providence, they extend their operations, they will be borne out, by the munificence of the religious community, in their *work of faith*, and their *labor of love*.

UNITED DOMESTIC MISSIONARY SOCIETY.

First Report.

THE annual meeting of this Society was held at the City Hotel in New-York, on the evening of May 9, 1823; the Hon. Stephen Van Rensselaer, President, in the chair. After the Report had been read by Mr. Eleazer Lord, Corresponding Secretary of the Society, several resolutions were proposed, and seconded, by the Rev. Luke Lyons, one of the missionaries of the Society, and the Rev. Dr. Porter of Catskill—Zebulon R. Shipperd, Esq. of Granville, and the Rev. Mr. Lansing,

of Auburn,—Mr. John D. Keese, and the Rev. Mr. Finley.

We shall give an abstract of some of the more important parts of the Report; promising, that notices of this Society will be found at p. 238 of our last volume, and p. 166 of the present volume.

Receipts and Expenditures.

The receipts of the Society amounted to \$3,962 57; and the expenditures to \$3,004 11. Most of the funds have hitherto been contributed in the city of New-York; but expectations are entertained of important aid, in future, from individuals, and auxiliary societies, in different parts of the country.

Missionaries.

When the Young Men's and Evangelical Missionary Societies of New-York city transferred their engagements and relations to this institution, they had under their patronage 28 missionaries. Of course these missionaries came under the patronage of the United Society. Besides fulfilling their engagements to these missionaries, the Committee made, during the last year, 39 appointments, the greater part of which are of ministers, who, by this means, labor in places, which would otherwise have been destitute.

Most of these appointments are for the period of a year, and the sums appropriated are such in amount as are required in addition to what the respective congregations can contribute towards the support of a settled minister. In the other instances generally, the time specified in the appointments, is that portion of the year not included in the arrangement between the minister and the people.

The sum of the periods of missionary service mentioned in this Report (including the Report of the Board of Agency at Geneva,) is a little short of 45 years. In so spirited a manner does this Society commence its career!

Besides these, several missionaries have been appointed, respecting whom the Committee are not yet informed whether they have entered upon their labors. Grants have likewise been made to three churches, to aid in the support of settled ministers, as soon as they can be obtained.

Plan of the Society.

It is to be remarked, however, that it is no part of the plan of the Society to defray the

whole expense of the missionaries by them appointed. The plan, as described in the Report, is briefly this:—*to aid churches and congregations in the settlement and support of ministers, in preference to the method of itinerancy.*

The instances are very numerous, of places hitherto without settled pastors, where the population, by the transient and injudicious labors of itinerants of different denominations, has been divided into several sects, neither of which, alone, is able to support a minister; but where, with the prospect of a settled pastor of piety, education, and talents, enough are willing to unite to provide a considerable part of the requisite support, if the balance can for a time be furnished by a Missionary Society. In these cases, even where the population is very considerable in numbers, and where the interests of morality and religion most urgently require the constant labors of an able and faithful minister, there is no prospect of their obtaining and settling one without the encouragement and aid proposed in this plan. In general, their condition in this respect grows less and less promising by the lapse of time, and instead of being bettered, is undoubtedly rendered worse by the occasional visits of the various descriptions of travelling preachers, authorized and unauthorized, with which the country abounds. Many such places there are in this state, comprising inhabitants enough for a large congregation, and wealth enough to sustain the expenses of public worship, without hardship to any, where the people have been so many years accustomed only to occasional preaching, and have grown so confirmed in their sectarian preferences, or so ignorant of the subject of religion, and indifferent to it, that they cannot now be brought to make any exertion for the support of a minister, nor easily induced to hear one if sent to them in charity.

The chief object of this Society is to furnish an antidote for this growing evil; and the arguments, which the Report contains in favor of this plan, but which we are sorry not to be able to extract entire, are very satisfactory. We cannot, however, withhold one or two additional paragraphs.

The number of destitute places, however, where the people are willing to unite and make an exertion to support a minister, if encouraged and aided for a time by the Society, is still greater than can at present be supplied with men qualified by their education and piety to occupy them. And since there is no rational hope of min-

isters being settled in those places unless this plan shall be pursued, it appears to the committee to be their obvious duty, enforced by every consideration of immediate and permanent good, to persist in the course they have adopted. Upon this plan the number of destitute places will be gradually diminished. The people once brought together, and possessed of the blessings of public worship, and the constant labors of a Gospel minister, will by their own exertions supersede the necessity of missionary aid. The example of one place will be followed by another. Every point that is gained will facilitate new acquisitions; and the places assisted by the Society in the establishment of the Gospel will in due time help to extend the same favor to other places.

It may be further observed upon this subject, that such is the number of villages and settlements, in different parts of the country, requiring missionary labors, as almost wholly to discourage the hope of supplying them, except upon the plan of deriving the necessary funds chiefly from the people immediately benefitted. The pecuniary means attainable by missionary associations amount but to a trifle in comparison with the work to be accomplished; nor is it possible to augment them in a ratio equal to that of the increase of population in places destitute of the means of grace. It is therefore obviously best, both with respect to the amount of missionary service to be performed, and to the nature and permanency of its results, that missionary funds should be applied towards the permanent support of preachers, for whom provision is made in part by the people among whom they are stationed. The whole amount raised by the people themselves on the footing of this plan, may be considered as so much added to the sum raised for missionary purposes, and employed in the most eligible manner; and the incalculable difference between the actual amount, the tendencies, and effects of the constant and various labors of a local minister, and those of a transient preacher, whatever may be his credentials, is alone sufficient to remove all doubt as to the expediency of the plan in question. The committee think it proper to state, that, by a moderate estimate, the amount which, owing to their adherence to this plan, has been raised by the people towards the support of the missionaries patronized by this Society within the last twelve months, and including contracts made, but not yet entirely fulfilled, is about six thousand dollars more than otherwise would in all probability have been contributed by the same people for the support of itinerant preachers. They have reason also to ascribe it to the same cause that the people in several

of the places where this plan has been embraced, have repaired their houses for public worship, which in some cases had been twenty years dilapidated and useless, or have erected new ones, where none had ever been built before.

Want of Laborers.

The force and the justice of the following remarks will not be questioned.

The Committee cannot forbear to add some observations upon another part of this subject, namely, the deficiency of men qualified by education and piety to occupy those sections of the country which are destitute of ministers. The supply of such men, though great compared with the number of inhabitants in the towns and settlements established more than forty years ago, has by no means increased in proportion to the increase of population beyond those limits. It is unquestionably true of very many places, that they have continued destitute of ministers, not for want of means to support them, but because they were not to be procured. Such is the fact in numerous instances at the present moment. Indeed it may be said with respect to a very large proportion of the places destitute of settled ministers, that the want of competent men ardently devoted to the service of the Gospel, is the principal difficulty. There are, it may be, 500 such places, perhaps a larger number, where churches have been organized, and the people have been anxious to obtain ministers, and willing to provide for their support, but where the best endeavors to procure them have been unavailing. They are still destitute. Their failure of success in this object has discouraged them, and helped in no small degree to reconcile them to the condition of being without the ordinances and institutions of the Gospel, or of being content with such occasional religious services as may be afforded by itinerant preachers. But what requires to be especially considered, is, that these places have been represented as *missionary ground* by travellers, missionaries, and societies, without distinguishing them from other places, to which that phrase might with more propriety be applied; and the transient observations and experience of itinerants have been allowed an influence upon this subject to which they were not entitled; and by these means an impression has been produced unfavorable to these places,—an impression that they are not eligible for ministers to be settled in, and that they will not afford a competent support. Young men qualified to occupy them are thus deterred from the undertaking; and the fact of their being destitute,

has been taken as evidence that they chose to remain so. The injustice of this impression is in a measure obvious from the nature of the case, and the known deficiency of competent men, and is demonstrated by the history of other places, in no respect more eligible, where ministers have been settled and supported; and the superficial and pusillanimous opinions held by many upon this subject, are unworthy of the cause to which they relate, and of men devoted to the sacred office. What, it may be asked, is to be the fate of these churches, and of the crowd of population rising up in their neighborhood, if young men cannot be obtained who have piety and zeal enough to become their pastors? What indeed is to become of the interests of Christianity in the greatest part of the territory of these United States, already settled, if some effectual means are not soon employed to supply the destitute places with able and faithful ministers? Is the case already too discouraging for the faith, the zeal, the self-denial, the courage, of those to whom it most urgently appeals? Are ministers the only description of men in the country who esteem it too great a hardship to make their abode in these places? Will those young men, upon whom the richest blessings have been bestowed in their early piety, and a gratuitous education for the ministry, deem the service of these neglected churches too arduous or too obscure for them? Rather may it not be hoped, that making their temporal comfort a secondary object, they will select these places, as affording the widest spheres of usefulness, as stations where they may exert a powerful and enduring influence upon the cause of Christ, and the character of society?

Missionary Field.

The means at present at the disposal of the committee are exceedingly inadequate even to those urgent calls where partial aid only is required for the support of stated preachers. From the number of applications now on hand, and information received respecting others, it is presumed that there are more than one hundred such places yet unsupplied within the limits of this state. Of the number of towns and settlements in the like condition at the south and west, looking to this quarter of the country for encouragement and aid, and claiming the regards of this Society, no definite statement can be made. The committee feel that they have but just entered on their work, and that its magnitude and importance demand all the zeal, the wisdom, the perseverance, and Christian benevolence, which can be brought into subserviency to its progress. It may be said without disparagement to what has hereto-

fore been done, that no effort has yet been made in the cause of domestic missions at all adequate to the exigencies of the case, or proportioned to the achievements of philanthropy and benevolence in other forms. This cause has, in this country, claims peculiar in their nature and extent, owing to the unexampled manner in which the greater part of its territory has been so rapidly peopled. The number of inhabitants now settled upon lands which have been reclaimed within forty years, is far greater than that of the entire population of the country forty years ago; and the extent of territory thus reclaimed and occupied is greater than that from which such swarms of emigrants have been supplied. That they have not, amidst the privations and extraordinary exertions generally attending the whole life of those who first occupy new lands, where forests are to be felled, habitations to be erected, and all the comforts and conveniences of life to be attained; where the mind is engrossed by the pressure of immediate cares, and harassed by innumerable difficulties, peculiar to such a condition; that under these circumstances they have not uniformly provided themselves with ministers of the Gospel and houses for public worship, is rather to be lamented than wondered at; and is far less surprising than the fact of their having accomplished both these objects in so great a number of instances, as they are known to have done. In no country of Christendom have there ever been, in a like period of time, so many churches built, and so many competent ministers settled and supported, by funds derived immediately from the people for this purpose, as in this, within the last century. In older countries, with the machinery of an ecclesiastical establishment, and a large share of the public revenues, in addition to the resources of private and local munificence, it required ages to accomplish as much in these respects as has been already effected in several of these States. This view of the subject, while it is as encouraging as it is just and impressive, goes far to account for the ready compliance of the inhabitants of places destitute of ministers, with the proposals of the Society, and warrants the strongest confidence in the plan which has been adopted. The Committee would earnestly appeal to those individuals, in different parts of the country, who appreciate the object they have in view, and would bespeak their influence, their prayers, and exertions in its behalf. What object can possibly prefer such claims to their patronage, as this, or urge a relation so intimate and solemn to their responsibilities, or promise so rich a harvest of present and permanent benefit! Into what part of the world is it possible to send

Missionaries with such confidence of immediate success, and such certainty of extensive and lasting good? The actual state of the population; the advantages of early education so generally enjoyed; the esteem in which the institutions of Christianity are held; the vast interests, personal and social, present and future, depending on the settlement of pious and well-educated ministers in the towns and settlements yet unsupplied; the existing ability and willingness to contribute to this object; the urgent and continued calls for missionaries; the success so uniformly attending the labors of those sent forth; the concurrence of every circumstance tending to show that these fields are ripe for the harvest; the crisis to which many of them have arrived, the deplorable alternative of their being longer neglected by those to whom they refer their case in this section of the country: these are the arguments of our duty, the force of which, if realized, surely cannot be resisted. There are in the history, the circumstances, and the prospects of the population referred to, materials for an imperative and affecting appeal to the understanding and heart of every Christian who can appreciate the value of civil and religious liberty, and the importance of extending and confirming the influence of the Gospel over the minds of those who, by their local situation, are destined to form the character of millions yet unborn. If they are not encouraged and assisted now, while they are willing and ready, nay, anxious, to exert themselves for the settlement of able and faithful ministers, it must be expected that their favorable dispositions will give place to indifference, perhaps hostility to such a measure. If, while comparatively little aid is required to establish the Gospel among them, the opportunity is lost, a period will follow, in which no local or foreign exertions can be hoped for, that will be sufficient to effect the object.

Monthly Publication.

A monthly publication, of a half sheet, devoted entirely to the cause of this Society, has been undertaken, of which five thousand copies each, of four numbers, have been printed and distributed gratuitously among those who contribute to the funds. The committee are persuaded that this publication may be rendered eminently serviceable to the cause of domestic missions. It is to be occupied chiefly with the plans and proceedings of the Society and its auxiliaries, the journals of missionaries, lists of subscriptions and donations, and other intelligence concerning the affairs of the institution. Copies of this publication will be forwarded as regularly as possible for

the members of auxiliary societies, and for individual subscribers out of the city, subject only to the expense of transportation.

On the whole, the formation of this Society, its judicious plan, its enterprise, and its prospects of success, are very cheering. As the societies for domestic missions have nothing to fear from the increase of a spirit for foreign missions, so, on the other hand, vigorous efforts to build up the churches at home must, in various ways, increase the tide of benevolence, which carries life and gladness into the deserts of heathenism. True Christian love will not relinquish one good object for the sake of another, when both can be accomplished at the same time. Like its great Author, while it does not overlook those who are near, it seeks, with unquenchable ardor, the best good of those who are remote.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH.

First Report.

It is an interesting question, what part the Protestant Episcopal Church of the United States will take in the work of missions. That it is able to take a very important part, no well informed person will doubt; and that it will ultimately occupy a conspicuous place among the supporters of missions, may be expected, both from its ample ability, and from the exertions of the national church in Great Britain. Were some master-spirit in that church, who has become thoroughly convinced of the importance of making the heathen partakers of the same grace with ourselves, to devote his life to prudent, but earnest and unwavering labors, with a view to excite a powerful interest through the Episcopal Church of this country in favor of missions; another age might mention his name in connexion with that of CLAUDIUS BUCHANAN; and other nations would call him blessed.

The Society, which is named at the head of this article, held its first annual meeting at St. Paul's Church, Philadelphia, on the evening of the 20th of May. The Report presented on that occasion, commences with the following paragraph.

THE Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal church in the United

States, in making this their first Report, have to lament that the account which they are about to give of the affairs of the Society, is not more interesting: while at the same time, they would return thanks to God for the encouragement he has been pleased to afford. The unanimity with which the Society was organized by the General Convention, was regarded by all, as a favorable indication of the manner in which it would be supported by the Church. Although this expectation has not been fully realized, the Board are disposed to take encouragement from the general expression of opinion in favor of the Society, rather than to despond, because these professions have not yet been followed by corresponding exertion. The Society has commenced its operations under circumstances by no means inauspicious; other institutions which are now dealing out the bread of life to thousands and tens of thousands, did not make a more promising beginning. We shall indulge the delightful hope, that ere long "we shall reap if we faint not."

It has been a leading object with the Committee of the Society, during the past year; to prepare for future efforts: and they appear to be pursuing a similar course with that, which was pursued by their illustrious prototype, the Church Missionary Society of England, in the early stages of its operations.

Auxiliary Societies have been established by the Convention of the state of Maryland, by Episcopalians in Lancaster, Easton, Philadelphia and its Northern Liberties, the borough of Carlisle, Huntingdon, and Germantown, all in Pennsylvania; in Beaufort, S. C. and Savannah, Georgia.

Agents, whose duties it was to make known the object, and increase the funds, of the Society, have been sent into several of the eastern, western, and southern States.

Missionary Stations.—Mention has already been made of the Mission School on the Western Coast of Africa, and of the appointment by the Board of Directors of Mr. and Mrs. Bacon, for that station. Although the Committee have not been enabled to prosecute this design, they conceive that the object ought not to be lost sight of—and hope at no very distant day, to see the mission commenced. An undertaking of this kind should be prosecuted with great caution, and as far as possible, with a knowledge of all those circumstances which would either promote or retard its prosperity. By a little delay this knowledge will be obtained; and it may be that the American Colony now

forming at Cape Messurado, will form a point around which many similar establishments may spring up. If, at some future day, a station similar to that at Regent's Town, in the neighborhood of Sierra Leone, under the care of the Rev. Mr. Johnson, can be selected—unconnected with the colony, yet protected by it, it would seem to promise the greatest probability of success.

The attention of the Committee has also been directed to the North West Coast of America—some where within the bounds of the United States, as a promising field for missionary labor. A young gentleman about to receive Deacon's orders had his mind directed, several years ago, to the subject of a mission here. There are several of the Indian tribes along the coast, who are described by persons having resided among them, as a noble and highly interesting race of men.

The disposable funds of the Society are as follows:

Without any specification as to the manner of disposal,	\$ 256 10
Appropriated to Foreign missions,	1,157 06
Appropriated to Domestic missions,	376 80
	<hr/> \$ 3,790 86

There is, also, a permanent fund of \$1,206 24, arising from 20 per cent of all money coming into the Treasury, which has been thus appropriated by an article of the constitution.

The concluding paragraphs of the Report are deserving of universal attention.

One of the happiest features in the present prospect of the Church of Christ, is the increasing spirit of missionary zeal. This sacred fire—not like that celebrated in Pagan fable, did in truth come down from Heaven, and is finding its silent way over both continents. With the increase of missions, the advance of true piety is inseparably connected; the living members of Christ's mystical body being partakers of the same faith, animated by the same hope, and constrained by the same love of Jesus Christ; will delight to emulate each other in the same blessed enterprise, which promises to give the heathen to the Redeemer, for his inheritance, and the uttermost parts of the earth for his possession.

Blessed are all they who are interested in such a cause; they are fellow laborers with God, in the accomplishment of his purposes. They are the best friends of the Lord Jesus who "came into the world to save sinners." Let us not doubt, or fear, or grow tired in the work—"The Lord himself is with us—the God of Jacob is our defence."

AMERICAN BIBLE SOCIETY.

Seventh Anniversary.

(Continued from p. 197.)

WE now gratify ourselves, and our readers, by some farther extracts from the addresses delivered at the recent anniversary of this Society.

Dr. John Woodhull.

"The first speaker," says the Christian Herald, "was the venerable Dr. Woodhull, of New Jersey. His tall, yet not ungraceful, figure, animated with all the fire of youth, though crowned with locks, which more than eighty years have left as white as snow, attracted universal attention; and when he had closed his very animated address, a general murmur of mingled respect and surprise ran through the assembly."—The first of the following paragraphs begins, and the two last close, his address.

We live in a very interesting period. It may be called *the age of Bibles*. A general and powerful impulse has been felt by the religious world—the church has awakened from her slumbers, with respect to this Holy Book of God, which is now so highly exalted, and which is filling the earth. Were we to look into former ages, and see how few copies of the Bible then existed, and compare them with the present millions, the contrast would be striking. At the death of Moses there was but one copy. In the reign of good Josiah, more than eight hundred years after, it is recorded, that Hilkiah the priest, had found the book of the Law, in the house of the Lord; and when it was read before the king, he evidently acted as if he had never seen it, or heard it read before—he *rent his clothes*. Even in the days of the apostles, entire copies of the Scriptures were few—and seven hundred years after, it is said, that many of the priests had never seen a full copy, and that very few of them had ever read one through. Compare this *scarcity* with the present *abundance*, and in almost every language under heaven, and we must be affected with the contrast. This too long neglected book, is of immense importance to us, and to our brethren of mankind. This sacred book testifies to us, what God is, and what he has done for us—what the Redeemer has done and endured for us—what he is yet doing, and has further promised to do for his people—it testifies to us what we ourselves *are*, and what we must in a little time be, and what we must do to inherit eternal life.

In this eventful period, the British and Foreign Bible Society stands pre-eminent in majesty, and usefulness:—A society, which we delight to honour, and desire to imitate. Shall we compare it to a morning star, leading on a glorious Gospel day? Or, to a sun, blessing the world with rays of Gospel light?—It presents to this society a bright example. Although the natural world might not endure two suns, the religious world would rejoice in beholding not *only* two, but two hundred such, mingling their beams, and filling the world with the light of the glorious Gospel.

Much, very much has been done, yet, much more remains to be done, which calls aloud for perseverance, and increasing activity. Let us not forget, that our time for acting will soon be past, and that the night of death will soon overtake us, in which no man can work. He who now addresses you, will, probably, do it no more; one whose head is whitened with the frost of eighty winters, and who has labored fifty-five years in the vineyard, may well conclude, that he has almost finished his course, and may be taking leave of the world, of the church, and its useful institutions. In this situation, it is no small comfort to feel assured, that the great work will go on, until the earth shall be filled with the knowledge of the Lord, as the waters cover the sea—and, until that universal song shall be heard, *Alleluia, for the LORD GOD Omnipotent reigneth!*

Rev. William Ross.

We copy the following paragraphs, in preference to any others in the address of the Rev. Mr. Ross, because they furnish an argument fitted to meet a large class of objectors against missions to the heathen,—the object of such missions being simply to extend the knowledge, and the benign and salutary influence, of revealed truth to the nations, which are in ignorance of it.

In casting our eyes over the earth, and exploring the east and the west, we may discover tribes of men without policy, or laws, or cities, or any of the arts of civilized life, but no where do we find them without religion under some form or other. But so great is the disorder which sin has produced in the souls of men, that, by revelation only can they be brought to God and happiness. The glory of reason is fallen, and if men be not guided by the word of God, they are liable to embrace the greatest absurdities as the most sacred and important truths. To be convinced of this it is only necessary to survey those regions where the sun of revelation does not shine. Both in ancient and modern times, the ab-

sence of revealed truth has been the jubilee of ignorance, and the triumph of idolatry. And that not only among the barbarous tribes, who were but a short remove from the irrationality of the brute, but also among the most distinguished for strength of intellect and knowledge of science. And may we not say, without fear of contradiction, that how great soever may have been the advances of men in the study of nature, yet reason has never been able to ascertain the true character and worship of God?

Egypt, Persia, Greece, and Rome, whose fame still blazons on the page of history, shall be our witnesses. We dwell on their history with rapture, while we confine our contemplations to their works of art—their prowess in the field, and their unyielding patriotism; but when we look at their gods, their religious rites, and their worshippers, we close our volume in astonishment and disgust. We do not accuse them with irreligion, for certainly they were very religious. They abounded in duties, and their devotions were numerous, laborious, and expensive. Nor will we say that they were insincere. But we must say, it is much to be doubted whether human ingenuity be capable of producing greater absurdities than characterize their rituals. Their ceremonies were revelling and dancing, nocturnal assemblies, and the most impure and scandalous mysteries; and their priests and their gods were both the slaves and patrons of every species of crime. But to what cause are we to trace their ignorance? To one only. They had wandered, and knew not the way to return. They called philosophy to their aid; it came—but it only betrayed its insufficiency, leaving behind eternal demonstration that those whom revelation guides not, are still matted in darkness.

And, Sir, philosophy is the same fallible guide now that it was in the days of Epicurus, Aristotle, and Zeno. Whenever it undertakes the direction of men, it assumes the prerogatives of revelation, and must receive the chastisement it deserves. Its pride must be humbled, and its pretensions made void.

Rev. John P. K. Henshaw.

At the close of an animated statement of the mutual harmony and dependence of Bible and Missionary Societies, in the pursuit of their great and beneficent objects, Mr. Henshaw said:

They form different columns in that "sacramental host of God's elect," which, under the guidance of the great Captain of our salvation, is bearing down upon the kingdom of Satan, and will march on, con-

quering and to conquer, till the powers of darkness are subdued; and the dominion of the Prince of Peace shall extend "from sea to sea, and from the river, even unto the ends of the earth." Though it may be true that spreading the Bible alone, will not convert the world; yet is it equally true that without the spread of the Bible, the world can never be converted.

Speaking of the influence of those united exertions, which have been brought about by the institution of the Bible Society, Mr. H. remarked:

This is no party association—no shibboleth of a sect is inscribed upon its banners; its only motto is, "glory to God in the highest; peace on earth, good will towards men." Before the noble, catholic, benevolent spirit of a Bible Society, the petty demon of sectarian bigotry shrinks away, ashamed of its own littleness and deformity. The Presbyterian and Episcopalian—the Methodist and the Baptist—the Friend and the Lutheran, who once looked awry, and cast on each other the leer of suspicion, if not of malignant hate—now look each other in the face, and exchange the smile of brotherly affection.

He then adverted to the political condition of Europe, as bearing upon the prospects of the cause of general Christianity, and especially as portending the downfall of the Posh and Mahommedan delusions.

The day of tumult, war and bloodshed, when the spirits of atheism broke forth from the pit, and threatened to lay waste all that was lovely in the character, and all that was precious in the hopes of man; was the birth-day of Bible and Missionary Societies. The bow of God has not, as usual, illuminated the summer cloud, but shot across the blackest tempest;—the seeds of peace have been sown in the very track of contending armies; and the harsh sound of the clarion, has only prepared the way for the sweet tones of the Gospel trumpet.

Joseph C. Hornblower, Esq.

While we celebrate and rejoice in the progress and triumph of Bible Societies, our joy and felicity is heightened in the recollection, that missionary efforts and missionary zeal, are keeping pace with our march, and going hand in hand with us, in the great design of evangelizing the world. While we send forth the golden pages of divine revelation, on the wings of love, to the destitute and the ignorant; the heralds

of the cross are going forth into the wilderness, and erecting the standard of the REDEEMER. Yes, Sir, last evening, was celebrated in this very hall, the anniversary of the United Foreign Missionary Society, under circumstances calculated to excite the warmest gratitude, and enlist the most active benevolence. If any of this numerous and respectable audience, have honored us with their presence, only to be entertained and delighted, with the exercises of the day—if they feel no interest in the Bible and missionary cause, I wish, sir, they could have witnessed the interesting scenes exhibited last evening, in this Hall:—scenes that would have touched their benevolent hearts; awakened the tender sympathies of their bosoms, and constrained them to become more than spectators only, on this joyful occasion. Here, sir, they would have seen the massy war club of an Osage warrior, presented, at his request, to the President of that Society, in token of his gratitude to the "good society," as he called it, for sending to his nation the Gospel of peace, and as a pledge, that his arm would no more wield the deadly weapon, on the field of battle; and may I not add, sir, as a pledge also, that the day is approaching, when the sword and the battle-axe shall be beaten into ploughshares, and the spear of the warrior into the husbandman's pruning hook.

Here too, sir, on this very spot where I have the honor of now standing, was presented last evening, the affecting, yet heart-rejoicing spectacle of two Indian children, dedicated to God in the holy ordinance of baptism, by their Christianized parents, as the precious fruits of our Bible and missionary efforts. Oh, sir, if facts like these, in connexion with the interesting details of your Managers' Report, will not enlist our feelings, our hearts, and our hands in the cause of the Bible and the missionary; we must be strangers, not only to the benign influence of the Gospel, but to the common sympathies of humanity.

Rev. John Finley.

From the address of this gentleman our limits permit us to make but a single extract.

The pupil in the Sunday School, of a few weeks attendance, is possessed of views of creation, providence, and morals, to which Pagan philosophy could not aspire. From the earliest lesson, that "In the beginning God created the heavens and the earth," his understanding acts on nobler data. The unity of the Divine Essence; the perfections of the divine nature; and the laws of the divine administration, are gradually familiarized to his youthful reflection, until, in earliest boyhood,

his soul has grasped what transcends the combined capacity of the heathen world.

AMERICAN SOCIETY FOR MELIORATING
THE CONDITION OF THE JEWS.

Fourth Anniversary.

(From the New-York Christian Herald.)

THIS Society, whose claims to Christian interest hourly increase, held its fourth anniversary on the 9th of May, at the City Hotel. The President was absent, and the chair was taken by Dr. Milledoler. Dr. Porter, of Catskill, having introduced the business of the meeting with prayer, and the Treasurer, R. M. Blatchford, Esq. having read his report; the annual Report of the Board of Managers was read by the Rev. Samuel H. Cox, the Secretary for domestic correspondence; and we now proceed to notice, with unavoidable brevity, the further proceedings of the meeting. The motion for the acceptance of the Report was made by the Rev. Thaddeus Osgood, who described, in the course of his speech, some of the scenes which had accompanied the exertions of Christians on the other side of the Atlantic for the same general object; when the corner stone of a large building was laid by the hands of a royal Duke, which has since been completed, and is now destined to the accommodation of Christianized Jews. He had there seen eleven adult Israelites, with their children, baptized into the Christian faith, and heard infant Jewish voices singing Hosanna to the Son of David. He had there been delighted with the forcible arguments and electrifying eloquence of Lord Erskine, Mr. Wilberforce, the Rev. Mr. Simeon, and other distinguished advocates of the institution. By the laudable exertions of such benefactors, that Society now enjoys an annual revenue of forty-five thousand dollars.

The motion was seconded by the Rev. Reuben Smith, of Ball Town, whose address was opened with peculiar solemnity of sentiment, in view of the grandeur of the object contemplated by the Society.

He noticed the singular coincidence of views and exertions in such distant parts of the world, and that the same identical measure should have been the result of counsels proceeding independently of, and unknown to each other. "Does not this," said Mr. S. "look like the doings of that same Eternal Spirit who simultaneously influenced a Peter at Joppa and a Cornelius at Cesarea to enter upon one of his grand designs of mercy?" He adverted to the hon-

or about to be conferred on our country, by being permitted to hold within her bosom the asylum of God's returning people. "The return of the Jews! what changes might it effect on our commerce? what lustre would it add to our national character? what additions shall it bring to the stock of ancient learning? what new light shall it throw on the interpretation of the Scriptures?" On this subject Mr. S. adverted to the celebrated passage in Isaiah, "Ho (not wo) to the land shadowing with wings," &c. which had been applied by a celebrated writer to our country; and which now seemed about to receive a new and unexpected fulfilment.

A motion of thanks to the auxiliaries was offered by the Rev. Dr. McLeod, accompanied by pertinent remarks on the general object of the Society, which, as it used no compulsion and offered no bribe, but simply provided an asylum for the destitute, could scarcely be an object of censure even to such Jews as refused its benefits.

The motion was seconded by the Rev. Mr. McCarree, who dwelt with much feeling on the obligations of the Christian world to this long despised and cruelly persecuted people. He urged, among other arguments, the example of the Savior, whose mission was peculiarly and primarily adapted to the lost sheep of the house of Israel. Wanderers, as they were, they should return. Israel in all his tribes should yet "in his own Jordan lave his bleeding feet," and the days of his mourning should be ended.

Mr. Jadownisky, (pronounced Yadolnisky,) the Polish Jew, sent out by Count Von Der Recke to co-operate with this Society on his behalf, made a very interesting and impressive appeal to the sympathies of American Christians on behalf of his unhappy countrymen. We regret that we are precluded from going into detail, as many of the facts which he stated ought to be fixed in our memories, that they may affect and prompt our affections and our efforts. He related them with a full heart, and his utterance was more than once interrupted with sobs.

Mr. J. did not upbraid, but he proved that while condemning the Jews for unbelief in the Savior, Christ's professed followers had neglected the means of converting them; nay, more, had been positively active in depriving them of all means of grace; an instance of which existed in the city of Frankfort, when a population of 4,000 Jews were shut up in a small suburb all the Sabbath long, neither supplied with the Gospel in their cage, nor suffered to come out to hear it. But God had sent a Nimrod among these oppressors, and had compelled them to abolish many of those regulations which administered cruelty by

a law. Now in that very city of Frankford the zealous *Marc* was laboring, and with his little band of coadjutors, rejoiced year after year over numbers of Jews converted through their instrumentality, and added to the fold of the great Shepherd of the Church. He vindicated the character of these converts, and lamenting their scattered state, found his relief in the prospect of their being gathered into the proposed Colony: here they will unite into a Church, settle themselves on a tract of land, labor diligently, and in time send out missionaries to their unconverted brethren.

Some interesting communications from this young gentleman, and from Count von der Reeke, will be found at p. 119 of our last volume.

PRESBYTERIAN EDUCATION SOCIETY.

Fifth Anniversary.

THE fifth anniversary of this Society was celebrated in the Brick Church on Thursday evening, May 8. In the absence of the President, Jonathan Little, Esq. one of the Vice-Presidents was called to the chair. The meeting was opened with prayer, by the Rev. Dr. Hillyer, of Orange, N. J. after which the annual report was read, and addresses made by the Rev. Mr. Baldwin of this city, Rev. Mr. Smith of Ball Town, Rev. Mr. Wickham of this city, Rev. Mr. Lansing of Auburn, and the Rev. Dr. M'Auley of this city. This society numbers on its list of beneficiaries the last year, one hundred and three young men, in different stages of their education.

Donations

TO THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

From May 13th to June 12th inclusive.

Abington, Ms. Part of a contrib. in Rev. D. Thomas's so. 23; 5th an. pay. for <i>Daniel Thomas</i> , 12; by Rev. D. Thomas,	35 00	Lunk, 90 c.; part profits of "The Retrospect," 10,	103 47
Amesbury, Ms. (W. par.) Indiv. in the chh. for hea. youth, by Rev. M. Welch, 31; indiv. for Dwight, 1,80; by Rev. J. Tompkins,	32 80	A friend, 1,75; scholars in Miss Boardman's sch. for the sch. at Dwight, 2; a friend, savings, 7,72; eight young men for B. B. Wisner, at Braintree, by Mr. Charles Stoddard,	
Andover, Ms. New England Tract Society for printing tracts in Bombay in the Mahratta language, by Mr. W. A. Halseck, Agt.	50 00	18; a friend, 20 c.; a friend, for Pal. miss. 80 c.; 20; av. of jewelry, 4,42,	31 89
A friend, by Mr. Wm. Nutting, Esq. 3; for "Barley Wood," by S. Farrar, Esq. 1,25,	4 25	Blandford, Ms. Mon. con. to constitute Rev. Dorus Clark an <i>Honorary Member</i> of the Board, by Gen. Knox,	80 00
Ashby, Ms. Fem. cent so. Miss R. Taylor, Tr. Augusta, N. Y. Ezra Monson and family, m. f. 15; Mr. Russel Knox and others, do. 5,08; a friend, 2,38; by dea. A. Thomas,	23 00	A friend, am. sub. for <i>Harriet Newell</i> ,	2 00
Baltimore, Md. Miss Fanny Toler, by Mr. W. C. Walton,	23 00	Blountsville, Ten. Samuel Rhea, by Mr. J. C. Brigham,	3 00
Bedford, N. H. Mr. Daniel French, by J. French,	5 80	Braintree, Cher. N. Mr. Black of Ten. 2; Mr. Harper of Pa. 4,	6 00
Bedford Co. Va. Frederick Speece, by Mr. J. C. Brigham,	2 20	Bradford, N. H. Rev. Robert Page, by A. P. Cleveland, Esq.,	2 00
Berkshire, N. Y. Mon. con. by Dr. Jos. Waldo, 13; Geo. W. Sikes, for for. miss. sch. 3; mon. con. in Rev. Mr. Ford's so. 16; by Mr. J. P. Haven,	1 00	Bradford, (E. par.) Ms. Mon. con. by Rev. D. Hemmenway, 7,89; fem. asso. Clarissa Balch, Tr. for hea. chil. 4,63; fem. juv. so. Sophia Savory, Tr. 4,13; ass. of gent. for hea. chil. by Mr. D. Stickney, Tr. 10,44; mon. con. by Mr. P. Parker, 16,	42 09
Berlin, Ct. Mon. con. S. Butler, Tr. for Dwight, 16,31; m. f. for do. 16,75; by H. Hudson, Esq.,	37 00	Brattleborough, Vt. Pr. so. by Mrs. Graves,	12 00
Beverly, Ms. Mon. con. 3rd cong. so. by Rev. D. Oliphant,	33 06	Bridgewater, Ms. Southern miss. asso. 12; fem. sux. so. (<i>West Bridgewater</i>), 7,81; by Rev. D. Huntington,	19 81
Boston, Ms. United mon. con. for Pal. miss. An indiv. for Sou. Am. miss. (prev. rem. 348; char. box of Miss Mary Harrower, <i>Lexington</i> , N. Y. 12; coll. by Mrs. Coan, <i>Harperfield</i> , N. Y. 3; do. by Mrs. Sally S. Hotchkiss, do. 4; by Mrs. Judd, <i>Bloomfield</i> , N. J. cash, 1,70; av. of trimming, 2,40; m. card, by Miss T. Hotchkin, <i>Greenville</i> , N. Y. 12; Rev. N. Patterson, a thank offering for the revival in <i>Greenville</i> , N. Y. 50; two char. boxes, in <i>New York</i> , to purchase Spanish Testaments, 2,50; Miss box, Mrs. Jenkins, 37 c.; m. c. Miss L. Chapman, <i>Durham</i> , N. Y. 2,72; L. Chapman, 38 c.; char. box by Miss M. Perry, <i>Richmond</i> , Ms. 1,15; mites of sch. children, 45 c.; m. c. by Miss	52 47	Bridgeton, W. N. J. Gen. J. Giles, for Sou. Am. miss. 10; Mrs. Pierson, for do. 3; a poor woman, for do. 25 c. Mrs. Moore, for do. 2; by Mr. T. Parvin,	15 25
	56 24	Brimsfield, Ms. S. V. for Pal. miss. 5; chh. by Rev. Mr. Vaill, 5,	10 00
		Bristol, R. L. Children's miss. asso. by Rev. Joel Mann,	4 00
		Brooklyn, Ct. Mr. Wm. Barnet, m. f. 1,33; Miss Martha Tyler, 1; by T. Dwight, Esq.,	2 33
		Buckland, Ms. Fem. char. so. by Mrs. L. Jones, Tr.	13 25
		Bucksport, Me. Mon. con. by Mr. B. Blodget,	12 00
		Burton, O. A lady, for <i>Luther Lawton</i> , by Peter P. Beals, Esq.,	19 00
		Campton, N. H. m. f. by Mr. M. Cook, 2; Mr. Ephraim Cook, 75 c. by Mr. A. Rankin,	2 75
		Camden, N. Y. Ludiv. m. f. by deacon A. Thomas,	16 50

<i>Canadagua</i> , N. Y. Fem. benev. and miss. so. Mrs. M. Atwater, Tr. for west. miss. 20; a little girl, 37 c.; mon. con. 1st cong. chh. for Sand. Isl. miss. 13.38; Mr. Walter Hubbell, for do. 5; Fanny Johns, for Mrs. Bingham at the Sand. Isl. 5; Israel R. Hall, a bal. 2; by Mr. Walter Hubbell, 45 75	<i>Francetown</i> , N.H. Fem. asso. for ed. hea. chil. by Sarah Fairbanks, Collr. 5 00
<i>Canaan</i> , Ct. A poor widow for Pal. miss. 50	<i>Franklin</i> , Ten. Rev. Gideon Blackburn, D.D. by Mr. J. C. Brigham, 5 00
<i>Carlisle</i> , Ma. Lieut. Zebulon Spaulding, (10, of which for west. miss.) 17; mon. con. 6.40; a coll. 2.90; by Rev. P. Litchfield, 26 39	<i>Gibson</i> , Pa. Contrib. 3.50; a friend, 5; Ferdinand Tiffany, 31 c. by T. Dwight, Esq. 8 81
<i>Catskill</i> , N. Y. Mon. con. Pres. so. 50; a friend, 1; by Rev. Dr. Porter, 51 00	<i>Gilmanton</i> , N. H. Fem. read. so. for Cher. miss. by Miss Frances S. Moody, Tr. 5; indiv. m. f. by Rev. Luke A. Spofford, 6.66, 11 66
<i>Cazenovia</i> , N. Y. Mrs. Helen Lincklaen, 100; char. box of Rev. John Brown, by dea. A. Thomas, 6, 106 06	<i>Glastenbury</i> , Ct. Aux. for miss. so. dea. Oliver Hale, Tr. by Rev. Dr. Chapin, 16.62; L. Allen, by H. Hudson, Esq. 12.25, 28 88
<i>Chester</i> , N. H. Chil. in Miss Judith C. Colley's sch. for hea. chil. by Mr. M. Newman, 1 18	<i>Griswold</i> , Ct. Fem. cent. so. by Frances Waldo, Tr. 26 00
<i>Chaplin</i> , Ct. Mon. con. for For. miss. sch. by Rev. J. Andrus, 16 71	<i>Groton</i> , Ms. A. lad. m. f. by Wm. Nutting, Esq. 60
<i>Charleston</i> , N. H. Miss Hannah Laberee, for hea. chil. by Rev. Mr. Crosby, 2 30	<i>Haddam</i> , Ct. Fem. for. miss. so. by Rev. Mr. Marsh, 25 00
<i>Clinton</i> , N. Y. Scholars in fem. board. sch. by Miss N. Rogers, Principal, 15 75	<i>Hadime</i> , Ct. Mon. con. 1.60; a friend, 40 c. by Rev. J. Vail, 2 00
<i>Calchester</i> , Ct. Char. box of John V. Cowling, by Mr. J. Reid, 1; m. f. by H. Hudson, Esq. 5; Benevolent Band, for a sch. in Ceylon, to be called the "Calchester School," by W. T. Turner, Sec. 36, 42 00	<i>Halifax</i> , Vt. A friend, by Rev. T. H. Wood, 6 00
<i>Concord</i> , N. H. Fem. Asso. for ed. hea. chil. for Elizabeth McFarland, by Sarah Kimball, 12 00	<i>Halifax</i> , Ms. M. f. by dea. R. Sylvester, 13.18; do. fr. indiv. by Mr. N. Bosworth, 15.20, 28 48
<i>Concord</i> , Ms. Mon. con. by Rev. E. Ripley, D.D. 7 14	<i>Hamb. Charter</i> , Dep. Northampton, Ms. Granby, (W. par.) Ms. indiv. m. f. for west. miss. 25.48; <i>Worthington</i> , Ms. m. f. by D. Branch and others, 9.37; <i>Hatfield</i> , Ms. Mon. con. 1.60, <i>Northampton</i> , Ms. two sons of Z. Wright, m. f. 1.50; <i>West Hampton</i> , Ms. chh. 15.3; <i>Greenfield</i> , Ms. "M." for ed. hea. chil. 2; <i>Cummington</i> , Ms. hea. sch. so for do 10; <i>Chris. Knowledge Society</i> , <i>South Hadley</i> , Ms. mon. con. 2.78; <i>Rose</i> , Ms. a friend, 50 c. 75 23
<i>Conway</i> , Ms. Jos. Avery, coll. on a sub. paper, 4 00	<i>Hanover</i> , N. H. Theological so. in Dartmouth college, for Francis Brown, by Mr. D. Perry, 12 00
<i>Cornwall</i> , Ct. Rev. Herman Daggett, 13; Mrs. Sally Daggett, 12, 24 00	<i>Hanover</i> , N. Y. Mon. con. by dea. A. Thomas, 18 59
<i>Cumberland</i> , Pa. Sab. sch. 3; Mrs. Green, av. of m. c. 12; Margaret Witheroo, do. 16; David Kephart, 50 c.; R. G. Munroe, 1; by Mr. J. Darby, 32 80	<i>Harpersfield</i> , N. Y. Fem. orphan so. by Miss M. Penfield, 15 00
<i>Cummington</i> , Ms. A fem. friend, av. of braiding and sewing straw, 10 00	<i>Hartford</i> , Ct. Fem. juv. mite so. for Lydia Huntley, by Miss C. Chester, 30; young ladies sewing so. for Nathan Strong, by Miss A. Perkins, Tr. 20, 80 00
<i>Danbridge</i> , Ten. Rev. John Mc Campbell, by Mr. J. C. Brigham, 5 06	<i>Hartford</i> , Ct. Ct. Av. of a char. box, by Miss S. Whiting, 5 00
<i>Danville</i> , Vt. Mon. con. by dea. I. P. Dana, 18 06	<i>Haverhill</i> , Ms. (E. par.) Indiv. an. pay. 2.50; a friend for Pal. miss. 1; do. for ed. Indian youths, 1; do. 1; by Rev. I. Tompkins, 5 50
<i>Danville</i> , Pa. Ladies, for John B. Patterson, by R. Ralston, Esq. 12 00	<i>Hawley</i> , Ms. E. Sherwin's sch. for sch. at Mayhew, 2; Mr. L. Allis, m. f. 1; Mr. P. Page, do. 2; a friend, 2; Mr. Zephaniah Lathrop, m. f. 3, 12, 10 12
<i>Dawfuskie Island</i> , S. C. Char. box kept by Mrs. Sarah Mongin, 120; the widow's mite, 4; Dawfuskie and Skilton Head Jews' so. 17; by Mr. A. D. Eddy, 141 00	<i>Hillsborough Co.</i> N. H. Bible and char. so. <i>Amherst</i> , a friend, 5; fem. char. so. <i>Salisbury</i> , for Brainerd miss. 18.50; by Mr. R. Boylston, Tr. 23 50
<i>Derby</i> , Vt. Fem. char. so. 2.20; Miss Jerusha Little, 2, 4 20	<i>Hilton Head Island</i> , S. C. William Pope, Esq. 25; Mrs. Sarah L. Pope, 10; Miss Eliza C. Pope, 10; Miss Mary F. Pope, of St. Helena, 10; Elizabeth C. Pope, a little girl, 5; all for west. miss. by Mr. A. D. Eddy, 60 00
<i>Denegal</i> , Pa. Fem. miss. so. Mrs. Jane Porter, Sec. for William Kerr at Brainerd, by Rev. O. Douglass, 30 00	<i>Hingham</i> , Ms. A few indiv. 1 45
<i>Dorchester</i> , Ms. Rev. H. Wilbur, for supply of pulpit one sabbath, 8 75	<i>Hinsdale</i> , Ms. Mr. Timothy McElwain, 3.23; chil. of sab. sch. fored. hea. chil. at Elliot, by Mr. W. A. Hallock, 6.86; fem. char. so. Mrs. Phoebe E. Allen, Tr. 15.3; mon. con. 12; by Rev. Wm. A. Hawley, 37 12
<i>Douglas</i> , Ms. Fem. cent. so. by Rev. J. Goffe, 7 25	<i>Holland Patent</i> , N. Y. Mon. con. 1st Pres. so. by dea. A. Thomas, 13 02
<i>Dracut and Chelmsford</i> , Ms. Fem. cent. so. for Pal. miss. by Mrs. F. Varnum, Tr. 14 00	<i>Holliston</i> , Ms. Fem. Benev. read. so. Mrs. Betsey Perry, Tr. for <i>Tim</i> , Dickinson, 5 62
<i>Dracut</i> , (First par.) Ms. mon. con. by Rev. Jos. Merrill, 8 00	<i>Hornellsville</i> , N. Y. M. f. 4; mon. con. 1; by Mr. Geo. Hornell, 5 00
<i>Durham</i> , N. Y. B. Bagley, 1.25; D. Francis, 1.25; I. Sears, 1.25; I. Sears, Jun. 1.25; Young misses read. and working so. 1.94; N. Hayes, a boy, for hea. chil. 50 c.; Mr. Abijah Pratt, Jun. 6.50; Mr. John Hull and sons, m. f. 4; Heman Hopson, do. 2.75; by Rev. S. Williston, 20 69	<i>Hopkinton</i> , Ms. Miss Lydia Burnet, for the for. miss. sch. 1 00
<i>East Granville</i> , Ms. Fem. benev. so. by Mrs. Almira Cooley, Sec. for <i>Time</i> , Mather Cooley, at Elliot, 30 00	<i>Hudson</i> , N. Y. A so. of ladies for Benjamin Franklin Stanton, by Miss F. M. White, Sec. 21 00
<i>East Guilford</i> , Ct. Coll. in m. box, in the sloop Albion, by Mr. Jona. Scranton, 5 00	<i>Jefferson Co.</i> Va. Fem. benev. so. for William Walton, by Mr. W. C. Walton, 15 00
<i>East Hartford</i> , Ct. For Mayhew, by H. Hudson, Esq. 1 00	<i>Jeffrey</i> , N. H. M. f. by Mr. Henry Payson, 10 00
<i>East Haven</i> , Ct. Fem. benev. so. Mrs. Betsey Rowe, Tr. for Cher. m. by T. Dwight, Esq. 7 72	<i>Jericcho</i> , Vt. Fem. Benev. so. Lucinda Blackman, Tr. 20 70
<i>Ellington</i> , Ct. A friend for South Am. miss. by John Hall, Esq. 40; char. box, by H. Hudson, Esq. 4.62, 44 62	<i>Jonesborough</i> , E. Ten. Mr. David Nelson, 6 75
<i>Fairfield</i> , W. N. J. A coll. for Sou. Am. miss. 6.70; an indiv. for do. 2; fem. miss. so. Mr. R. Davis, Tr. for do. 17.50; indiv. for do. 5; by Mr. T. Parvin, 31 29	<i>Keene</i> , N. H. Mon. con. by Mr. A. Kingsbury, 5 25
<i>Fairhaven</i> , Ms. Mon. con. 1.20; hea. friend so. for miss. in the East, 17.77; by Miss S. Hathaway, Tr. 18 97	<i>Killingly</i> , Ct. (Westfield par.) Fem. char. so. Mrs. A. Whitmore, Tr. 17; mon. con. 3.42; by Rev. R. Whitmore, 20 42
<i>Farmington</i> , Ct. Cont. 1st chh. 31; do. at communion, 26.50; by H. Hudson, Esq. 57 50	<i>Kingston</i> , N. J. Fem. mite so. for David Comfert, by Mr. J. Beat, 19 00
	<i>Kingsborough</i> , (Johnstown) N. Y. Mon. con. dea. S. Giles, Tr. by Rev. E. Vale, 12 00
	<i>Kinsman</i> , O. Char. box in Miss J. Hiccox's sch. for Brainerd, 3.50; juv. new year's gift so.

Frances F. Allen, Tr. for west. miss. 23; by Rev. Harvey Coe,	26 50	North Killingworth, Ct. Youth's Macedonian so. by Mr. R. K. Hinckley, Tr.	12 00
Knoxville, Tenn. Rev. D. A. Sherman, by Mr. J. C. Brigham,	5 00	Otisco, N. Y. Five young men, m. f. for Sand. Island mission,	9 00
Lee, Ms. Mr. Joel Bradley, by Rev. Dr. Hyde, Lexington, N. Y. A fem. friend, by the Rev. Dr. Porter,	3 00	Oxford, Ms. Mr. Jonathan Meriam, 2; Mr. Sam. Meriam, 2; fem. cent so. by Mrs. Irene Nichols, Tr. 22,	26 00
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Longmeadow, Ms. Mon. con. by Mr. J. Ely, Longmeadow, Mr. Geo. Reynolds, by T. Dwight, Esq.,	4 32	Parsippany, N. J. Coll. in Miss Lyman's sch. by Mr. J. P. Haven,	1 62
Lynchburgh, Va. Coll. in Rev. Mr. Reid's so. by Mr. J. C. Brigham,	2 00	Petersburg, Va. Henry P. Bowers, 20; Martin Thayer, Thomas H. Boswell, Abel Head, Andrew Holderby, Wm. Nesbitt, James Armstrong, A. G. McElvain, Thomas Shore, and Hugh Nelson, 1 each; Henry Smith, L. Read, William Davidson, E. F. Smith, F. J. Matteaur, William Hyndman, Jno. Tallifero, J. W. Jones, 50 c. each, by Mr. J. C. Brigham,	33 00
Lyndeborough, N. H. A friend, by Rev. Nathl. Merrill,	26 30	Pettipaug, Ct. Young ladies' friendly so. for foreign mission school, by H. Hudson, Esq. Philadelphia, Pa. "H." an. sub. 10, chil. in Sab. sch. Coates st. and Kensington, by Mrs. Reynolds, 6, 34; chil. in Mr. Brown's academy, for Indian youth, 5; Mr. J. P. Ingles, 4th an. pay, for Robert McCartee, 12; Mr. Wm. Thatcher and Mrs. Sarah Jewell, for Robert Thatcher, 30; Mr. Jaudon, coll. by Mary W. Scott, 1; Mrs. Symington, by do. 1; Mrs. Sarah Patterson, for 4 copies of miss. papers, 5; for 2 do. of "Conversion of the World," 50 c. Fem. mite so. for Sou. Am. miss. Miss A. Vaughn, Tr. by Mr. T. Parvin, 47, 57,	11 00
Ludlow, Vt. Josiah Fletcher, Esq. 50; agricultural miss. so. by Asa Fletcher, Esq. Tr. 12, 37,	3 00	Pittsford, N. Y. Ladies, by Mr. J. Bissell, Jun.	118 41
Mason Hall, N. C. Hawfield's and cross road fem. and benev. so. Elisa H. Mcbane, Tr. Manlius, N. Y. Mrs. Elizabeth Watson, by dea. A. Thomas,	25 00	Pike, Pa. Chh. for For. miss. sch. by Rev. Samuel Whittlesey,	13 00
Mercer, Pa. Samuel Caldwell, Esq. by Rev. H. Coe,	2 00	Pomfret, Vt. Miss Matilda Miller, by Rev. W. Chapin,	4 15
Middlesex Co. Ct. Aux. for miss. so. by H. Hudson, Esq.,	76 75	Pompey, N. Y. A fem. friend for Pal. miss. by dea. A. Thomas,	1 00
Millbury, Ms. Mon. con. by Rev. J. Goffe, Monson, Ms. Students in the academy, m. f. by Rev. S. Colton,	29 62	Portland, and Vic. Me. Fem. soc. for promoting Christianity among the Jews, for Jewish chil. in Bombay, by Mrs. Mary B. Storer, Cor. Sec.	60 00
Morristown, N. J. Mr. Silas Condict, by Mr. J. P. Haven,	11 00	Portland, Me. Rev. Edward Payson, D. D. Princeton, Ms. Mon. con. in Rev. Mr. Phillips' so. 4; Mr. J. Brooks, 3; Mr. J. Keyes, 1; Mrs. Israel How, for Pal. miss. 5; Mr. Dudley How, m. f. 1, 25; by Rev. Mr. Phillips,	40 00
Murfreesborough, Tenn. Joshua Harrison, 2; David Dickinson, 2; Mrs. Purdy, 1; Dr. King, 1; A. H. White, 1; Mr. Spence, 1; W. Snell, 1; S. Lock, 1; Sam P. Black, 2; Wm. D. Baird, 1; Joshua H. Worthen, 1; cash, 2; Col. Jetton, 1; Charles Abbot, 2; Charles Wygryer, 1; Maj. Morris, 1; Dr. Maney, 2; Wm. Maney, 1; Jona. Currin, 2; Col. Burton, 2; for Cher. miss. by Mr. J. C. Brigham,	10 00	Putney, Vt. Mr. Thomas K. Green, 5, 16; deacon Roswell Parker, 4, 98; dea. Simson Calby, 2, 31; Capt. Josiah Hutchings, 5, 16; deacon Jonas Keyes, 3, 50; av. of m. f. by Mr. Thos. K. Green,	14 25
Mount Ararat, Pa. The chh. for the for. miss. sch. by Rev. S. Whittlesey,	28 00	Reading, Ms. Mr. R. Parker, Rehoboth, Ms. Fem. benev. so. by Rev. Otis Thompson,	31 57
Nahant, Ms. A little boy, Nashville, Tenn. Stephen Canfield, by Mr. J. C. Brigham,	1 06	Remsen, N. Y. H. Ferry, Esq. Richmond, Va. Miss Jane M. Hamner, for Moses Hoge, by Mr. J. G. Hamner,	2 00
New Bedford, Ms. Hea. friend so. 3rd pay. for Sylvester Holmes, by Miss P. Willis, Tr. Newburyport, Ms. Capt. John Willis, for Sarah Willis, in Ceylon, 15; 4th pay. for Paul Ticombe, 15; Mrs. Elizabeth L. B. Stickney, 3rd pay. for David Stickney, by Rev. L. F. Dimmock, 12,	25	Rochester, N. Y. M. f. from Riga, Chili, Parma and Bergen, 45, 55; fr. the Treasurer, 11, 38; a bal. 9 c. by Mr. J. Bissell, Jun.	5 00
Newbury, (First par.) Ms. Mon. con. by Rev. Mr. Withington,	30 00	Rochester, Vt. Mon. con. by Rev. S. Hurlbut, Rochester, Ms. Hea. friend so. by Miss H. Haskell, Tr.	57 00
Newbury, Vt. Mon. con. for west. miss. 4; for Pal. miss. 1; by Rev. Luther Jewett,	42 00	Rocky Hill, Ct. A young lady, by Rev. Mr. Marsh,	5 50
New Haven, Ct. Two sailors for Pal. miss. 1; L. S. for For. miss. sch. by T. Dwight, Esq. handed by dea. Whiting, 5,	20 16	Rogersville, Tenn. Rev. Jas. Gallagher, 5; D. Alexander, 1, by Mr. J. C. Brigham,	1 00
New Hartford, N. Y. Mrs. Cynthia Risley, Newington, Ct. Fem. asso. for doing good, Mrs. Lucy Brace, Tr. for a sch. in Bombay, to be called the "Newington School," by Rev. Dr. Chapin,	5 00	Royalton, Ms. Mr. Charles Talbot, by Mr. E. Perkins,	6 00
Newton, Ms. Otis Trowbridge, Timo. Jackson, and Caleb Rogers, m. f.	4 00	Salem, Ms. Asso. of ladies; an. pay. for a fem. teacher in Bombay, by Mrs. A. P. Curtis, 34, 35; mon. con. sou. chh. by Mr. E. Kimball, 10,	10 00
New York City, Divie Bethune Esq. 20; coll. by Mrs. Brittan, to repair Dr. Seudder's chh. in Ceylon, 51; pr. so. in Rev. Mr. Bork's chh. 4th pay, for Watson's Vok, 12; Mrs. Brittan, 4th pay, for Stephen P. Brittan, 12; juv. so. in Rutgers, st. Miss M. Sturges, Tr. 5th an. pay, for Alexander McClelland and Samuel Willis, and 4th pay, for Ward Stafford, 12; each, by Mr. J. P. Haven,	60 00	Salina, N. Y. Fem. benev. so. for Pal. mission, by dea. A. Thomas,	44 25
Northampton and neighb. towns, Ms. For. miss. so. Hatfield, Ms. Mon. con. by dea. M. Warren, 1, 30; do. by Mr. S. Graves, 1, 10; sab. sch. girls, 31 c. coll. by Mr. O. Smith, for west. miss. 5, 28; Hadley, (Upper Mills) Ms. char. box in Miss Warner's sch. for hea. chil. 1, 17; Granby, Ms. Dr. John Payne, 2, a fem. friend, 1, 78; Norwich, Ms. a fem. friend, for Sand. Isl. miss. 2; for wes. m. 1; for gen. pur. 2; Williamsburgh, Ms. mon. con. by Rev. Henry Lord, 6; Rochester, N. Y. Elisha Ely, Esq. prof. of Missionary Herald, 1, 87, by Mr. E. S. Phelps, Tr.	4 00	Salisbury, N. H. Fem. charitable and reading society, avails of labor, for Pal. miss. by Miss Martha Kitteridge, 14; mon. con. by Rev. Thomas Worcester, 8, 50,	10 00
	25 76	Salisbury, Ct. Rev. Henry P. Strong, Sandwich, Ms. Mon. con. (12, of which for Henry Martyn,) 17; hea. friend so. 5, 28; Mrs. H. Gibbs' char. box, for hea. chil. 51 c. by Rev. D. L. Hunn,	22 50
		Savannah, Ga. Caroline M. Burrough, by Mr. L. Mason,	5 00

Scituate, Ms. Mr. Ward Litchfield, 2; widow Sarah Vinal, 1, 3 60
Smryna, N. Y. An indiv. m. f. 7; char. box, 5; by T. Dwight, Esq. 13 00
Somers, Ct. Fem. cent so. 22.50; Mrs. T. Arnold, avails of jewelry, 3; E. Clark, for Pal. mission, 1; by Rev. Wm. L. Strong, 25 50
Southbridge, Ms. Mon. con. by Rev. J. Park, 4 82
South Danvers, Ms. Ladies for the support of a female teacher in Bonbay, by Rev. S. Walker, 17 60
South Reading, Ms. Juv. cent. society for educating heathen children at the west, by Sarah S. Yale, Tr. 30 25
South Wilbraham, Ms. M. f. 12; mon. con. 3, 15 00
Spencers, Ms. Mon. con. by Rev. S. Crosby, 6 36
Springfield, Ms. A female friend for the Indians, 2 00
St. Johnsbury, Vt. Mon. con. by Mr. L. Clark, 9 52
Stonham, Ms. Fem. charitable society, 8.54; char. box, 3.20; by Rev. J. H. Stevens, 11 74
Sunderland, Ms. Female association, Mrs. Elizabeth T. Taylor, Tr. by H. Smith, Esq. 12; young ladies' benev. society, Miss Caroline Rowe, Tr. by ditto, 12; individuals, m. field, 10; by Rev. James Taylor, 34 00
Taneytown, Md. Mite society, 4th payment for Francis S. Key, by Mr. John Darby, 12 00
Taunton, Ms. Fem. benevolent society, Mrs. Mary Cobb, Tr. for *Atvan Cobb*, by Rev. A. Cobb, 30 00
Tinmouth, Vt. Individuals by Rev. S. Martindale, 1 50
Tolland Co. Ct. Auxiliary foreign mission society, by H. Hudson, Esq. 61 01
Topsfield, Ma. An individual for the spread of the Gospel, 5 00
Troy, N. Y. Mr. Sheldon, for Sandwich Islands mission, by Mr. Puleifer, 1 00
Trumbull, Ct. M. field, 38.3; fem. asso. 6.25; by Rev. R. Taylor, 44 28
Utica, N. Y. Mon. con. 1st Pres. society, by deacon A. Thomas, 5 07
Union, Me. Mon. con. for western missions, by Mr. Sewill, 19 61
Uxbridge, Ms. Female cent society, Miss Martha Whipple, Tr. (12, of which for Samuel Judson,) by Rev. S. Judson, 18 10
Vernon, Ct. Mon. con. for Mayhew, by H. Hudson, Esq. 2.81; ditto, for western missions, by ditto, 7.78, 10 59
Vershire, Vt. Female cent society, Mrs. Keyes, Tr. 7.10; Foreign mission Chris. society, Mr. Lyman Walker, Secretary, 1.45, 8 61
Waldoborough, Me. Juvenile society, for David M. Mitchell, by Mrs. Head, 20 00
Waltham, Ms. (Second parish) Female charitable society, Miss Betsey Hildrich, Tr. (50, of which to constitute the Rev. Sewall Harding an *Honorary Member* of the Board,) 100; monthly con 13.48; association of children, 2.14; by Rev. Sewall Harding, 115 62
Warren, N. Y. Mrs. Jerusha Frank, by T. Dwight, Esq. 2 00
Warner, N. H. Char. box of Rev. J. Woods, for educating heathen children, 1.28; three children of ditto, 18 cents, 1 46
Washington Co. Va. Mr. James King, by Mr. J. C. Brigham, 10 00
Westborough, Ms. Mon. con. by Rev. Mr. Rockwood, 22; Mrs. Samuel Fisher, for *Rodolphus Miller*, 8, 30 00
West Chester, Ct. Fem. benev so for For miss sch by H. Hudson, Esq. 3 31
Westfield, Ms. Mrs Mary A Bates, for S I miss 3.50; widow Sarah Shepard, for S I miss, by Rev I Knapp, 2, 4 50
Westford, Ms. Hca sch so Mr Jona Prescott, Tr by deacon R Leighton, 15 00
West Hartford, Ct E and E Fannon, m f by H Hudson, Esq 5 00
Westminster, Vt (E par) Fem char so by Rev Sylvester Sage, 10 00
West Salem, Pa Jona Hoover, by Rev Harvey Coe, 25
Williamstown, Ms Mon con 21; Mr Wm Bridges 1; by Rev R W Gridley, 22 00
Wilmington, Ms Mrs S J by Rev F Reynolds 5 00
Winchendon, Ms Fem cent so Mrs Sarah Pillsbury, Tr 16.81; mon con 21.10; by Rev E L Clark, 37 97
Windham, N Y coll. by Miss E Stimpson, 62 c

(Big Hollow) indiv by Rev S Williston, 6 15
Windham Co Ct Fem so by Miss P Corban, 15; char so 31; by Theo B Chandler, Esq Tr 46 00
Windsor, Ms Mon con 13; Mr Ephraim Ford, 5.12; Rev Gordon Dorrance, m f 4; Stephen F Hume, do 1; by Rev G Dorrance, 22 12
Wintonbury, Ct A Hubbard, by H Hudson, Esq 2 00
Wiscasset and Vic Me For miss so half for west miss and half for gen pur by Warren Rice, Esq Tr 80 00
Worcester, Ms A friend, for S I miss by Mr Henry Wheeler, 3; circle of females, Mrs Lydia Taylor, Tr by Rev A B Hull, 14.25, 17 25
Woodstock, Vt Mon con 22.41; by Rev W Chapin, 22 41
Worthington, Ms Rev Jona L Pomeroy, for Jona L Pomeroy and Betsey Coit Pomeroy, 24; gent and ladies' so for *Time Austin* 36 00
Worthington, 12; by Rev H Wilbur, 36 00
Wrentham, Ms Second reading so Miss Charlotte Messinger, Tr by Rev E Fisk, 40; sun prayer meeting, by Rev E Pond, 1.40; char box, by Rev W Harlow, 1.17, 42 57
Wythe and Montgomery Co Va Miss so John Hoge, Esq Tr, by Rev S H McNutt 20 00
Unkuown, a friend, for *Nathaniel W. Taylor*, 20 00
Amount of donations acknowledged in the preceding list, \$4,404 2.

LEGACIES.

Part of the legacy of the late Dr Solomon Everett, of Canton, Con (3,100 having been acknowledged previously) by Benj Ely, Esq Exr 525 00
Legacy of the late Miss Honor Dickinson, of Simsbury, Con. deceased, by Benj Ely, Esq Exr 5 00
Do of Miss Polly Skinner, late of *Woodstock*, Con deceased, by Misses Thankful and Fanny Skinner, Exrs 200 00
Do of Miss Clarissa Pomeroy, late of *Southampton*, Ms by Jesse McIntire, Jr, Admr 100 00
Do of Miss Eunice Kendall, late of *Wendell*, Ms deceased (interest of which to be applied annually for western missions) by Mr Luther Osgood, Exr 50 00
Do of Mrs Eunice, relief of Gen David Rosseter, *Richmond*, Ms Mr Wm A Hallock, Do of Francis Sessions, late of *South Wilbraham*, Ms 50 00
 10 00

DONATIONS IN CLOTHING, &c.

Bridgeton, W N J Sundry articles of clothing, by Mr T Parvin, 24 00
Chelsea, Vt A box from ladies, by Miss A Drake, for Dwight, 60 00
Greenwich, Ms. A box of clothing, &c from the fem mite so, Nancy Dean, Tr for Creek Path, 45 00
Holden, Ms Six Testaments, from children in Tryphena Bassett's school, for Elliot 24 38
Holliston, Ms A box from fem benev read so Mrs Betsey Perry, Tr for Mayhew, 24 38
Newburyport, Ms A box from young ladies' benev so for Brainerd 40 00
Newington, Ct a barrel, received last fall, for Elliot, 40 00
Newport, N H A box from cong so for Mr David Wright, by Mr James Hreck 32 17
Poultney, Vt Ladies' cent so a box, by Bathsheba Smith, President, 32 17
Plymouth, N H Indiv a bundle, by Mrs Hannah Worcester, for west miss, 15 00
Shelburne, Ms A box from females, for Elliot, 24 38
Tinmouth, Vt Indiv sundry articles of clothing, by Rev Stephen Martindale, for west miss 40 00
Uxbridge, Ms A box from friends, by Rev S Judson, 40 00
Waltham, Ms Asso of children, a bedquilt, by Rev S Harding, for Brainerd 35 09
Ward, Ms A box, from females, by Rev Enoch Pond, for west miss 50 00
Woodstock, (South parish) Ct A box from ladies, by Theo B Chandler, Esq 50 00

The following donations have been committed to the care of Mr John F Haven, New York:

Lenox, Ms A box of medicine, &c and a box

and trunk of clothing, bedding, &c for
Miss Burnham, Mayhew
Well, Vt A cask, for Brainerd

The following donations have been committed
to the care of dea A Thomas, Utica, New
York

Camden, N. Y. A box from the Pres so.	28 00
Lenox, N Y A box from ladies of the 2nd chh by Mrs Ruth Adams,	14 00
Ovid, N Y Ladies, a box of clothing,	14 11
Palmyra, N Y Wid Tiffany, a small bundle	
Rodman, N Y A box from fem for miss so	50 27
Sangerfield, N Y A bag of dried fruit, from Mrs Sarah Townsley	
Utica, A box.	

ERRATUM.

The sum of 31,92, mentioned in the Herald of
ast month, p. 186, from *Pelham, N. H.* should have
been acknowledged thus; from Rev. J. H. Church,
or *Stephen Church*, 20; mon. con. 8,92; sons of an
undiv. m. f. 3; by the Rev. J. H. Church.

EXTRACTS FROM CORRESPONDENCE.

I HOPE the period is not far distant, when
Christians will act more consistently with
their profession,—when they will no longer
say, “depart in peace, be ye warned
and clothed,” and still refuse to give of their
substance, that spiritual food and clothing may
be furnished to the famishing, perishing multi-
tude, whose miseries emphatically cry,
“Give, give.” Is not the Lord of the harvest
almost wearied with our intreaties, that he
would send more laborers into his harvest,
when so many of us are indisposed to lift a
finger to furnish them with support, that they
may preach the unsearchable riches of Christ
to perishing millions? It is vain to profess at-
tachment to the cause of Christ, while we
feel no disposition to impart a little of our
worldly substance to advance his kingdom. If
we are indeed the friends of Christ, it is im-
possible that we should feel indifferent to the
interests of his cause. Religion is a con-
sistent, operative principle; it disposes to do
as well as to say. Yet there are many who
would be thought to be Christians, who, when
benevolence makes a demand, eagerly press
their earthly treasures to their bosoms, and
say I have nothing to spare. What a glaring
inconsistency! This is indeed professing to
know God, while in work they deny him. In
order to have enough to spare for the gratifi-
cation of their evil propensities, for the deco-
ration of their bodies, and for the indulgence
of their children to the ruin of their immortal
souls, the interests of Christ’s kingdom are
quite neglected. What an awful account will
such professors be compelled to give, when
the end of their stewardship arrives!

One, who appears to be an instructor of
youth, writes to us as follows:

I send you three dollars, a collection taken
in a small district school, the past winter, for
the increase of the missionary fund. I wish,
Sir, that this method of raising money for be-
nevolent purposes might be encouraged.
Children, in my opinion, have been too much
neglected, in not more frequently having the
ability given them, by their parents, to do

something in the laudable enterprise, in which
Christians are now engaged; I mean,—the
conversion of the heathen. They should be
encouraged, both by parents and instructors,
to assist, with their own hands, in building
the house of God. The method here propos-
ed, has two very important recommendations.
First, it is enriching the treasury of some be-
nevolent society with little sums, which might
otherwise be uselessly or foolishly squandered.
Secondly, it is inspiring the youth and children
with a missionary spirit, than which nothing
can be more laudable, or more likely to pro-
duce happy effects. Parents, by encouraging
their children to contribute of their little store
for the good of souls perishing for lack of
knowledge, and by learning them to sympa-
thize with the afflicted, would use the most
effectual means to fortify their minds against
the habit of indulgence, to which youth are
particularly exposed. By frequently reading
to them, or selecting for them to read, the
animating reports from the various missionary
stations, their minds would become enabled
to withstand the objections made against the
utility of missionary exertions.

In a few years, the support of Christian in-
struction among the heathen, will devolve
upon the generation now entering upon the
stage, and to them the nations will look for
missionaries and instructors. From them
some, yea, many must be raised to preach the
everlasting Gospel, to carry the bread of life
to the perishing millions, and to build up the
waste-places of Zion. Of what immense mo-
ment is it, then, that proper instruction be
given, by those who have the culture of
youthful minds. Under this impression, Sol-
omon gave direction, “Train up a child in
the way he should go, and when he is old he
will not depart from it.” Let the instructor
occasionally call the attention of his pupils to
some brief remarks on the destitution of the
heathen children; let him picture to them
their degradation,—their idolatrous modes of
worship,—their want of the Bible, missiona-
ries, schools, and instructors. I know that
the objection is urged, that it is impossible to
engage the attention of young children to a
subject so foreign from what usually occupies
their attention. But this objection will vanish
upon experiment.

The following extract is from an aged friend
of the missionary cause.

I transmit to you 50 dollars, it being my
sixth annual donation of the same sum. My
income is by no means large; but it has pleas-
ed God, in whose hands my life is, and whose
I am, and whom I desire to serve, to lengthen
out my days to almost 74 years; and I have
reason to expect the time draws nigh, when
my opportunities for helping to build up and
advance the Redeemer’s kingdom among the
millions of heathen on the globe, will cease.
Whatever I possess is the Lord’s. I am only
his steward, and must shortly give an account
of the manner in which I have used my Lord’s
money.

Foreign Intelligence.

South Seas.

ANNUAL MISSIONARY MEETING.

FOR a very interesting and satisfactory statement of the wonderful changes in the moral and civil character of the natives of the Society Islands, we refer our readers to pp. 54 and 104 of our present volume. What we now propose to notice, is the annual Missionary Meeting held a little more than a year ago, which certainly opens the prospect of something more than an arithmetical increase of strength to the missionary cause, from the converted pagans. The gracious providence of God, which has been displayed on these islands, speaks, very loudly and distinctly, the language of encouragement to the churches. What missionary enterprise shall now be accounted infeasible? Cannot unarmed missionaries, without the protection of a civilized power; without the gift of tongues, or of miracles; with comparatively small acquisitions of literature, and less of science; and with little display of the arts;—cannot such men, by the inculcation of the simple truths of the Gospel, and by the exhibition of a holy life, subdue, enlighten, civilize, and christianize wild, ignorant, polluted, savage pagans? Yes. They have done this: and what has been done, may be repeated. The experiment has been made, and has proved successful.

The missionary meeting, of which the following is an account, was held on the island of Tahiti. The account is taken from the Missionary Chronicle of the London Missionary Society.

Most of the brethren stationed in these two islands attended; met the officers and members of the Auxiliary Society at Papea on the 8th of May. Some preliminary matters were settled by the missionaries and chiefs, and at 11 o'clock they entered the royal mission chapel. The people made a much better appearance than they did the last year. A great number were clothed in the European style, and not a single female was observed without a bounet, some few of English manufacture, but the greater part made by themselves out of the bark of the Puran, plaited and sewed in imitation of English straw bonnets. The people filled the middle part of the house, and seated themselves around the central pulpit, in number about 3,500.

The service commenced with a short address by brother Crook, who then gave out the hymn, *Faatoa udu te lu*, i. e. "Blow ye the trumpet, blow;" which was sung with great spirit by the congregation. Brother Wilson then read the Scriptures and prayed; brother Darling preached from Isaiah lx, 3. "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." The people were very orderly and attentive, and many seemed to feel a lively interest in what was spoken.

Captain Pottes of the Westmoreland, and two gentlemen, passengers with him, attended the service, and dined with the missionaries and a few of the principal chiefs, at the king's house. Pomare Vahine, in the absence of the queen, entertained them in the English style, as far as her means would allow. About four in the afternoon, they assembled as in the morning. The people, however, were not so numerous, principally, on account of the difficulty of getting food and lodging. However, about 1,000 remained. Brother Crook read the Scriptures, &c. and Brother Platt preached from Isaiah, lx, 11, 12.

Thursday, May 9th. The brethren assembled again this morning, and met the officers and members of the society in the chapel, this being the day for business. The meeting commenced with singing, and prayer by brother Nott, after which he addressed the society at large, lamenting the death of their late president, king Pomare, who had given rise to this society; and concluded with morning, that the young king, Pomare III. be appointed president, in the room of his deceased father. Tati, in an animated speech, supported the motion, enumerating the good qualities of the deceased, and expressing his hopes that his son would be raised up to carry on what his father had so successfully begun. This being agreed to, *Hitote, with the young king in his arms, as his representative, took the chair.*

Piapa, a chief of Faa, in the absence of brother Wilson, who was unwell, addressed the chairman, and moved, that the secretaries of Tahiti and Eimeo be requested to read their respective reports.

Upaparu, the Secretary of Tahiti, came forward and read his Report: from which it appeared, that the contributions for the present year amounted to 9,226 bamboos of oil, 24 pigs, 267 balls of arrow root, and 191 baskets of cotton wool. Upaparu made some lively remarks, tending to excite the liberality of the people, and to put to shame such as had been negligent; exhorting all to be more diligent in future.

Pati, the Secretary of Eimeo, followed with his Report, from which it appeared, that 2,829 bamboos of oil, and 12 pigs, had been contributed for this year, by the people of Eimeo.

Ahuriro of Pare, rose, and made some remarks on the Reports, lamenting the small-

less of the subscriptions, and exciting to fresh exertions. "Where," said he, "do we lay out our strength? Is it for God or the devil, for this world or the next?" He moved that the Reports be received. Vava of Eimeo seconded the motion, and spoke in a very able manner. The king, he observed, had kept his promise and supported the Society to the last; "and now," said he, "let us not let it go, but hold it fast till death." The reports being received, and ordered to be printed, Tati moved, that the Society's oil be collected for the future into one place, and sold on the spot, to any merchant that would send for it and give the best price; and that the money received be forwarded by the Treasurer to the Treasurer of the Parent Society in London. Haupae, the chief of Toahotu in Taiaabu, seconded the motion, which was put and carried.

Brother Crook next addressed the society, and reminded them, that Tahiti was the first object of the Parent Society's compassion and liberality, and that therefore they ought to take the lead of all the islands in these seas, and exert themselves to the utmost to do good. He moved, that *Branch Associations* be formed at each of the missionary stations, and that they hold quarterly meetings, in order to forward the ends of the institution. Hue, of Burder's Point, seconded the motion, which was agreed to.

Brother Platt addressed the chairman, and showed the propriety and effect of the chiefs and governors going before the people in this good work, and setting them a proper example. He concluded with moving, that the thanks of the Society be given to the governors of Tahiti, for their past services. Horoinu, of Eimeo, supported the motion, which was put and carried.

Brother Darling rose to move thanks to the officers and governors of the Eimeoan Branch of the Tahitian Society, for their past services to the society, and that they be requested to continue in their respective offices for the ensuing year. He called the attention of the meeting to the extent of the work yet to be accomplished, and also to the success that attends missionary exertions at the present moment in various parts of the world, as an encouragement to all who love the Lord. Utami supported the motion, which was agreed to.

The other speakers were, Hamaino and Ahuriro of Moorea, and Paraita and Majobu of Tahiti. At the conclusion Hitote received the thanks of the meeting, for his conduct in the chair. Brother Platt concluded the whole by singing and prayer.

After a short conference among the brethren, they returned home, well pleased with the orderly and quiet manner in which the Anniversary had been conducted.

South Africa.

CAFFRARIA.

Wesleyan Missionary Society.

MR. SHAW and Mr. Threlfall, missionaries at Salsin near the borders of Caffraria, spent

about ten days in that country, in the month of August, in company with Mr. Kay, another missionary of the Society, with the view of preparing the way for a missionary establishment among the Caffres.—The following conversation shews the acuteness, as well as the skepticism, of the natives. It took place at the village where the missionaries slept on the 8th of August.

The principal man at this kraal sent off women to the neighboring kraals, to say that we intended to preach the Gospel at his place, and to invite them to attend. We were allowed to take up our abode in their encircled threshing-floor; and, while we were boiling our kettle, a number of Caffres assembled round us. We desired them to ask us any questions which they thought proper, respecting the Gospel; when the following conversation with a Caffre took place, to which the rest listened with attention.

Caffre. God requires men to pray all their lives, even to death: now this is too hard: if God would be satisfied with two or three days' praying, that might be done; but to pray all our lives is too hard.

Missionary. Those who pray sincerely will soon find that it is not a hard work, but a pleasure and delight: a child finds it very difficult, at first, to attempt walking; but it soon takes great delight in running about.

Caffre. I am now growing old: I have lived long in the world without God; therefore it is of no use for me to change now.

Missionary. You should consider it a mercy, that now, at the latter end of your life, God has sent his Word to you: the older you are, the more reason there is for you to change, because you must soon appear before the judgment-bar of God.

Caffre. But you say God is almighty, and can do all things: why does he not change me at once himself, without sending teachers to tell me what I must be?

Missionary. God is truly almighty; but he uses means to effect what he designs. It is the same with the soul, as with the body: he can give us corn from heaven; but he gives none, until the women dig, and plant, and sow; then he sends his rain upon it, and we receive corn and pumpkins for food. Now it is just so with our souls: God sends teachers: you must hear and believe them, repent of your sins, and pray to God; and he will save you.

Caffre. Why does not God change the devil first: he is very wicked. Besides, I know that he troubles me, and pushes me on to bad things: why does not God first convert him?

Missionary. The devil was the first sinner: no person TEMPTED him; and, as he sinned without being tempted, God cast him into hell, and there he must remain forever. God will not have mercy on him: but it pleased God to have pity upon man; yea, he loved man so much, that he gave his only-begotten Son to die for us, that whosoever believeth on him should not perish, but have everlasting life.

Here the subject of redemption by Christ was enlarged upon.

I have transcribed a part of this conversation, in order that you may have some idea of the acuteness which these natives occasionally display. The questions were proposed by one Caffre: the eyes of some of his companions seemed to sparkle with satisfaction, when they thought he had asked a question which would puzzle us.

GAMMAP.

GAMMAP is a village of a chief of that name in Great Namaqualand, about 18 days' journey northward of the Orange River. The Rev. James Archbell arrived at this station in October, 1821. The following paragraphs mention some of the difficulties, with which this mission has had to contend.

An alarm was at first raised by some of the natives, that I had come to make peace for the purpose of enabling their enemies to gain advantage over them: they sought therefore to destroy my life; which, I thank God, has hitherto been preserved.

The clothes which I used to wear while I was yet with you, hang now upon me like rags.

It is no small trial to have our two little children crying for something to eat or drink, when we have often nothing to give them but dried flesh, which, whenever I eat myself, makes me ill the whole of the next day. Pray for us. But you do: we feel the benefit thereof in our own hearts, as well as in giving our lives to Him *who hath loved us, and washed us in his own blood.*

Of his encouragements, Mr. Archbell thus speaks;—

I found every thing in confusion, on account of the various wars existing among the Bosjesmans and Namaquas. It is impossible for me to state my feelings on the occasion, as my forming a station here seemed to depend entirely upon the blessing of God on my endeavoring to make peace. My endeavors seemed to have the desired effect; and, in less than a week, I was surrounded with Bosjesmans and Namaquas, all desirous to hear the word of life.

Since my arrival the preaching of Christ crucified has been the power of God to the conversion of four; and many others appear to be earnestly seeking an acquaintance with the Gospel.

Our beginning, it is true, is feeble; but when once we are established, the land is so thickly peopled, that this place, by the divine blessing, will become a station of importance.

I request that another missionary may be sent to join me in so perilous a situation. I would have been content to remain alone, had I not seen the probability of great success.

Tsaummap, my head chieftain, has more than once said, "Should any body take away my all, and I lie upon a dunghill, like that man in the Bible you tell us of (Job,) it would give me no such pain as that which would tear

my heart should the Gospel be taken from me."

AFRICANER'S KRAAL.

London Missionary Society.

Respecting this singular man,—now not living,—the Directors of the Society give the following satisfactory account:—

Africaner remains steadfast in his Christian profession, and constantly observes the worship of God in his family. On the Sabbath, he regularly meets the people of his kraal for public worship: on which occasion he expounds the Scriptures to them.

Africaner had been several times at Pella, to inquire whether a missionary for his kraal were coming; and to obtain instructions, as to the manner in which he should conduct himself toward certain tribes, who steal his cattle, so as to avoid infringing on the obligations of his Christian profession.

The directors lament, that this station, from various causes, has so long remained destitute of a missionary; yet cannot but rejoice, that the place of a missionary has been so efficiently supplied by Africaner himself; a man, let it be remembered, who was not long since the terror and scourge of the whole country!

PELLA.

London Missionary Society.

This settlement was, some time since, extremely promising. The Namaquas amounted to about 350, of whom between 60 and 70 made an open profession of Christianity: in the school were nearly 100 children: the people possessed from 500 to 600 head of cattle, 15 waggons, and about 30 good gardens; and were advancing in knowledge, industry, and civilization. In this promising state of affairs, they were compelled, by excessive droughts, to disperse in separate companies, in order to find pasturage for their cattle; and attendance both at the chapel and the school had been, in consequence, suspended.

Notwithstanding these disadvantages, several Namaquas have been led to think seriously of religion, which has been followed by a manifest improvement in conduct. One of them is the captain of the settlement; and the change which has appeared in him has had a very favorable influence on others. They were all under instruction, as candidates for baptism.

There seems to be a fair prospect, that, before many years have elapsed, the whole of South Africa will, through the agency of Missionary and Bible Societies, enjoy the light of the Gospel. In the western parts of the continent, also, missionary efforts have been greatly blessed. And it is easy to see, that long time need not elapse, before the Christian soldiers in the south and west shall unite their strength in Morocco, Egypt, and Abyssinia.

Domestic Intelligence.

Foreign Mission Society of Boston and Vicinity.

SPECIAL MEETING OF THE SOCIETY.

Two years having elapsed, since the public missionary meeting in Marlboro' Hotel, another similar meeting appeared quite desirable. Accordingly, at the anniversary of the Foreign Mission Society of Boston and the Vicinity, on the 8th of January, it was unanimously voted to call a special meeting of the Society as soon as convenient, to which there should be a general invitation. Various circumstances combined to postpone this meeting, till the state of the funds of the Parent Society would authorize no longer delay. The members of the Society, and the public generally, were, therefore, invited to meet at the Pantheon Hall, on Wednesday the 18th ult. The excessive heat of the day deterred many sincere friends of the missionary cause from being present. The audience, however, was highly respectable, both as to numbers and character.

At five o'clock, the Hon. WILLIAM PHILLIPS, President of the Society, took the chair; and the meeting was opened with prayer, by the Rev. SAMUEL GREEN.

To facilitate the business of the meeting, a series of resolutions, intended to embody some of the most important truths on the subject of missions, was offered for consideration.

The Rev. WILLIAM JENKS, Secretary of the Society, was then requested to read the resolutions, which were as follows:

Resolved;—That this Society regards, with the liveliest gratitude to God, the many sure indications, which He has recently given, of his special presence with missionaries in different parts of the world; and humbly acknowledges the favor, which he has been pleased to bestow upon those self-denying men, who have gone from our own land, to preach the Gospel to ignorant and uncivilized pagans.

Resolved;—That we derive great encouragement from the reflection, that a humble reliance on divine aid, in the various attempts to convert the heathen world, is very extensively felt and expressed by friends of missions throughout Christendom; that special honor is rendered to the Holy Spirit, as the Renewer and Sanctifier of the souls of men; and that fervent prayers for the continuance of that blessed agency, which has already been experienced in many places, and without which all human exertions will be fruitless, are continually ascending from the hearts of thousands.

Resolved;—That to receive the Gospel as a great and unspeakable blessing to ourselves,

and yet feel no solicitude that others should enjoy it, appears at once to be a glaring absurdity;—

That when the decision of the Savior is considered, any doubt or hesitation, in regard to promoting the universal extension of divine truth, can be nothing less than a criminal distrust of his wisdom, and an ungrateful rejection of his authority;—

That, therefore, the duty of contributing to send the Gospel to those, who are destitute of it, is imperatively binding upon all professed Christians; and

That, as the cause is great, noble, and vitally connected with the eternal interests of unnumbered millions, the sacrifices in its behalf should be cheerful, liberal, magnanimous, and often repeated;—otherwise they can never accomplish the design intended, nor prove the existence of that firm and holy attachment, by which the disciples of Christ should be bound to their Lord.

Resolved;—That, though preaching the Gospel is the highest employment of men upon earth, and of course the highest employment of missionaries, yet their agency is, in other respects, exceedingly important, and

quite indispensable to the civilization of mankind;—

That, without their aid, schools can never be established among a rude and barbarous people;—habits of industry and social order can never be formed;—the press can never be properly superintended;—and the Bible can neither be faithfully translated, nor extensively distributed; and

That, therefore, every man, who has any pretensions to philanthropy, must, if he would act consistently, be a warm friend of missions.

Resolved;—That the progress of Christian education in all its branches, imparted to heathen nations by Missionary Societies, holds forth to future ages a prospect of permanent melioration; and

That from the Foreign Mission School in our own land, and schools for elementary instruction now in operation among pagans, as a part of almost every mission, and seminaries of a higher order, establishing and to be established at the more central and important stations, many faithful preachers may be expected to arise, who shall declare to their own kindred and countrymen the unsearchable riches of Christ.

Resolved;—That we congratulate the Christian public on the establishment of printing presses, under the direction of the American Board of Commissioners for Foreign Missions, for the publication of the Scriptures, religious tracts and school books, at Bombay, for the benefit of western India;—at Malta, for the various population in the countries surrounding the Mediterranean;—and at the Sandwich Islands, for the numerous and long neglected inhabitants of Polynesia;—

That, when the influence of the press is considered, the good to be effected by these establishments exceeds the powers of human calculation; and

That the commencement of these enterprises should be viewed only as an earnest

of the wide instrumentality, in the moral conquest of the world, with which it may please God to honor the American churches.

Resolved;—That the missionaries now laboring in distant parts of the world, and encountering numberless trials, which must attend their long and arduous struggle with ignorance, prejudice, and false religion, are entitled to the kindest sympathy, and the most efficient support of their brethren at home;—

That we are peculiarly bound to render this aid to those, with whom we are personally acquainted, and who went forth encouraged by pledges of our affection and constancy;—and

That we ought to regard with deep interest all their prospects of enlarged usefulness,—to stimulate their zeal by the alacrity of our own services,—to hold up their hands, when weary with excessive toil, by our earnest and prevailing intercessions,—and to cheer their hearts, when sinking under the weight of their responsibility, and oppressed with a view of the guilt, degradation and misery, by which they are surrounded.

Resolved;—That it is highly becoming the character of females in a Christian country to imitate those women, who ministered to the necessities of our Lord himself, and those who sustained and cherished the great Apostle to the Gentiles;—

That, as Christianity alone has raised the female sex to its proper rank and station, gratitude requires some suitable return on the part of those, who are thus distinguished; and

That no object can be more worthy of benevolent exertions, than the attempts now making, by means of the Gospel, to rescue multitudes of females from the oppression and degradation they are suffering, and to make them ornaments of Christian Society on earth, and heirs of immortality beyond the grave.

The meeting was then addressed by several gentlemen, on topics embraced in the Resolutions.

We shall give the substance of most of these addresses;—premising, that, in some cases, we did not hear with sufficient distinctness to preserve the train of thought unbroken; and that, in no case, have we room, nor do we attempt, to give the exact words of the speakers, nor their arguments at full length.

JEREMIAH EVARTS, Esq. rose, not to illustrate or enforce any of the truths, which had been brought into view by the resolutions. His object was to advert briefly to the wants and the claims of our eastern missions, particularly of the mission at Bombay. A ship was to sail speedily for Calcutta; remittances must be made; but the Treasury of the Board did not contain adequate funds. A special effort was necessary to meet the exigencies of the case.

As an introduction to the few observa-

tions, which he proposed to offer, Mr. E. read some extracts from letters, written last January by a gentleman, who had been long resident at Bombay, and who is now a member of the British Parliament, and of the Court of Directors of the East India Company. From these extracts it appeared, that the writer "had been intimately acquainted with all the circumstances of the American missionaries who first arrived at Bombay, the whole of their proceedings having passed under his own eye for a considerable period;"

that he had often visited them, and been a witness of their industry, economy, and zeal; that he felt affection and gratitude to the missionaries personally, and great respect for their qualifications; that, in his judgment, they had acted with great wisdom, with that wisdom which cometh from above, in forming their plans of missionary labor; that he deemed it exceedingly important to sustain the mission at Bombay, and to strengthen it by sending new laborers, especially since death and sickness have diminished the number attached to the mission; and that he cheerfully proffered his services to the American Board of Foreign Missions, and invited a correspondence, if there should be a prospect that he could promote the success of a mission, which "had done much that the heathen, among whom he formerly dwelt, might be blessed with the knowledge and the hopes of the Gospel."

Extracts were also read from a letter, which had been lately received by Mrs. Graves from her husband; and which contained the latest intelligence from the mission. It was dated in October last, and mentioned that the missionaries were about purchasing a piece of ground for a chapel and a school-house. It contained the gratifying intelligence also, that *Kader Yar*, (a convert from Mahomedanism, who was baptized and admitted into the mission church some years since, and was subsequently sent far into the country with the Scriptures and tracts to be distributed,) had recently written to the missionaries. He says he has been intent on communicating the knowledge of God; and that, in consequence of his instrumentality, five persons in Hyderabad, and the same number in Secundraabad, had avowed their belief in Christianity, and their desire to be admitted into the fellowship of the missionaries. In consequence of this information, a letter had been sent to the converts, inviting them to Bombay, that they might be more fully instructed. Mr. Graves felt somewhat encouraged to hope, that a day of salvation was drawing near to the heathen in that region. The painful separation between himself and his wife, which had been made necessary by her dangerous illness, appears to be regarded by him, as a chastisement of his Heavenly Father, and to have excited truly pious affections.

After reading these extracts, Mr. E. inquired, whether our Christian community could hesitate, as to the support of those missionaries, who had been sent from our own shores to labor among the heathen. If they are bound to leave their country and friends, and enter upon a life of unceasing toil, often under very disheartening circumstances, we are bound to encourage them in their work, not only by furnishing them with a comfortable maintenance; but by forwarding such supplies as may enable them vigorously to execute their various plans of beneficence. How easy is it for us to do all this and more; but we should be bound to do it, if it were difficult, and demanded great sacrifices. How unreasonable would it be to require missionaries, not only to do all the active labor, but to bear all the charges, of

preaching the Gospel throughout the world? The requirement would be impossible also; for, in some populous nations, missionaries cannot subsist, unless they are supported for a considerable period, by their brethren at home. The greatest of the apostles asks, *Who geteth a warfare at his own charges?* that apostle, who was himself abundant in disinterested labors, as well as joyful amid complicated sufferings. It is indeed a warfare, in which our brethren are engaged. They maintain the contest with ignorance, and prejudice; with idolatry and superstition; with depravity in a thousand forms; with principalities and powers and spiritual wickedness in high places. Shall they not be comforted, and cherished, and sustained in this great struggle, by receiving all the aid, which it is in our power to afford? And shall we not supplicate for them those infinitely more important supplies, which the Captain of their salvation is able and willing to bestow?

But our brethren now in heathen lands are not only soldiers of the cross, carrying on the war against sin and Satan,—a war in which we have enlisted; but they are ambassadors to negotiate a peace between the King of heaven and his revolted subjects. In a very interesting sense they are our ambassadors, carrying from us a message of charity to our suffering fellow men on a distant continent. While discharging this high trust, shall we forget their wants, their labors, their anxieties, their importunate calls for assistance? Let us rather be quick to ascertain the various methods, by which their labors can be rendered more successful; and ready to furnish every thing, that will enable them to prosecute their work with increasing alacrity and joy.

The Rev. WILLIAM JENKS begged leave to remark on two points. He first called the attention of the audience to the character, for talents and attainments, sustained by the American missionaries. They had just heard how a part of them were regarded by an enlightened foreigner: and he was happy to know, that, in the opinion of the good and the wise of this country generally, our missionaries, as a body of men, ranked high, in respect to their qualifications for the work they had chosen. It was painful to him to hear them lightly spoken of by any one. He was so happy as to be personally acquainted with several of them. They were taken from among our most promising youth, have received the best education which our country affords, and are highly esteemed wherever they are known. Their plans have been regarded with deference, and great confidence is reposed in the wisdom of their proceedings.

The other point, to which he adverted, was the necessity of missionary exertions to the civilization of barbarous nations. The civilization, which the truly benevolent would desire for the nations, comprehends all the blessings enjoyed by ourselves,—especially the blessings of moral illumination, and the elevation of the female sex to their proper rank in society.

Now, in what way shall the pagans obtain the first of these? From unaided reason; or from the systems of philosophy? No; these do not shine on the moral darkness of the

soul. Shall we send them the Scriptures? But, if we send the Scriptures in an unknown tongue, or to those who cannot, or will not, read them; what good will arise? We must send men, who will translate the Bible into the vernacular language, and who will teach and persuade the heathen population to read it, when thus translated. And these men must have religious principles. They must be pious men. Will any other men undertake the work? Or, if they undertake it, will they persevere? Will they be patient, laborious, faithful unto death? Our reliance for this benevolent service must be upon pious men—upon such men as are now in the field—upon missionaries. And these must be sustained in their labors, by their brethren at home. Then may the Scriptures be translated into all languages, and the people be every where taught and persuaded to read them; and thus Missionary Societies will become the great allies of Bible Societies.

He was unwilling to close, till he had glanced at the subject of female elevation. How happen females, said he, to possess the rank, which they now sustain in Christendom; while elsewhere they are degraded to a slavish vassalage? Christianity had placed them where they were; and where he conceived they ought to be. And how should the females of pagan nations be raised from their degradation? By means of Christianity; by means of the Bible, and Christian missionaries. And will not the female part of our community come forward to the work? He rejoiced to say, that many thousands of them had already come forward: and he doubted not but they would yet come forward more nobly, exert a still more active agency, and that, too, agreeably to some systematic plan.

Dr. EMOR HALE said:—It is often remarked, that, from the earliest period of the Christian church, the Gospel has been extended over the world only by missionary exertions. He was not aware, that history furnished an example of a church being established in any other mode. The Apostles themselves, and all the first preachers of the Gospel, were in fact, Christian missionaries. It has sometimes been supposed, and the assertion has been made matter of reproach against the mission establishments of our day, that those early missionaries went forth to their labors at their own charge. But he believed it would appear, that this was not the case; and that there was a close resemblance in the missionary exertions of the present age to those of primitive times. St. Paul exclaims, "who goeth a warfare at his own charges?" We are told, it is true, in one instance, that he labored with his hands for his support. But this appears to have been for the want of other means of support; and he seems to have been less actively engaged in missionary labors, during that period, than in most parts of his life. At other times, it is certain that he received contributions from one or more of the churches, for the relief of his necessities; and there is much reason to believe, that it was the general practice, in his time, wherever a church was established, for the members to contribute of their substance for the purpose of planting new churches among

the heathen. These, in their turn, adopted the same custom as soon as they became able to do it; and thus the knowledge of the Gospel was rapidly extended from city to city. Precisely analogous to this is the practice of the present day. Each missionary establishment becomes the centre of new operations, from which preachers of the Gospel are sent forth to other places.

The objection has been urged, (and it is perhaps the most plausible of all the objections which have been brought against the missionary cause,) that the means in use for the conversion of the world to Christianity, are insufficient for the accomplishment of so great an object. The ready answer to this objection is one, which has often been given, that the work belongs to Him, to whom it is equally easy to save by many or by few. But waiving, for the present, this answer, which is of universal application, where the object is good, and the means of divine appointment, the view just taken of the operations of missions, seems to shew, that the means in use for the extension of the Gospel, are not so inadequate to their object, as the objector supposes. We do not look for the entire conversion of the world at once. The work must be progressive. We plant a few churches in different parts of the heathen world. When these churches become able to support themselves, (which we trust they will, at no distant period, be able to do,) the aid now given to them can be transferred to other places. In the mean time, every church thus planted among the heathen will engage zealously in the same cause, and send out its missionaries to new stations. Thus the work will go on in a sort of geometrical ratio, until the whole earth shall be filled with the knowledge of the Lord. Something like this has already begun to take place in the missions established by the American Board of Commissioners, even in the short time since they commenced their operations; and much more in some of the older missions established by other societies. One very interesting example has been stated at this meeting; and wherever any considerable progress has been made, the converts to Christianity become, in some sort, preachers of Jesus Christ to their own people.

Besides, let it be remembered, that we are not alone in this work. We are sometimes liable, in despondence, to forget how small a portion we are, of the whole Christian church. Turn your eyes where way you will, you find Christians every where engaged in this cause. How much has been done by the different societies in England, in the same cause, is well known among us. The churches of Germany and Switzerland are taking an active part in the labors of benevolence. There is something peculiarly delightful in seeing the different denominations of Christians thus co-operating in the same glorious cause. It seems to shew, that there is more real union of spirit and design in the Christian church, than there is in external form and appearance. Although there are differences of administration, it is the same Gospel. There is, therefore, abundant reason for encouragement, in regard to the prospects of the missionary cause. And when we look back upon

what has been accomplished in a few years, we have abundant reason for thankfulness, that so much success has been granted to the efforts that have been made. It is but a little more than eleven years, since the first missionaries sailed from this country. And it is but thirteen years, since the first steps were taken towards organizing the American Board of Commissioners for Foreign Missions. How feeble were then the hopes and anticipations of the friends of missions! How much better than these hopes has the result already been! Some months after the Board was organized, it was with difficulty, that money was procured sufficient for the expense of sending a single agent, a messenger of the Board, to confer with the officers of the societies in England. Now, how many messengers of peace are sent forth to the different quarters of the world!

The Rev. SAMUEL GREEN then arose. He could not conceive, how the spirit of the Gospel could consist with doubts, as to the utility of missionary operations, since the sole design of these operations is, to extend the influence of the Gospel. To say, that the Gospel can do the heathen no good, is, in reality to say, that it can do good to nobody. And what is this, but to make light of the labors, sufferings, and death, of Jesus Christ?

Who, that prays at all, said Mr. G. does not use a petition like this,—"Thy kingdom come, thy will be done on earth as it is in heaven?" Now what does this petition mean? And what do those mean, who use it? Can they throw obstacles in the way of the only attempts made on earth to extend this kingdom? Can they oppose the only efforts made to induce all men to obey the Gospel, and thus to render the kingdoms of this world the kingdom of Jesus Christ? Can they be even indifferent to the momentous object, and yet this petition come from the heart? What shall be regarded as a test of prayer? What shall decide its nature? What shall mark the difference between the prayer of the righteous man, and the prayer of the hypocrite? It may be, that both use the same words; that both smite on their breasts; that both do not so much as lift their eyes towards heaven. How, then, shall the hypocrites be detected? By looking at their conduct. Both pray:—but the one does nothing more, or opposes the answer to his prayer; while the other labors to accomplish the object, for which he supplicates. The *life*—that is the proper test of prayer.

He thought the missionary cause the noblest on earth. It aims to recover the entire population of the world from the dominion and consequences of sin. What other cause so great, so excellent, so truly noble? And who will presume to call it visionary? Can that enterprise be visionary, to which God has promised success? And are there no promises, which speak definitely on the subject? Yes, all shall one day be taught of God; and Jesus Christ shall have the heathen for his inheritance, and the uttermost parts of the earth for a possession. But this shall be done, not by miracle; not by the sword and the battle-axe; not by carnal weapons:—but

by the Word of God. This is the grand instrument, by which the world is to be enlightened, and by which it is to be subdued. And this is the weapon of our warfare.

For encouragement in this work, the speaker adverted to the many thousand prayers, which are daily offered for the success of the missionary cause. Would God pour out such a general spirit of prayer for this object, if he meant not to hearken to the supplications? Encouragement may, also, be derived from the example of good men. Paul embarked his all in this enterprise; and so did the rest of the Apostles, and so thousands of others have done. So did Mayhew, and Elliot, and Brainerd, and Swartz, and Vanderkemp, and Martyn. And from their high abode, they doubtless look down with joy upon the growing spirit of this age. Yes, all Heaven approves this cause; and in this cause we have all Heaven on our side. The cause is noble enough for the highest rank; and large enough for the greatest intellect. Its design is, to enthroned Jesus Christ in the hearts of all on earth, as he is enthroned in the hearts of all in heaven.

It is high time, said Mr. G., that we employ all our influence in this cause. Our money, our time, the authority of our names, and the power of our personal solicitations, should all be consecrated to the heavenly employment of filling the earth with the glory of God. We should consider it to be our duty, as it really is, to lay down the maxim, and to act upon it daily,—that the world must be converted to the Lord Jesus Christ.

WILLIAM ROPES, Esq. observed, that he was unwilling to let any opportunity pass, without bearing his testimony to the utility of missionary exertions. When he contrasted the importance of this subject with the insignificance of many others, he could not but be astonished at the disproportionate attention, which it received from a large part of the community. Let objects be proposed, which promise only temporary advantages to mankind, such as the promotion of literature, science, or the arts, and an interest is easily excited. How strange, then, that when the cause, which lies at the foundation of all that is beneficial to man, which only can make literature, and the arts, and sciences, to be a real blessing to society,—how strange that such a cause should plead in vain, even with many, who concede to it all the importance, with which we clothe it.

The speaker next adverted to those, whose children and friends are led, by mercantile pursuits, into pagan lands. How many never think whether, in those lands, there are the restraints of Christian society, or the benefits of the Christian ministry and of the public worship of God. He wished he could say there were none of this class who did not discover an opposition to the cause of missions, the object of which is to plant the ordinances, and privileges, and blessings of Christianity in those benighted countries.

It would be perceived, that he had identified the cause of missions with the cause of religion. This he had done from a conviction, that both were the same, and must stand or fall together. Once concede, that we are

under no obligation to patronize the cause of missions, and it would not be difficult to prove, that we are not bound to support that religion, which missions are designed to propagate.

The apathy on the subject of missions, of which he had been speaking, appeared more strange to him, from his having been on missionary ground in India, and having witnessed the beneficial effects of missionary exertions there. In that land, persons, high in character and office, gave their cordial support and liberal aid to this cause. He was present, three years since, at a missionary meeting in Calcutta, much larger than the present, at which were Christians of all denominations, many of whom occupied places of honor and trust in the service of the government, and all aided, by their property and influence, what they considered the cause of God. And surely, being on the ground, and being familiar with the whole course of missionary operations in India, they could not be mistaken in their estimate of the importance of this subject. They could not easily be deceived.

Mr. R. then recapitulated some of the more important changes, which have taken place in Bengal, in consequence of missionary efforts, and which he had stated to the meeting held in this city two years ago. As a summary view of these changes was published in our work,* in a letter from the east to Mr. R., we shall not now repeat them.

In regard to the improvements in the state of domestic society, among the Bengalese, which have been caused by missionary exertions, he said;—that, besides the immense advantages, which result from the education of many thousands of native children, whose parents are still pagans, the effects of the Christian religion are most distinctly marked in those native families, which have been induced to embrace it. He visited some of these families at Serampore, in company with Dr. Marshman, and was delighted to observe the entire change, which had been wrought. The wife was raised to an equality with the husband; and, instead of shunning society, welcomed us, and joined with the husband, and children, and some native converted neighbors, in a song of praise to the true God. But if any thing were wanting to increase the interest of the highly privileged and benevolent females of this country, in the moral condition of their sisters in heathen lands, it would be furnished by a knowledge of the wretchedly degraded state of females, who have not the Gospel. Indeed, it is difficult to form just conceptions of their state. Conversing one day, said Mr. R. with a Hindoo, respecting his conduct in his family, he appeared very desirous to impress me with the idea of his gentleness to his wife. He said that he did not beat her, when she neglected to observe his directions,—and that, on one occasion especially, when her offence was peculiarly great, he simply admonished her to beware in future, for his god saw her, and was very angry with her. Her offence was, that she had dared to smoke from the pipe, which he kept for his own use.

In conclusion, the speaker expressed an

earnest desire, that every one might regard this cause, as providing employment not merely for an hour, or for a day, but for life. If there are unexpected delays of success, this should not discourage. Men of the world are not so easily discouraged in their pursuits. A day is coming when all must appear before the bar of Christ. He believed, that none were so skeptical, as not to admit the possibility that some few, at least, of the pagan world, may, through the instrumentality of missionary exertions, be made to appear on the right hand of the Judge, at the last day. And would He not then say to those, who have taken an active part in that great system of measures, the design of which is, to send salvation to all nations, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

The Rev. B. B. WILKINSON said, That the object of this Society was, to disseminate the very Gospel, which Christ and his Apostles taught. It aimed to make known to a perishing world, Christ and him crucified, as the way of salvation. Such had been the object of the Society from its formation, and such he trusted would ever be its sole object. To induce its friends to continue and increase their exertions, he begged the indulgence of the meeting, while he noticed one or two topics.

The first topic was the encouragement afforded by the facts mentioned in the two first resolutions. The second was, in his view, peculiarly encouraging, because it shewed, that the Christian churches were placing themselves precisely in that attitude, in which God had promised to bless them. In order to the conversion of the world, God has been pleased to make it necessary, not only that the Gospel be preached to every nation, but, also, that those who send it, and those who carry it, feel and acknowledge their dependence on Him for success. God will be intreated to fulfil his promises, before he does so. But when a feeling of dependence, and fervent prayers, and corresponding efforts, are united, then there is ground for expecting great results. This view of the subject, he said, was confirmed, by a recurrence to the feelings and conduct of primitive missionaries. Paul labored more abundantly, and more successfully, than all the other Apostles. But while he thus labored, as if all was to be done by his agency alone, he constantly felt and acknowledged his entire dependence;—that plant and water as he might, the increase could come from God alone. Doubtless it is true in the moral, as in the natural world, that similar causes produce similar effects; and as the churches are beginning to feel and act as Paul did, we may expect results similar to those, which he witnessed. Indeed, we are beginning already to see them. This was the other ground of encouragement, to which he alluded, viz. the success, which has already attended missions, and which is referred to in the first resolution. It has been often said by

* See present vol. p. 90.

the opposers of missions, that no success has attended missionary efforts. This has been asserted by men of learning and influence. But he who says this either asserts what he knows to be false, or betrays an ignorance of the moral state of the world, which the merest child, who reads the religious publications of the day, would know how to rectify. Look at the state of our Indians, years ago, and at the present time;—at the Hottentots, once the most degraded of our species, but now intelligent, industrious, pure in morals, and animated with the hopes of immortality;—at the Society Islands, once cruel, ignorant, idolatrous cannibals, but now the most completely Christian nation upon the earth:—look at these scenes of missionary labor, and at others scarcely less promising, and say whether missionary efforts have been attended with no success. The fact is, that success has every where been commensurate with our efforts. And now what effect should all this have upon us? What would be the effect upon a merchant, who had embarked in an enterprise of trade, when he found it was becoming lucrative? Would he not continue and increase his exertions? So it should be here. Much land remains to be possessed, and there is a fair prospect of obtaining possession of it. God has shown us, that the means, which we are using, are these which he approves. And, when this is the case, shall we cease using them? Or shall we not rather augment our efforts?

He next adverted to the obligation, which rests on Christians to take an active agency in the missionary cause. He feared that many, even of those who did something, thought it altogether optional, whether they should do any thing, or not. As free agents, they can doubtless, act or not, as they please. But as moral, accountable beings, they cannot exempt themselves from the obligation to do all in their power for the extension of Christ's kingdom. Our Savior has made it a duty binding upon all of us, to take part in this work. When about to ascend to his original glory, he gave the command, "Go—preach the Gospel to every creature." That this command is binding upon ministers till the whole world is evangelized, all admit. But has it no reference to private Christians? How shall ministers preach to the heathen, except they be sent; and when sent, how shall they continue their labors, if they are not supported; and who shall send and support them, but churches already established? When God commands any thing, said Mr. W., all things, necessary to the obedience of the command, are also commanded. When, therefore, Christ commands his ministers to go, he, at the same time, commands his churches to send them, and to support them while they need aid.

But we are not left simply to infer this duty, obvious as is the inference. How did the inspired Apostles and the primitive Christians interpret this command? Their conduct shall answer. Paul, while travelling as a missionary through the Roman Empire, received important aid, if not his chief support, from the little church at Philippi, and speaks of their discharging an obvious and acknowledged du-

ty, in aiding him. He tells the Corinthians that the same obligation rested upon them, though, for special reasons, he had not exacted its performance. And there is reason to believe, that most, if not all, of the Apostles and Evangelists were thus supported, when among the unevangelized nations. We see the interpretation put upon this precept by inspired men of old. An obligation, therefore, rests upon the church, from which they cannot be exempt, or not, as they please. And do we love Jesus Christ? If we do, we shall keep his commandments. And why not keep this command, as well as any other? Why not neglect to pray, or to attend on the public worship of God, as well as to promote the missionary cause? Has our Lord said, Ye are my disciples, if ye keep all of my commands, *except* that of spreading the knowledge of my Gospel? No; if we are the disciples of Jesus Christ, we shall observe this precept. And I rejoice, that it is, in some good degree, observed by many in this assembly. But have we done all we ought to do? Let the transactions of this afternoon, and of our future lives, shew, that we revere the commands of Christ; that we love the souls of men; and that we regard the glory of God; and are willing to spend and be spent, in order to extend the knowledge of God, and the blessings of his salvation, through the earth.

AFTER this discussion, the vote was called for, and the resolutions were adopted, as expressing the sense of the meeting. A subscription paper was then offered, and several gentlemen subscribed liberally; but, as it was growing late, the general circulation of the paper was deferred. Particulars may be expected hereafter.

LAST NOTICES.

WITHIN a few days letters have been received from the missionaries on board the *Thames*, destined to the Sandwich Islands. The date was Feb. 2nd, 72 days out, in lat. 44 S. and long. 60 W. The commencement of the voyage was boisterous; but the greater part had been pleasant. The ship and accommodations surpassed the expectations of the missionaries; and they express much gratitude for the kindness and attention of the captain, officers, and crew. They had organized schools for the instruction of the seamen. Public worship was attended on board with great decorum. As soon as the members of the mission had generally recovered from sea-sickness, they assigned the different parts of each day to regular employments, and were industriously occupied. They appear to have been very happy in each other's society; and, while they looked forward to unknown trials, they expressed lively gratitude to their Great Benefactor for his goodness to them.

PALESTINE MISSION.—Letters have been received from Messrs. Temple and Goodell, dated at Malta, near the end of April. They had received letters from Messrs. Fisk and King, who had been in Upper Egypt, in company with Mr. Wolff. They were about to cross a part of the desert on camels, and expected to visit Jerusalem soon. They had distributed 800 copies of the Scriptures, and 2,000 tracts, principally among Coptic Christians. Their opportunities, in this respect, had greatly exceeded their hopes.

TO THE FRIENDS OF MISSIONS.

THE Prudential Committee of the American Board of Commissioners for Foreign Missions feel bound to lay before the Christian public a representation of the wants of the institution, and of the expected demands upon its treasury. They have heretofore experienced the benefit of such a representation; and they cheerfully appeal, with increased confidence, to the liberality of their brethren.

By comparing the monthly lists of donations it will be seen, that the amount received, during three months past, is not so large by 5,700 dollars, as the amount received during a similar period, ending with June 17, 1832. While the receipts have been smaller, the objects of attention, requiring expense, have been more numerous; and it has been found necessary to pay from the treasury, since the first of September last, nearly 12,000 dollars more than has been received within that time. When the alternative is presented, either to suspend missionary operations, or to presume on the prompt and efficient support of the Christian community, it would be wrong even to hesitate. The work must go forward, and the means of carrying it on may be expected, if sought with proper reliance on the Great Head of the church, and by addressing truth to the hearts of his people.

The calls for increased exertion are becoming more imperious every day. The mission at the Sandwich Islands, which has hitherto cost little beside the outfit and passage of the missionaries, will become much more expensive, both because the number of laborers is doubled, and because the necessary charges of living are much augmented, in consequence of the great resort of American and European ships in quest of fresh provisions. The Palestine mission is much enlarged. South America presents a most inviting field of labor; and approved agents are ready to enter it, with a view to ascertain what can be done there immediately, toward the diffusion of evangelical truth. In a word, missions now in existence must be sustained, and new missions must be commenced.

It is respectfully submitted to the clergy, and to private members of churches, whether the cause does not demand special efforts, lest it should suffer a melancholy depression. Will not public spirited individuals engage in this business, and never relinquish it, till their religious friends and acquaintances are systematically and zealously embarked in it? Let every professed Christian begin with himself, and inquire whether he has made an offering within the year past, which may stand as a proper expression of that love to his Savior, and that desire for the salvation of his fellow men, which he ought to feel and to manifest. If he can deliberately answer in the affirmative, let him strive hard to bring others to the same elevated standard. Should he doubt whether he has performed his own duty let him be affectionately intreated not to dismiss the subject, till he has ascertained *what the Lord Jesus would have him to do*. Let him consider, that years roll over the heads of missionaries, as well as of other men; that their wants are continually recurring, and must be

supplied; that it would be lamentable indeed, if their good designs were to be frustrated by the want of that assistance, which their brethren at home can render with perfect ease; that it is the glory of missionary enterprises to be carried forward by the voluntary contributions of multitudes far removed from each other, and connected only by those heavenly principles which lie at the foundation of the Gospel scheme; and that, unless Christians persevere in well doing, there is no promise of a spiritual harvest. Let him think what would be his feelings, if he were in a heathen country, surrounded by millions, who had never heard of a Savior, and who proved by their whole temper and conduct, that they were *enemies to God by wicked works*, held under the cruel bondage of Satan. Let the command of Christ be brought home powerfully to his heart, and it will induce him to make his own cheerful offering speedily. If all were to delay for a number of months, the injury would be incalculable; and the promptitude of each individual may be more important than he apprehends.

When he has made to this object such an appropriation of his property, as an enlightened conscience would direct, he will not feel at liberty to relax his exertions till his friends and neighbors, and all over whom he has influence, are induced to unite with him.

If the efforts of Christians to send the Gospel into every land are to be desultory, unconnected, and the offspring of occasional feeling, rather than of deep conviction and fixed resolution, will not every reflecting man look upon such a state of things with many sorrowful forebodings? And such a state of things will exist, unless great care is taken to prevent it, by persons whose character and station give them weight with their brethren, and who are thus laid under peculiar responsibility. The same Lord of missions, who has graciously excited a desire to promote the salvation of the heathen, will doubtless cherish it, and render it more and more powerful and operative. But all this He will do, making use of human instrumentality throughout every part of the divine process, according to his established plan of working.

The Committee would not speak the language of despondence; but, as faithful though humble organs, they would earnestly call the attention of the Christian community to the inquiry, *What is to be done, that the American churches may exert all that influence upon the heathen world, which may be expected of them, when their number, their strength, their peculiar privileges, and the magnitude of the cause, are considered?* This inquiry cannot be answered here. Let it be the subject of mature reflection; and while each follower of Christ hastens to do something for the present necessity, let the wisdom of our churches be called forth to devise the best means of concentrating their energies, and rendering permanent those exertions, which are destined to bring glory to God, and immortal happiness to millions of our fellow men.

Boston, June 28, 1833.

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Biography.

MEMOIR OF THE REV. JAMES RICHARDS, AMERICAN MISSIONARY IN CEYLON, WHO
DIED AUGUST 3, 1822.

We mentioned the decease of Mr. Richards, at p. 96 of our number for March. Since that time, we have received, from the brethren at Ceylon, a Memoir, from which, as it is longer than we can consistently insert, we shall compile such notices, as will tend to illustrate the character of that devoted missionary.

MR. RICHARDS was born in Abington, Mass., February 23, 1784. He was the second son of James Richards, Esq. While quite young, his parents removed to Plainfield, in the same state. His early education was strictly religious; and during a season of special seriousness, under the ministry of the Rev. Moses Hallock, the pastor of that church, he became a hopeful subject of divine grace. He was then about thirteen years of age: but he did not unite himself with the visible church until six years after this time. The following paragraphs are extracted from the memoir.

"Being a young man of respectable talents and ardent piety, he was early desirous of obtaining a liberal education, that he might be prepared to preach the Gospel of reconciliation. But his father, having a family of seven children, did not feel himself able to dispense with the services of James, who was then his eldest son, (an elder brother having died in infancy,) and to give him a public education. In these circumstances, his desires to devote his time to the studies preparatory to a collegiate education, could not be gratified, till he was nearly twenty years of age. At the age of twenty-two, he became a member of Williams College. During the whole course of his education, such were his pecuniary circumstances, that he was under the necessity of submitting to many privations. These reflect honor upon his Christian character, as he submitted to them, from a strong desire to promote the best interests of his fellow men.

"While a member of college, his classical acquirements were respectable, and, in the mathematics, he excelled. But it is less on account of his attainments in literary and scientific knowledge, that he is deserving of esteem, than for his love of order, his correct deportment, and the bright example, which he set before his fellow students. During his residence in college, a revival of religion took place. He labored among the students, with diligence, prudence and zeal, and became the instrument of good to many of them. It was in college, that he became acquainted with the beloved and lamented Samuel J. Mills, who was his classmate. A very intimate and endeared friendship was early formed between these kindred spirits; a friendship, which continued through life, and which, it is believed, has been resumed, and is to be perpetuated, in heaven.

"It is already known to many, that Mr. Richards was among the first in his native land, who sacredly devoted themselves to the cause of missions among the heathen. This he did at a time when the subject of foreign missions had excited little attention in America; and before any, except that little band of brethren, (of whom he was one,) mentioned in the life of the Rev. Samuel J. Mills, had thought of making it a *personal* concern. It was here, that they examined the subject together. It was here that they so often retired from the sight of the world to some consecrated spot for fasting and prayer, that they might seek divine direction, and find a door of entrance among the heathen. From that time, he steadily

pursued his object, amidst many delays and discouragements, which would have diverted any less devoted mind from its object.

"In 1809, he took the degree of Bachelor of Arts, and the same year became a member of the Theological Seminary at Andover. Here he labored with diligence and success in concert with Mills, and several others of his brethren, in promoting a spirit of missions among the students in the Seminary; and, also, in the Christian public, by the distribution of many books and pamphlets on the subject of missions.

"In June 1810, Mr. Richards was one of that little company, five in number, who presented to the General Association of ministers in Massachusetts, the Memorial on the subject of missions, that led to the formation of the American Board of Commissioners for Foreign Missions. As Mr. Richards's name, however, does not appear in the Minutes of the General Association, it may be proper to state the reason of its omission. The subject of foreign missions being comparatively new, at that time, in America, it was thought by the members of the Association, that *four* was a sufficient number to be presented, in the first instance, before the Christian public, as devoted to that cause. Mr. Richards's name was, therefore, erased, because the others, with the exception of Mills, were his seniors in the Theological Seminary, and would be sooner prepared to leave their country on a foreign mission. But although their junior in his collegiate standing, he was second only to Mills in having solemnly devoted himself to this great and glorious object. His heart was much set upon it. As a proof of this, it may be proper to mention, that, for several years after he had formed the resolution of becoming a missionary to the heathen, he had no other prospect of accomplishing his object, than that of working his passage to some part of the gentile world, and of casting his lot among the heathen. This he fully intended to do, in case there was no other mode of accomplishing his object.

"As an evidence of his strong attachment to this cause, the following brief extracts are selected from his journals.—'I feel that I owe ten thousand talents, and have nothing to pay. The heathen have souls as precious as my own. If Jesus was willing to leave the bosom of his Father, and expose himself to such suffering here below, for the sake of them and me, with what cheerfulness should I quit the pleasures of refined society, and forsake father and mother, brothers and sisters, to carry the news of his love to far distant lands; let me never consider any thing too great to suffer, or any thing too dear to part with, when

the glory of God and the salvation of men require it.' Again: 'I hope to use my feeble efforts in disseminating the word of eternal life in the benighted regions of the east. But I feel a deep conviction of my own weakness and dependence on God, and the importance of being qualified for this great work. May the Lord give me strength and grace! I feel as though I should be greatly disappointed, if I should not be permitted to preach Christ to the poor pagans.' At another time he writes; 'There is some prospect, that peace may soon be restored to our country, and I hope ere long to join my missionary brethren in the east. My heart leaps with joy at the thought. I long to preach Christ to the heathen. But the burden of my prayer of late has been, that I may be prepared to act the part assigned me.'"

In September 1812, Mr. Richards finished his theological studies at Andover, and became a preacher of the Gospel. In November following, under the direction of the American Board of Missions, he entered the Medical School at Philadelphia, where, for nearly two years, he prosecuted his studies with commendable diligence and good success. While in that city, he had many opportunities of preaching to destitute congregations, and in parts of the city where the stated means of grace were not enjoyed; and, in conjunction with the lamented Warren, was afterwards employed, for a considerable time, as a missionary in the suburbs of the city. He took the degree of Master of Arts, in 1814; and spent a considerable part of the next year in preaching to a people, who, previously to his going among them, had been much divided; but, in consequence of the blessing of God on his labors, were united again, and enjoyed a pleasing revival of religion. They then urged him to remain and become their pastor; but his previous engagements rendered it improper, in his view, to comply with their request.

"In May, 1815," says his biographer, "he was married to Miss Sarah Bardwell, of Goshen, Ms. and on the 21st of June following, was ordained at Newburyport, in company with Messrs. Mills, Warren, Maigs, Poor and Bardwell, and expected soon to sail for Ceylon. About this time, he made the following entry in his journal, expressive of his attachment to the missionary work. 'What shall I render to the Lord for all his mercies; especially for affording me a near prospect of commencing the work, on which my heart has been so long and so constantly set! For more than seven years, I have had one uniform desire of spending my life among the heathen. If I know my own heart, I do wish to spend and be spent in preaching the glorious Gos-

pel of Christ.' Though he expected to sail in a few weeks after his ordination, several circumstances occurred to prevent the sailing of the vessel until the 23d of October. At that time, in company with eight missionary brethren and sisters, he embarked in the Dryad for Ceylon. When asked, afterwards, how he could refrain from weeping at the time of leaving his native country, and all that was dear to him there; replied, 'Why should I have wept? I had been suffering with anxiety almost eight years for an opportunity to go and preach Christ among the heathen. I had often wept at the long delay. But the day on which I bade farewell to my native land was the happiest day of my life.'

"The Dryad had a favorable voyage of five months to Colombo. Mr. R. a short time after his arrival, was attacked with an inflammation of the eyes. Not being sufficiently aware of the debilitating influence of a tropical climate, he, in order to remove the inflammation, probably reduced his system too low. This, in connexion with much fatigue, in removing from Colombo to Jaffna, doubtless laid the foundation of those pulmonary complaints, which finally terminated in death. He arrived in Jaffnapatam about one year after leaving America, and in a few months removed to Batticotta, where he was associated with Mr. Meigs. Here, although his health was feeble, he labored with diligence in superintending the repairs of the buildings at that station, and in preaching to the natives through an interpreter. But in September 1817, he was obliged to desist from preaching and from study, in consequence of a cough and weakness of the lungs. A visit to Colombo, having been obviously very beneficial to his health, it was thought expedient for him to repeat the visit, and eventually to accompany Mr. Warren, then at Colombo, to the Cape of Good Hope. In April 1818, the two brethren set sail from Colombo, and in July, they arrived at Capetown. There the beloved Warren took his departure for a better world, and left his friend and brother to pursue his earthly pilgrimage alone. They had, for a long time, been united in the closest bonds of Christian friendship. From the state of Mr. Richards's health at this time, it was thought that the period of their separation could not be long. He remained at the Cape about four months. During the first three months of this period, his health and strength were much improved, and he entertained raised expectations of final recovery. But during the last month, his symptoms took an unfavorable turn. He raised considerable blood from his lungs. His cough, also, became much worse; his strength failed very fast, and he entirely lost his voice. During the greatest

part of these four months, he lived in the family of John Melville, Esq. the kind friend of missionaries, and of all who love our Lord Jesus Christ in sincerity, where he was pleasantly situated, and received every attention, which it was in the power of the family to bestow."

In the latter part of November, he embarked, in company with the Rev. Mr. Traveller and his lady, for Madras, where he arrived about the middle of January. The kind attentions of his fellow passengers contributed to his comfort and health; and in Madras he found many friends. He next proceeded to Colombo; and from thence he went by water to Jaffnapatam. Though the distance from this place to Batticotta is but seven miles, yet, as he was obliged to travel it by land, he performed the journey with difficulty. For a season, he considered himself, and was considered by his brethren, as near death. But in August 1819, his symptoms were more favorable, and not long after, he recovered a considerable degree of health and strength. He then commenced visiting the native free-schools connected with the station; and was able, by means of an interpreter, to inspect the studies of the boys, and to communicate to them religious instruction.

"Early in April 1820," says the memoir, "he began to recover his voice, so as to be able to speak loud for the first time (except for a few days on his voyage from the Cape to Madras,) for more than seventeen months. During that month, he was able to take considerable exercise on horseback, as well as to use more stimulating food and drink. By these means, his health and strength were visibly improved. From this time until May 1821, there was but little alteration in the state of his health. During that year, he did much for the benefit of the mission, not only by his counsels and prayers, but by active labor as a physician, both to the souls and bodies of this people. He was remarkable for his diligence in business, as well as fervency in spirit, laboring sometimes beyond his strength."

After the death of Mrs. Poor, he became considerably more unwell, partly in consequence of fatigue during her sickness; and he never again rose to that degree of vigor, which he had enjoyed for the year previous.—But we must hasten to the closing scene, as described in the memoir.

"On the evening of the 29th of June 1822, he was attacked with severe pain in his right side, which continued several hours. From this time, the commencement of his last illness may be dated. The pain in his side returned, on the three following days, and on Monday the 1st of July, it was excoessively severe, and con-

tinued nearly six hours. It was to be hoped, that, in view of his protracted illness, he would be permitted quietly to descend to the grave. But, the 'Lord seeth not as man seeth;' and, in this case, his brethren had a pleasing illustration of the truth 'that the Lord doth not afflict willingly nor grieve the children of men.' The necessity and utility of the severe sufferings, to which he was subjected, were in a good degree apparent even to us. They were evidently the means of relieving him from that state of mental imbecility, of which he had much complained, and of rousing to rigorous exertion all the powers and faculties of his soul. While thus awakened by this powerful stimulus, the Lord was pleased to manifest himself unto him in a special manner, as the God of all consolation, as an infinitely glorious Being, and the object of supreme desire. He was favored, at that time, with unusually elevated conceptions of the character of God, and with correspondent affections of heart. He afterwards repeatedly remarked, in reference to these seasons of suffering, that such were his views of the divine character, and so desirable did it appear to him, that God should be glorified by all his creatures, that he felt willing that his sufferings should be continued, and even increased, if it were necessary to promote any glorious designs of his heavenly Father; and that his sufferings were so evidently the means of rousing his mind to those sublime and heavenly contemplations, that he was in a degree reconciled to them, and disposed to regard them as a proper occasion of thanksgiving. It is evident, that these seasons of severe pain gave a character to the whole remaining course of his sickness; and that they were the means of increasing his happiness and his usefulness, during the last weeks of his life.

"On the 19th of July, his symptoms became more alarming, and his distress from nervous irritation and difficulty of breathing, became very great; so that it was necessary for several persons to be constantly employed in brushing and fanning him. He begged us to pray, that he might have more patience, but observed,—'It is good to suffer. It gives me some faint idea of what my Savior bore for me. Thanks, eternal thanks to that Grace, which snatched me from the jaws of the devourer! When I get home, how will I sing the praises of Him, who will have washed away all my sins! Crown him, yes, I'll crown him 'Lord of all.' That hymn, which begins, 'All hail the power of Jesus' name,' was ever a favorite one, and he often requested his brethren and sisters to sing it to him.

"On the morning of August 2d, Mrs. Richards rose early to relieve the brother,

who had watched with him, and found him very quiet and comfortable, having rested better than usual. He spoke much of the goodness of God to him, and expressed a hope, that he should not repine when called to suffering. A season of severe coughing, soon came on, which affected him very much. Soon after this, he lost his appetite, and his cough rendered him unable to take stimulants, so that his strength failed fast. The fainting, and the distress for breath, accompanied with great nervous irritation, seemed too much for his feeble body to sustain, and he cried out, "O Lord deliver. O Lord Jesus come quickly. If this be dying, I must say, the pains, the groans, the dying strife. Lord, is it not enough?" In the evening of the same day, when Mrs. Richards went to take leave of him, she asked, as was her custom, whether she could do any thing more for his comfort before she retired. 'Yes,' he answered, 'commend me to God and to the word of His grace, who is able to keep me from falling, and to present me faultless before the presence of His glory with exceeding joy.' This was said with a trembling voice, and with many pauses. A little before 11 o'clock, she returned to him, and he asked why she came so soon? She told him, that she found it difficult to sleep while he was so distressed. He replied, 'I am more quiet and do not need you now; yet I feel great pain in my breast. I have a new feeling there.' She told him, she thought his symptoms indicated a speedy termination of his sufferings; and perhaps that was the last night. 'Well, my dear,' said he, 'you will unite with me in thanking God for so pleasant a prospect. Retire to rest and gain strength for the trial.' About three o'clock on the morning of the 3rd, he sent for his wife, and when she came, she found him in great bodily distress. Soon after this, in a season of fainting, he said, 'Now I shall go.' At half past four o'clock, Dr. Scudder was sent for. About five, he was again in great distress, when it was thought he was dying. Reviving a little, he said, 'This is hard work.' Immediately after this, his teeth began to chatter, his pulse became indistinct, and his breathing very irregular. A little before seven, Dr. Scudder arrived, and approaching his bed, said, 'Well, brother Richards, it is almost over.' Joy beamed in his countenance as he looked up and said, 'Yes, brother Scudder, I think so—I hope so. O Lord Jesus, come quickly!' After drowsing a few moments, he took an affectionate leave of his afflicted wife, and observed, 'I have long been giving you my dying counsel and advice, and have now only to say *farewell!* The Lord bless you.' Shortly after, Dr. Scud-

er observed that he might possibly continue a day or two longer. Mr. Richards, with a look of disappointment, replied, 'No, brother Scudder, no; I am just going.' Soon after, 'I have now clearer views of the Savior than before. O, He is precious.' About half past ten o'clock, he revived a little, and was able to speak more distinctly. On being asked, what were his views of divine things, he replied: 'Not so clear; I still feel that I see through a glass darkly. But soon, yes, *very soon*, face to face.' He then inquired for *James*, his only child, who was standing at the head of his bed. Taking him by the hand, he said, 'My son, your papa is dying. He will very soon be dead. Thou, my son, remember three things. Be a good boy; obey your mama; and love Jesus Christ. Now remember these, my son.' He, also, gave him a small pocket Testament, and told him to read it much and obey it. His whole appearance was such as to denote, that his last moments had arrived. Dr. Scudder had, for a few moments, left the room. Looking round upon those present, he said, 'Tell brother Scudder, *going*,'—and spoke no more. He continued to breathe, for a few minutes, and then quietly fell asleep. His brethren and sisters present united in singing a hymn, and in offering up a prayer to God, expressive of the mingled emotions of joy and grief excited by the occasion.

"On the following day, which was the Sabbath, the members of the mission assembled at Tillipally, and after attending to some appropriate religious exercises, committed the remains of their departed brother to the grave, in assured hope of a glorious resurrection, when *this corruptible must put on incorruption; and this mortal must put on immortality.*"

The Piety of Mr. Richards.

"Having been called into the kingdom of grace in early life," says his biographer, his piety was of many years' growth. But its depth and maturity were marked no less by the diligence, with which he had cultivated it, than by the number of years he had maintained a pious character. The reality and strength of his piety, as will appear from the facts already stated, were put to a severe test through almost the whole period of his missionary course. His trials were many, and in some respects peculiar. But the manner in which he bore them, in the various situations, in which he was placed, evinced, that being tried he was not found wanting; but was enabled to give an illustration of the truth, that 'tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed.' He was

very particular in the observance of *stated secret prayer*. For many years before his death, it was his constant habit to attend to this duty morning, noon, and night; and, for several months before his death, he added another season immediately after coming in from his evening ride. He said, that as he could not perform much *active* labor in the mission, he felt it his duty to be much in prayer for its prosperity. In addition to these stated seasons of secret prayer, he united in family prayer morning and evening; in the season of prayer at one o'clock in the afternoon, which is observed by all the missionaries in the district; and, also, with his wife, after they had retired in the evening; making in all eight seasons of prayer every day. When he had been prevented, one morning, by company, from attending to his secret devotions; he wrote in his journal as follows: 'I felt a great uneasiness on this account, all the morning; and when I retired at noon, I felt as though I had been absent for a long time from an important place.' At another time, he thus expresses his feelings in the performance of this duty;—'I find it my delight, from day to day, to pour out my heart in prayer. O let me live in the remotest corner of the earth, and enjoy the sweets of communion with God, rather than in a palace, and remain a stranger to this happiness.' And again: 'This morning I have been favored with near access to the throne of grace. O how delightful!

My willing soul would stay
In such a frame as this.

What a great blessing to be allowed to spread all my wants before the living God; and to do this in the name of the Lord, Jesus!' The following extract is expressive of his confidence in God. 'I have had no great joys, or extraordinary views, of late; but I feel such a confidence in God, as I would not part with for all the riches of the world. The Lord is faithful in fulfilling all his promises, and the language of my heart is, I will trust in him all the days of my life.' Those who knew him most intimately, can testify, that his life was in accordance with the extracts, that have been made from his writings; and that they were not mere words without meaning, but the real sentiments and feelings of his heart. It is not intended by this, however, that he was *perfect*,—that he was destitute of those faults and infirmities, that are incident to the best of men in this state of trial. He was fully aware of his easily besetting sins, and maintained a constant and vigorous warfare against them. It was his daily grief, that he was not more holy, and his constant endeavor to become perfectly conformed to his divine Lord and Master.

'Forgetting the things that are behind, he pressed toward the mark for the prize of the high calling of God in Christ Jesus.' From what has been said, it will appear, that he possessed that primary and essential qualification of a true missionary—ardent piety.

His partiality for the Missionary Work.

"Those, who knew him best, and saw him among the heathen, can testify, that he had a strong partiality for the missionary work. He was ever disposed to *magnify his office*. He visited many missionary stations, both in Asia and Africa, where he had frequent opportunities of surveying the missionary field in different aspects; but after all he had seen, that was unfavorable and discouraging, and the contrary, he was heard repeatedly to say, with much deliberation, 'I consider the employment of a humble and faithful missionary, who is engaged in actually *preaching the Gospel among the heathen*, the most noble, the most important, and the most desirable employment on earth.' The bitterest ingredient in his cup of affliction was, that he could not be thus employed. On the last topic, he wrote a few months before he died as follows: 'To be able to do little or nothing in a field so ripe for the harvest; to see hundreds ignorant of the day of salvation and yet unable to speak to them; to spend month after month, and year after year, in taking care of myself, instead of preaching to the heathen; has caused many a sigh and many a groan. But I hope I have been enabled to feel, that my labors are of little consequence; and that all the glorious predictions concerning the triumphs of the cross, will assuredly be accomplished, whether I live long, or die soon.'

"In a letter to his brother, written about six months before his death, he gives a detailed account of his *joys and sorrows*, as a missionary. A few extracts from that letter will give a further illustration of his views and feelings on missionary subjects. One cause of sorrow, on which he dwelt very much, was the embarrassments of the mission at that time, for want of funds. At the conclusion of that subject he says, 'Could the friends of missions in America see the things which I see, and hear the things which I hear, they would not withhold their contributions from the treasury of the Lord. Could they see as I do, the hearts of my brethren and sisters united in prayer and in labor, *as the heart of one man*; could they behold these wretched heathen from day to day, carrying on their breasts and on their foreheads the badges of heathenism, and know the cruel bondage, in which they are held; there would, I think, be no more need of missionary ser-

mons and missionary agents to unlock the coffers of the rich. The country would be all in motion. Some would give their thousands, and multitudes their dollars and cents, till the treasury of the Lord should be filled. If the object could not be effected in any other way, some would live on bread and water, and others would sell their houses and lands, to furnish the means of enlightening the heathen,—of making known to them the only Redeemer of sinners.'

"Among the sources of his joy, which he mentions, the following are selected. 'I rejoice, especially, in seeing the word of God *preached extensively* to the people in their own tongue, because it pleases God *by the foolishness of preaching* to save them that believe. Soon I hope we shall be able to say,

The year of jubilee is come,
Return ye ransom'd sinners home.

"I come, now, to mention the unspeakable joy of seeing converts from among the heathen. When I think of what God has done for us in this way; when I think that God has increased our number since we came to this place; when I think of Malleappa, of Gabriel, of Nicholas, and of Philip; when I think of Porter, of Jordan, of Niles, of Onesimus, of George, and of Santeo, names enrolled with ours, and I hope with patriarchs and prophets; and when I think, also, of three or four others, who expect soon to become members of our church, my soul almost leaps from the body, and I pant for other powers, that I may be enabled to declare the feelings I possess.

"*The promises of God* produce more joy in the breast of the missionary, than all other facts and considerations combined. If this source of joy were dried up, all others would soon fail. It would be of little consequence to me, that I have a few intimate and agreeable friends; that I see missionary stations formed, schools established, and the Gospel preached to thousands; that I see many prejudices overcome, and many good impressions made; that I see my brethren and sisters much engaged in labor and in prayer; that I see a few, who were once heathen, giving up all for Christ. Circumstances like these are exceedingly pleasant, but, without the promises of God, can never support the missionary. These promises can never fail us. Hopeful conversions may all prove to be false. The most loving missionaries may fall out by the way. The ear that has listened to the sound of the Gospel, may become deaf as an adder. These stations, that are now flourishing, may again be forsaken and tumble into ruin.

But the promises of God will all be accomplished; and the blessed Redeemer will have the heathen for his inheritance, and the uttermost parts of the earth for his possession; and the ransomed of the Lord shall return, &c. And they shall not teach every man his neighbor, saying, Know the Lord, for all shall know him from the least unto the greatest.”

His Assistance to the Mission.

“It would not be correct to say, that in preaching the Gospel, or in attending to other active duties of the mission, he was extensively useful; though, from the facts mentioned in the narrative, it will appear that he did something. But,

Who does whate’er his circumstance allows,
Does well, acts nobly, angels could no more.

In speaking of him with reference to this sentiment, it is proper to say, he was a laborious missionary, and acquitted himself well. But this is not all. His patience in suffering; his faith and confidence in God, amidst trials of various descriptions; his habitual cheerfulness and resignation to the divine will, while under the rod of affliction; his disposition to exert himself in the work of the mission, though unnerved

by sickness; the lively interest he manifested in every thing that related to the cause of Christ; his desire to lay down his life in the sight of the heathen, as a testimony of love to their souls, and of his love to his Savior;—these, and other graces of a kindred nature, which he exhibited; reflect honor, not only upon himself as a missionary, but upon the cause to which he was devoted.

“In speaking of the assistance, rendered by him to the mission, with which he was connected, it must be remarked, that he was highly useful as a friend and counselor; as a companion and fellow-laborer. Viewing him as sustaining these relations, his brethren are made deeply to feel their loss, and are reminded of the advantages they derived from his assistance. He was under very favorable circumstances for giving counsel and advice, both to individuals, and to the missionaries as a body. Consequently, he was very useful in promoting that spirit of union and brotherly love, which has hitherto subsisted among them, and which is justly considered one of the most pleasing features of their mission. The example of this dear brother, is a rich legacy, which his surviving fellow-laborers will highly value.”

American Board of Foreign Missions.

Proceedings and Intelligence.

MISSION IN CEYLON.

PANDITERIPO.

Journal of Dr. Scudder.

(Continued from vol. xviii, p. 136.)

Jan. 20, 1821. Preached three times to day on the subject of idolatry. At Matherkel I began my discourse by telling the people, that I saw many cocoanuts on my way, and asked them if they worshipped cocoanuts. They answered in the negative: to worship cocoanuts was folly. I asked them, why they worshipped pieces of wood or stone. A man, who formerly opposed me, hung down his head, and could make no reply. Another pleaded custom as a reason for their worship.

25. This afternoon, while laboring among the people, a man told me, that I

worshipped books. This opinion has probably obtained, in consequence of their having seen books used in the courts of justice, or by us in our preaching. My interpreter has informed me, that a number of ignorant people believe this.

Tour of Usefulness.

Point Pedro, June 9. On Tuesday morning last, in company with Mr. Koch, three of my boys, (Griffin, Gautier, and Willis,) my interpreter and his cook, together with four coolies,* I set out from Panditeripo to come to this place. We reached Copay, four or five miles from Oodooville, about nine or ten o'clock, and being much fatigued we stopped several hours to rest in

* When we travel in this country, we take our cook, our food, and cooking utensils with us. We are therefore obliged to employ several coolies. One of them acts as cook.

an uninhabited house at that place. In the afternoon, we separated into three companies, and went out among the people to sow the seed of the word. We distributed 40 tracts, and nine short scripture extracts* among them. In the evening went to Poctoer, about five miles farther. We arrived about eight o'clock. While walking by moonlight, it was a sweet reflection, that I was engaged in a work, which had the approbation of my God. O how thankful should I feel to the great Head of the Church for calling me to labor among the heathen. I trust I envy not those who dwell in palaces. I envy not those who are settled in parishes at home. It shall be my joy to spend and be spent among the heathen.

10. How delightful the privilege to labor for Christ. O that the consideration, that I am permitted to engage in this blessed work, might induce me to live near my God, and devote myself unreservedly to his service. I long for more zeal; more of the spirit of Him who loved and who died for me; more of that earnestness of spirit in prayer, which Moses and Jacob and Daniel had. Prayer is one of the most powerful engines, which can be used in destroying the kingdom of the god of this world. Without it, we shall labor in vain. Without it, Missionary Societies will send forth heralds of the cross in vain. Without it, those, who contribute of their substance to send the Gospel to the heathen, will contribute in vain. One great reason, perhaps, why so few heathen are gathered into the fold of Christ, is because the people of God plead no more with him, in their closets and in the social circle, for his blessing. Christians may expect, that, because they have made great exertions in sending many missionaries to the heathen, hundreds and thousands of conversions will take place. But God, who seeth not as man seeth, will frown upon all their doings, unless their exertions are accompanied with earnest prayer.

11. Set off from Point Pedro this morning, and reached Warrenie at a quarter past ten o'clock. The distance is about eight miles. As the people at Point Pedro are situated where the Gospel is preached, and as I had but few tracts left, we distributed none of consequence until we came into this district, where the voice of the ambassadors of the Prince of Peace is seldom heard. In consequence of having so few tracts, Mr. Koch, my interpreter, and myself, have been busily engaged to day in writing the Plan of Salvation on the blank leaf of the scripture extracts, with which

I am now, through the kindness of Mr. Mooyart and Mr. Bott, well supplied. On my way here, I stopped to address a number of young women, who were on their way to the Bazar, with their cocoanuts for sale. Gautier, one of my boys, stopped at another place and addressed a number of women. He communicates religious truths with great facility.

12. At Eledoematal we distributed 27 scripture extracts and 14 tracts. At five o'clock we set out for Mogomale, and passed through a dreary jungle inhabited by wild beasts, elephants, tygers, wolves, and other animals. With the exception of one or two jackalls, we saw no wild animals. They had a strict charge from our divine convoy not to injure us. The sand in the jungle was exceedingly heavy, and it was nearly dark, when we arrived at the house of the maniarar.

13. Set off for Catchay, where I arrived after a very unpleasant walk the greater part of the way through jungle and sand. Here and there in the jungle we found a house; for the poor people will inhabit even the haunts of wild beasts. Their houses are guarded by a hedge. The animals most to be dreaded, are the elephants, whose strength is such, that they throw down cocoanut and palmyra trees, sometimes proving destructive of life. We passed some trees yesterday, which they probably had prostrated. We dined under a large tree, near the place where the old church stood, and in the afternoon set out again to visit the people.

19. Arrived home last evening, rejoicing in the goodness of God, who has restored me, in good health, to my family.

The whole number of scripture extracts which we distributed, were 332, together with about 550 tracts. The word of life is now in the hands of many precious and immortal souls. What is to be the result, is known only to Infinite Wisdom. I regret that I had no more of these little messengers of truth to distribute. They are of great importance to us when we itinerate. The people in general will read them, and what they read they will probably remember better than they will our conversations. Some, to whom tracts were offered, were afraid to receive them, thinking they were some order of government. From 12 to 15,000 short tracts can be written for 100 Spanish dollars. The printed tracts are, however, more desirable, and large funds are needed to print that variety, which we should be glad to circulate.

During my journey, I was treated very kindly by most of the natives. With two exceptions, they would receive no compensation for the little comforts, with which we were supplied.

* These extracts consisted of the Sermon on the Mount, Parables, &c.

The Catholics.

Sept. 17. I feel great encouragement to labor among the Catholics. I went yesterday to the house of a young Catholic at Chillallee, who had previously been very attentive to what I had said to him. I took the first part of the New Testament with me, and had the 19th chapter of John read to him. He afterwards followed me from place to place, and was joined by another young man, who also was attentive to what I said. One of them asked, whether a person who went to hell, could not get out after ten years. I have lately had some Scripture extracts written upon the olla, and send out my boys to read them to the Catholics. These extracts are taken from three of the Evangelists, and give a particular description of the sufferings and death of Christ.

A Second Tour.

28. On Saturday afternoon, in company with Mr. Koch, three of my boys, (Gautier, Willis and Brittan,) my interpreter and his cook, together with three coolies, I left Panditeripo to visit the islands of Caradive and Uratturai. We reached Caradive about half an hour before sunset, and finding we could reach Uratturai that night, I determined to spend the Sabbath there.

The cholera has lately raged in this island, and, among others, two Catholics have died who had heard the Gospel preached by me. One of them was formerly a patient of mine. He staid at Panditeripo some time. The other was one of five Catholics, who attended church in August. I am not without the hope, that he has gone to a better world. The day before he died, (as his nephew informed me,) he particularly spoke about the interview he had with me on that day, and of the kind treatment he received from me. He spoke about my conversation with him, and wished that his son might be sent to learn English with me. His nephew told me, that he repented of his sins and gave his soul to Jesus, and said that he was going to glory. I am gratified to think, that he remembered what I had said to him. I learn from this, the importance of sowing the seed of the word. We know not but that some of the poor heathen, who hear about the only Savior, may, in their dying hours, remember what we have told them, look to Jesus and be saved. Mr. Koch spent a very pleasing afternoon among the Catholics. They seemed anxious to hear what he had to say. Many followed him (the greater part of whom were women,) from one corner of the street to another,

in groupes of forty or fifty, and seemed attentive to what was said. All, to whom he gave tracts and scripture extracts, received them thankfully, and promised to read them with attention.

On Monday morning, we continued our visits from house to house, and distributed tracts and books among the people. Little did I imagine, that I should meet with so much success among the Catholics. I distributed about eighty Catholic tracts.

Provision for the Circulation of the Scriptures.

Oct. 8. I rejoice to say, that, at a meeting of the Bible Society at Jaffnapatam this morning, a resolution was passed, to request the Colombo Bible Society to print 4,000 copies of the Gospel of St. Luke for the Tamul district. The children of God, who contribute to the support of the several missions in this place, will rejoice, that we have the prospect of distributing so many copies of such an important part of the word of life among the people. We also expect to have 24,000 scripture extracts published soon by the same Society. A Bible Association has been formed among the natives, which bids fair to be useful. The magistrate at Mallagum, G. H. Speldewinde, Esq. has lately been making exertions to form another similar association.

Nov. 17. To day I went to Mallagum to attend the formation of a Bible Association among the natives. A number of respectable native men were present. There are now three institutions of this kind in the Tamul district. One at Mallagum, one at Jaffnapatam, and one at Ponnoreen. Several of my boys have become subscribers. They earn the amount of their subscriptions, which is above two cents a month, by writing tracts. A gentleman from Denmark, who, previously to his coming here, had travelled from that place to Calcutta by land, was present. He made a donation of twenty six dollars to the Society.

PALESTINE MISSION.

EXTRACTS FROM THE JOURNAL OF MR. TEMPLE.

From the Journal of Mr. Temple we make some extracts illustrative of the agriculture and of some curiosities, in the island of Malta.

March 25, 1822. This day visited the Old City, as it is called, distant from Valletta about seven miles. We are informed, that the road to that city passes through the most fertile part of the island. All the

land on both sides of the road, was in a high state of cultivation. Luxuriant fields of barley in the milk, of vines beginning to unfold their leaves, of fig trees, almond and olive trees, some covered with blossoms, and others with green foliage; these altogether gave a most enchanting loveliness to the whole landscape. This is my first visit into the country. Our company consisted of eight persons. We rode in two carriages, each of them drawn by a single mule, whose master runs at his side, and urges him forward. During our visit at the Old City, we went into the church, built over the grotto, where, as tradition says, St. Paul slept when he was on the island. The church is not a very spacious one, but is held in great veneration. Beneath it is the grotto, in which stands the venerable Apostle in marble statue, as large as life. Formerly the viper was hanging on his hand; but not long ago some foolish person wantonly broke it off. On entering this grotto it is impossible to suppress all emotions of religious enthusiasm, if one can believe that it once heard the prayers, and gave rest to the wearied limbs, of the Apostle.

From this church we proceeded to the catacombs. These are immense subterraneous vaults cut out of the rock, of which the island is composed. We entered them through a narrow passage, each of our number bearing a lighted wax taper, and following a guide who is acquainted with these dark and silent regions. Different opinions are entertained concerning these immense caverns. Some suppose they were made to be the habitations of the living, in times of danger and war; but others think they were prepared as dormitories for the dead. It is said they extend the whole way from the Old City to Valetta. They are divided into cells much better adapted for the repose of the dead, than for the dwellings of the living. Whatever may have been the purpose, for which they were made, it is certain that they are at present the mansions of the dead; for I saw in them different bones of the human frame, some in a good degree of preservation, and others mouldered almost to dust. In this subterranean world we saw a church, where, without doubt, religious worship has been, at some period or other, celebrated according to the forms that prevail in Catholic countries. It is dangerous to lose one's guide in these caverns. Not many years ago, it is said, several young persons had the curiosity to enter without a guide. They entered and were lost in the gloomy labyrinths, and to this day have not been found. This event has led the government to shut up several of the passages, that a similar event may not occur again. We spent about half an

hour in traversing these possessions of the dead, and then came back to inhale the pure air and greet the cheering light of that world, which was made for the living.

He next visited the college, which contained 65 scholars. His reports concerning their appearance, is unfavorable.

The library, which was shewn us, was small; consisting principally of the writings of the Latin fathers. Greek is not studied by any of them. Almost all the students are preparing to become priests. The other learned professions are not much encouraged here.

The Old City, in which the college is situated, contains between three and four thousand inhabitants.

May 22. In a walk into the country, I was much amused by seeing the people gathering the barley harvest. The men and women were pulling it up by the roots, as they pull flax in America, and then binding it in bundles, and throwing it in heaps. I am surprised at the change effected in the face of the country, within a few weeks. Eight weeks ago the fields were green, and ten thousand beautiful flowers every where appeared; now every flower is withered and dead, and the whole country has the aspect of sterility. Vegetation is generally dead here, during the summer, except in the gardens, which are daily watered. The beasts are fed on green grass in the winter, and on dried grass through the summer. The grass has come to maturity before the middle of May, and before the end of the month all kinds of grain are ripe and gathered.

July 16. Again went into the country. The farmers were getting out their barley, which is laid upon the ground, within a circle of perhaps thirty feet in diameter, and trodden out by cattle. I noticed that, contrary to the law of Moses, they muzzled the mouth of the ox. I saw large fields of cotton, and melon vines and melons in great abundance. They were green and flourishing, though not a drop of rain has fallen for more than two months, and all the rest of the country is parched with heat and drought. I have not seen a plough in Malta; though it is used. They prepare the ground for the seed, chiefly by means of the mattock.

Sept. 1. Last Sabbath we opened a Sunday school in our house for the benefit of the English children belonging to our little congregation. We are happy to find among our juvenile pupils, six Maltese children, and a little Jewess, together with about thirty English children. We are

assisted in this enterprise by the labors of our pious friends. Much difficulty was anticipated in establishing such a school; but we have been most happily disappointed in meeting with very little.

22. To day our little Jewess wished to read with some young Misses, who were reading to me in one of the Evangelists. I took her Bible, which was Italian, and pointed to the chapter where they were reading; but as soon as she discovered, that it was in the New Testament, she seemed alarmed and said, "Questo non è buono." That is, this is not good; and I could not persuade her to read more than a verse or two. It was afflicting to me to find this little creature beginning to display the same prejudices against the New Testament, which have distinguished her forefathers. We regard it, however, as a peculiarly auspicious circumstance, that her parents are willing to send her to be taught by Christians. She is about twelve years of age, reads and speaks only Italian, has apparently a good disposition, and her lessons are always thoroughly committed to memory. The Jews are held in great contempt among the Maltese, and it is not long since they were forbidden to lodge within the walls of this city.

A letter from Mr. Temple, dated April 25th, states, that they have not only printed in Italian the tracts mentioned at p. 212 of our last number; but, also, that they have printed editions of the following tracts in Greek; viz. "The Negro Servant," "William Kelley," "Tract on Eternity," "Payson's Address to Mariners," and "Short prayers for every day in the week." They have also in the press a tract on Redemption. An edition of "the Dairyman's Daughter" had been printed in Greek, and they had just completed another, of 1,000 copies, in Italian. Mr. Temple considers the first cost of these tracts less, even than that of the tracts of the American Tract Society.

LETTER FROM MR. KING.

By the kindness of Mr. Wilder of Paris, we are favored with a letter from Mr. King, dated Alexandria, Jan. 20th. The following is extracted from it.

Through the goodness of our Lord, I arrived here with Messrs. Fisk and Wolff, the 10th inst. after a pleasant passage of seven days from Malta. We have been continually occupied since, in selling and giving Bibles, and in reasoning with the Jews and Gentiles. We have preached to

congregations, consisting of from six persons to one hundred and thirty persons, in five languages. We have sold 100, and given away 50, copies of the Bible and parts of the Bible in ten languages. The Catholics in the convent have excommunicated us and our books, and ordered the books to be burned. Some few Bibles have been burnt. Still the people are most of them for us, and one priest has refused to preach against us. There seems to be much excitement here; and the word of God runs, and I hope will be glorified. Mr. Drovetti, the French Consul General, has received me with much kindness. I was introduced to him by the Asiatic Society. The day after my introduction, I dined with him. The Superior of the convent applied to him to prevent the New Testament's being used in a school here; but he refused. Blessed be the name of the Lord for this. The school-master, who is a Catholic, and has about forty pupils, bought fifteen Testaments, and we have given him fifteen more. These are now read by his pupils in the school.—This morning we have heard, that he has been excommunicated.

Every day here has been interesting, and God seems truly to bless our feeble efforts. Could you have seen us here sometimes, with Jews around us, speaking to them of Him, whom their fathers crucified, your heart would have leaped for joy.

The Bedouin Arabs have just been robbing a caravan, near Mount Sinai; and it is thought rather dangerous going through the desert. But if the Lord be with us, we have nothing to fear.

MISSION AMONG THE CHOCTAWS.

MAYHEW.

Extract of a Letter from Mr. Kingsbury.

*Council Ground, Mingo Mob-shu-la-tub-bee's,
May 10, 1823.*

Dear Sir,

I AM here attending a council, which has been called to inquire into some idle, slanderous, and wicked reports, which have been put in circulation relative to the missionaries, the chief, and capt. Folsom. Satan is making a great effort to oppose the progress of light and truth. I trust we feel humble and submissive, and a holy confidence in God that all things will work together for the furtherance of his glorious cause. We need your prayers, dear sir, and the prayers of all God's people, that we may give no just occasion of offence, and that we may abound more and more in

the work of love, even though we be loved the less for our labors.

Extracts from the Journal at Mayhew.

Nov. 7, 1822. Mr. Kingsbury held a talk with Mingo Push-a-mah-ta-haw, and the captains and warriors of the S. E. district. The Mingo requested, that Mr. Kingsbury would commence the talk. Mr. K. then stated at length the reasons *against* placing the school for the district on the Chick-is-ah-ha, and the reasons *for* placing it near Mr. Nail's. Most of these are mentioned under date of the 23d ult. The Mingo was not satisfied, and made a long talk about his services for the United States, and the claim he thought he had that the school should be near him. At the conclusion, he gave Mr. K. a choice of three places, and said it *must* be at one of them.

In reply, Mr. K. endeavored to convince him of the impropriety of the situations he had spoken of, and that it would be utterly impracticable, with the means we possessed, to comply with his wishes; and that the school *must* remain, where it is now situated.

The Mingo, after some consultation, said, they must then withdraw their appropriation. They were given to understand, that they could not do that, as it was confirmed by treaty. He then said he would consult with his captains further on the subject. But no answer was returned. So the talk ended. Most of the captains and warriors appeared satisfied, especially those belonging to the Six Towns, Chickisahha and Huwahnee settlements, which comprise more than three fourths of the population of the whole district.

15. Mr. Kingsbury left Mayhew for Bethel and Elliot. It is expected that Mr. Wright will accompany him from the Pigeon Roost to Bethel, where it is proposed to organize a church on the next Sabbath. At Elliot it is expected a council will be held to settle some difficulties relative to the school there.

21. A church of Christ was organized at Bethel last Sabbath. This was a joyful day to our dear brother and sister Williams, who, for some time, have been deprived of the stated ordinances of the Gospel. The church consists of six persons.

An affecting Scene.

Dec. 6. In the afternoon, an Indian named Bame, who has had two sons in the school came to take them away. He said he had heard that we did not teach them right, and that many things relative to the

school were not as they should be. At first, he did not believe the reports, but he had now heard them three times and believed them. He thought they must be true, because two white men had taken their children away. He was a poor black Choctaw, and thought it was best to take his away also. Facts and arguments were urged in vain. He was determined to take them away.

We went to the school house where an affecting scene was witnessed. We had given to the boys the names of *William Jenks*, and *Gardiner Greene*. They were affectionate, dutiful children, who loved their school, and were beloved by their teacher. When told by their father, that they must go home, they wept aloud. For a moment the heart of the father appeared to relent; he seemed half inclined to let them remain. But recovering himself, he endeavored to work on their feelings by other motives. He asked them if they did not care for their mother, who was at home sick. They replied, they did not forget their mother, but that they did not wish to leave the school. "You cried when I wished to bring you here," said the father, "and it seems I shall have trouble to get you away." He then commanded them to make ready.

When they were in readiness to depart, we united in prayer, and commended these tender lambs to the care of the great Shepherd, who is able to gather them again from the recesses of the wilderness, and the depths of ignorance, to the place of Christian instruction.

It was affecting to our hearts to see these children thus torn from the school, and hurried back to the abodes of darkness and wretchedness.

8. In the evening Maj. Pitchlynn and Capt. Folsom arrived. At their request, the boys were assembled, and after listening to some remarks, the scholars engaged in singing several hymns, which they had committed to memory. A select band, who excelled in this delightful art, performed with so much regularity of movement and harmony of sound, that a stranger could hardly have believed, that a few months ago they were taken from habitations, in which no song of Zion was ever heard. Having gone through with the exercises agreeably to the request of our friends, we commended these youthful immortals to him, who alone can teach them to sing with the spirit and with the understanding.

On the 13th, Israel and M'Kee Folsom arrived from the Cornwall School; and also Miss Anna Burnham, an assistant missionary.

In the afternoon commenced teaching for the first time, in our new school house. It is constructed on the Lancasterian plan, and is sufficiently large for 100 scholars. One of the young men from Cornwall, who is pious, addressed the scholars very affectionately, recommending that religion, which had disposed others to do so much for their good.

30. We would record, with lively gratitude, the arrival of the Rev. Reynolds Bascom and Mr. Adin C. Gibbs. Mr. Gibbs is a native of the Delaware tribe, has been educated at the Cornwall School, and accepted by the Board as an assistant missionary among the Choctaws. Mr. Bascom expects to continue in the nation several months. Thus, in seasons of darkness and depression, the Lord strengthens our hands and encourages our hearts. Having sung an hymn, we kneeled around the social altar, and gave thanks to Him by whose kind care we meet.

Retrospect of a Year.

31. Another year of our probationary existence is drawing to a close. We cannot but recal to mind the various scenes, through which we have passed, since its commencement. He, whose ways are unsearchable, has removed from us a dear fellow-laborer. His sovereign right to do this, is not the only reflection that should console us. Painful as has been this affliction,

we are assured that even *this* is designed for our good; and will be made subservient to the advancement of the Redeemer's kingdom.

It has been our lot, also, to experience, during the past year, trials which have been not immediately from the hand of God. We have seen some manifesting an unfriendly and ungrateful disposition towards us.

But we are constrained to speak of mercies, as well as of judgments. Our covenant God has bestowed upon us many blessings. We have been supplied, by the pious and benevolent, with the means of carrying forward the work, in which we are permitted to labor. We have been encouraged and strengthened, by the arrival of pious and devoted helpers. Many of the children of the surrounding forests have been gathered into our family, are enjoying the benefit of Christian instruction, and acquiring the habits of civilized life. Most of us have been preserved, and many of us enjoyed good health, while the shafts of disease and death have been flying thick around us. Finally, we are permitted here on this consecrated ground, to labor directly for the most benevolent and noble object, that can engage the attention of men or angels. May we ever remember, that the time is short, in which our hands will be employed in building this spiritual temple.

Reports of Societies.

AMERICAN TRACT SOCIETY.

NINTH REPORT.

WILL within a few months, the name of this society was the *New England Tract Society*. But, by an act of the Legislature of Massachusetts, its name has been changed to the one, which heads this article, and which corresponds, better than the old one, with the multitude of its exertions.

This Society, which is second only to the London Religious Tract Society, held its Annual Meeting in Boston, on the 28th of May last. From the Report presented on that occasion, we shall now make a number of extracts.

After mentioning the successful exertions of the Agent of the Society, Mr. Wm. A. Tallock, the Report says:

Eighty-one persons, during the past year, have been made life members of the Society. Sixty-nine of them are ministers of the Gospel. Sixty-eight of these have been made life members by their people; and forty-one by females. More than 100 ministers of the Gospel had before been made life members of this Society, by benevolent females in their parishes. Five instructors have, during the last year, been made life members by their pupils. And Henry Martyn —, a little child, has been made a life member by his father.

Publications.

The Committee have, during the past year, printed 76 other tracts,* making in all 77. Sixteen of these are *new* tracts, viz. On hearing the word of God.—Helps to self-examination.—The duty of supporting the Gospel ministry.—The barren fig-tree.—The splendid wedding.—Memoir of William Churchman.—Important discove-

* Besides the "Account of Mrs. Emerson."

ry.—Life and death of Eliza Thornton.—The end of time.—Memoir of Dr. Bateman.—Universalism exposed.—Search the scriptures.—Address to parents on sabbath schools.—Memoir of Elizabeth Davidson.—Account of Mrs. Emerson.—The Great question answered.

Of 13 of the *new* tracts, the committee have published 6,000 copies each; of 2 of them, 7,000; and of one, 9,000; making 101,000 *new* tracts published the last year. Of 60 of the *old* tracts they have published a new edition of 6,000 copies each; and of one, a new edition of 9,000, making in all 369,000. So that the whole number of tracts published the last year, is 470,000. These tracts will average about 10 pages each, making 4,700,000 pages; a greater number than has ever before been published by the Society in one year. The whole number of tracts in the series, now amounts to 157. No. 154 closes the 7th volume. Of several of these tracts there have been 7 editions, of 6,000 copies each, in 9 years.

Of the first 5 volumes 1,000 copies have been bound; and 200 copies of the 6th volume. An additional number of this volume, and 500 copies of the 7th, will shortly be bound, so that all persons who wish, may be supplied with complete sets. These volumes are bound in strong, neat, full binding, gilt, and lettered. They contain 300 pages each, and are sold at fifty cents a volume. Few books, it is believed, if any, beside the Bible, will be more useful, especially to children and youth. And the Committee view it as exceedingly desirable, that a complete set should be owned by every family.

The Committee have, also, during the past year, published no. 3 of the Christian Almanack. This tract of 48 pages with an astronomical diary prefixed to it, contains an extensive collection of facts, relative to the present state of Christian and heathen countries; numerous tables, exhibiting condensed views of the various benevolent societies, their origin, means, and operations for evangelizing the world; and also much information, interesting to children and youth, to farmers, mechanics, merchants, ministers, and all descriptions of persons; and it is calculated to be a useful little manual for every family in the country.

This tract has been published for the Society, in Boston; in Washington, District of Columbia; in Pittsburg, Pennsylvania; and in Rochester, New York. Of those published in Boston, there has been a circulation of nearly 39,000. How many have been circulated, of those published in the other places, the Committee have not yet been informed. If there have been half as many in all, as of those published in Boston, it will make about 58,000 copies.

These have probably gone into nearly as many families, and been read by more than 200,000 individuals. By many of them they will be read, in the course of the year, a number of times; and the prominent facts recorded in them, be deeply fixed in the mind. And the Committee cannot but hope, that great and everlasting benefit will result to many from this publication. It is designed, and the Committee believe calculated, to lead men to "look not at the things which are seen and temporal, but at the things which are not seen, and eternal;" and to impress upon them, that "godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come;" and to lead them to be "diligent in business, fervent in spirit, serving the Lord."

The Committee are now preparing no. 4 of the same tract; and by availing themselves of their past experience, and of the friendly hints which have been suggested by readers of the past numbers, they hope to make the next number still more worthy of the public patronage; and to obtain for it a still more extensive circulation. And it is devoutly hoped, that at no distant period, such a tract will be published in every state, and be found in every family in the country; and that it will bear as unimportant part, in hastening the time when "holiness to the Lord" shall be written upon *all* the publications of men.

By the avails of this Almanack, more than 50,000 tracts were printed the last year. And every person who purchased one, may have the satisfaction of knowing, that he provided the means for printing a copy of a tract for perpetual circulation.

Depositories.

Fourteen new Depositories have been established the past year; making the whole number belonging to the Society 92. Around these depositories are numerous Tract Societies, and individuals, who purchase the tracts and scatter them through the country.

Need of Funds.

To supply these Depositories with tracts, and to keep them supplied, "the Society must have," says the Report, "GREATER FUNDS."

It has sent out, during the past year, more than 389,000 tracts. More than 20 of its numbers are now out of print; and yet the Depositories now established, have not upon an average, tracts to the amount of 50 dollars each. To furnish the numbers now out of print will require 1,000 dollars. And to establish and supply Depositories over one *half* of the country

which now remains destitute, and where, had we the means, they might be established to the greatest advantage, we need funds to the amount of 10,000 dollars more. And where, the Committee would ask, can funds be employed to greater advantage, or with a prospect of greater success? Should each depository now established, instead of supplying the 30,000 souls assigned it, furnish but one tract a year, to one third of that number, the Society would speak to 920,000 souls. And could it obtain the means to establish as many more Depositories, it would speak on the most interesting of all concerns, *the salvation of the soul*, to 1,840,000 people.

Demand for Tracts.

Were the Society to circulate 4,000,000 of tracts a year, this rate of circulation would never supply every family in the United States with one set of the tracts already published. And yet our country is only a small part, even of this continent, which is destitute of religious tracts, and greatly needs them. Upper and Lower Canada, Mexico, and all South America, present an ample field. Nor is the want of tracts confined to this continent.

In the vicinity of Bombay, in India, where the American Board of Commissioners have a printing press, are 11,000,000 people, all speaking one language. Nearly all of them are destitute of the Gospel, there being only three missionaries among them. And, writes one of these missionaries, "The distribution of tracts is the only possible way in which we can exhibit any portion of the Gospel, to vast portions of the present generation of India. Ministers enough to go and preach to them the Gospel, cannot be obtained. We must print and circulate tracts, or millions and millions of the present and future generations of India must go down, in unbroken succession, through pagan darkness, to the grave."

And, writes another missionary, "Tracts can be printed at Bombay in the Mahratta language, as cheap as you can print them in New England. And there is no section of the world where they may be distributed with a prospect of greater usefulness, than in the Mahratta country. The great body of the people would be likely to receive more instruction from a little tract, which they could read in five minutes, than they would from the entire New Testament; because they would be so much more likely to read it." And after they have read one tract, they are often anxious to get another, and another. Soon they may read, if they can obtain it, the whole New Testament.

A missionary in Ceylon writes, "We visit from two to eight families in a day. Sometimes we take long journeys, and are out six or eight days; taking with us, some of the boys from the schools. At such times particularly, we feel the need of tracts. Passing through the villages where the Gospel was never before heard, we find hundreds who can, and who *would* read, had we books, or tracts, to give them. But alas, we have none! No Bible, no tract, to show the poor heathen how to flee from the wrath to come. The only tracts which we have ever had, have been written upon the olla, and procured, of course, at a great expense. Perhaps in all our missions, we have distributed 200, obtained in that way. O that we could get a supply printed. Into how many villages could the Gospel be sent by means of tracts. How many souls, by a *single tract*, might be saved from endless misery."

And shall the Christian missionary who has left his father's home, his native land, and gone 13,000 miles to tell the dying heathen of a Savior, and point them to the Lamb of God, go from village to village through the wide spreading desolation, find hundreds and thousands who have never heard the Gospel, who *can*, and who *would* read, if they could get a Bible, or a tract, and yet have none to give them? Shall he be left to cry, in the ears of a thousand churches abounding with wealth, "Alas, we have none to give them: no Bible, no tract, to show the poor heathen how to flee from the wrath to come?" Shall it be told in the ears of all Christendom, that after years of toil and labor, the only tracts which they have ever had, were written upon the olla, and procured at a great expense; and that the whole mission had not been able to obtain for circulation more than 200? And shall they still remain destitute, to cry, "O that we could get a supply printed? Into how many villages could the Gospel be sent by tracts? How many souls, by a single tract, might be saved from endless misery?"—and yet cry in vain? Let Christendom answer.

Influence of Tracts.

The following extracts give us some idea of the prodigious amount of influence, which may be exerted by individuals and societies, through the medium of tracts.

A respectable mercantile House in —, purchased the last year 10,000 copies of the Christian Almanack. By this purchase a profit accrued to the Society, sufficient to furnish for circulation, in our own country, tracts of four pages each, to the number of 30,000.

From their profits, they made a donation to the Society of 50 dollars, to be appropriated to the printing of tracts, in the Mahratta language, at Bombay.

Witness the effects of this measure. There has been a circulation of 10,000 copies of the Christian Almanack. These have gone probably into 10,000 families, and been read by 30,000 individuals. From the avails, 30,000 tracts of four pages each, will be furnished for circulation in this country, which may go into as many more families, and be read by twice as many more individuals. The avails of these may furnish another edition, and the avails of those, another. And when they have passed through eight editions, (the number which the Society has actually printed, of some of its tracts, in nine years) there will be furnished for circulation, from the avails of those 10,000 copies of the Almanack, 240,000 tracts.

And from the donation of 50 dollars, given from the profits of the second sale of the Almanack, there may be furnished 15,000 tracts of four pages each, in the Mahratta language, at Bombay. These may be carried into 15,000 families, and be read by 30,000 people in that country.

Let only 100 mercantile Houses in the United States, do annually what has been done by the one above mentioned, and they would circulate annually 1,000,000 copies of the Almanack; and furnish for circulation in our own country 3,000,000 tracts. In 10 years they would circulate 10,000,000 copies of the Almanack; and furnish for circulation in our own country 30,000,000 tracts. In the same time they would furnish 15,000,000 tracts for circulation in the Mahratta country. Some of them might find their way into every family; and point many to him, who "although he was rich, yet for their sakes became poor, that they through his poverty might be rich." And as they gaze upon him, they will begin to see "the light of the knowledge of the glory of God in the face of Jesus Christ." And as they follow him through his humiliation, and see him "bearing his cross," till he is "lifted up," they may experience the fulfilment of his promise, "I will draw all men unto me."

Trace the amount of influence which these 15,000,000 tracts may have upon 11,000,000 minds in the Mahratta country, and upon all who shall come after them; and add to this the influence of 30,000,000 tracts upon 10,000,000 minds in our own country; and upon all the minds which shall come after them, down to the period, when, "time shall be no longer;" and go forward with these minds which are to carry onward this influence, till all finite periods are lost in eternal duration, and say, cannot 100 men with

small means, by the blessing of God, accomplish GREAT ENDS?

Speaking of the happy influence of the tract entitled, "Sixteen Short Sermons," the Report says:

Four other cases of hopeful conversion, and indirectly upwards of 40 cases more, already known to the Committee, appear to have been connected with reading of only five copies of the above mentioned tract.

Here then are nearly 50 persons whose hopeful conversion is seen, by the feeble eye of mortals, even in this distant world, and while looking "through a glass darkly," to have been connected with the reading of only six copies of one single tract. Of this tract 24,000 copies have been published by this Society, and great numbers by other societies. Add to the influence of those six copies, the influence of all these; and to the influence of all these, add the influence of 3,000,000 of other tracts published by this Society; and 2,000,000 by other societies in this country; and to the influence of these, add the influence of 50,000,000 published by the London Tract Society; and other millions by other Tract Societies on the continent of Europe, and who can estimate the result? Let the increase of tracts go forward, as it has done for 10 years past, only 20 years to come, and there are hundreds of millions in actual circulation. Sum up the amount of the influence of all these, upon the souls of men. See them speaking to immortal beings, in every town, village, and family, on the continent of Europe; American and European tracts, meeting and mingling together on the shores of the Caspian; extending their influence to every part of Asia; to the islands of every sea; to every continent, and kingdom, and family on the globe; and moving onward with accumulating influence to the end of the world; "and, lo, a great multitude which no man can number, out of all nations, and kindreds, and people, and tongues, stand before the throne of God, and before the Lamb," and open their everlasting song, "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever."

The Rev. Justin Edwards, of Andover, Mass. is the Corresponding Secretary of the Society. Amos Blanchard, Esq. of the same place, is Treasurer. Wm. A. Hallock, of Andover, is Agent. Flagg & Gould are Agents of the General Depository at Andover; and Samuel T. Armstrong is Agent of the Depository in Boston.

MASSACHUSETTS MISSIONARY SOCIETY.

ANNUAL REPORT.

Accepted, May 27, 1823.

THE Massachusetts Missionary Society was formed in Boston, May 28, 1799, for the purpose of "diffusing the knowledge of the Gospel of Jesus Christ among the heathen, and others in remote places where the benefits of the Christian ministry and Christian ordinances are not enjoyed." It existed as a voluntary association till the beginning of the year 1808; when, on application to the Legislature, it received an act of incorporation to continue for the term of 15 years, or till February 1823. The Board, therefore, at their last annual meeting, appointed a committee to apply to the Legislature for a renewal of the charter of the Society, and for such alteration in the original act, as to give the undisputed right of applying the funds of the Society to assist the feeble and destitute in our own state.

This application was successful.

This Society is now possessed of ample powers and privileges. It may apply its funds to assist the destitute within and beyond the limits of the State, as circumstances may require. By its original charter, the Society is made capable of taking and holding by donation, bequest or otherwise, real estate of any kind, *in fee simple*, to the annual income of 15,000 dollars; and personal estate to the annual income of 10,000 dollars; and the income of its funds is to be appropriated to diffusing Christian knowledge in such manner as the corporation shall judge most conducive to the design of its institution.

During the last year, the Society has employed 15 missionaries; one in Massachusetts, two in New Hampshire, and twelve in Maine. The amount of time spent by them in the actual service of the Society, somewhat exceeds five years.

A few paragraphs from the Report illustrating the good effects produced by the Society's missionaries, will be acceptable.

Fryeburg is a very pleasant village on Saco river, in the county of Oxford. It has many years been destitute of a minister, and has received missionary aid. Mr. Freeman was very cordially received by the people. He visited much, conversed and prayed with the sick, visited four schools, and held a number of meetings

for prayer. At the close of his mission, he introduced and recommended to them Mr. Hurd, who finished his studies at Andover in September last, and was sent as a missionary to Baldwin and Fryeburg, by the Second Congregational Church in Portland. Mr. Hurd's labors have been so favorably received, that the church and congregation have given him an unanimous call to become their pastor. They have made application to this Society to aid in his support for a few years. To fix a good man in so important a place as Fryeburg, is very desirable. Thus this rising village will exhibit a noble example for the destitute towns in that vicinity to follow; an example, the effect of which some of them already begin to feel.

Speaking of the successful labors of the Rev. Elijah Kellogg in Perry, the Report says:

It was now evident that the set time had come to gather a church in that place. Preparation was made for this purpose, and the next Sabbath was appointed to form a church. In the afternoon, divine service was held on the banks of the Schoodic; at the close of which, the persons to be formed into a church, walked down to the river. One was immersed; the rest, who had not been baptized, received the ordinance at the edge of the water. And when the ceremony was ended, they went up from the water, singing the 52d hymn, first book. The occasion brought out many who had never attended public worship. Mr. Kellogg seized the opportunity, and addressed them in a solemn and pointed manner. Great solemnity prevailed through all the services. Preparation was made to celebrate the Lord's supper the next Sabbath. One more was admitted to the church. These twelve, with two who were members of distant churches, and had not procured dismissions, partook, in the presence of the whole congregation, of the consecrated symbols of the body and blood of Jesus Christ. These things were all new to Perry. Not more than one in ten had seen the celebration of the holy eucharist. Many were affected at the sight, and a breathless silence prevailed throughout the solemn transaction.

Mr. Kellogg distributed the Assembly's catechism among the youth, and heard them repeat it after public service. Many soon committed the whole of it to memory. He also gave away many tracts and pamphlets in his pastoral visits. Our Missionary still retains the confidence of the Indians in Perry. He visited them often; reproved them for their vices, instructed them, and prayed with them through an in-

terpreter. He read and explained to the children of the tribe, many parts of the Bible; taught them the alphabet; and pointed out to them the nature and design of prayer, before he engaged in this exercise. They evidently grew more affectionate. The principal man of the tribe said to Mr. Kellogg, "We know you love us and our children, and will do what you can for our tribe. You desire our good. We love you as we do our father."

The following paragraph concludes the Report.

After all the exertions of this and kindred societies, a very partial supply is afforded to the destitute population of Maine. One of our settled missionaries, who is well acquainted with the wants of his own section of the state, writes, "There are 20,000 souls in this county famishing for the bread of life." In one county the number is still larger, and in three other counties the number of the destitute in

each cannot be much below this. One hundred ministers, at least, are wanted in Maine, to give one to every thousand of her destitute population. A large proportion of those who are destitute are poor; they cannot provide for themselves; if they are gathered into regular congregations, it must be done by the instrumentality of missionaries. And while we hear the Macedonian cry so often repeated, *Come over and help us, may we increase our efforts, and earnestly beseech the Lord of the harvest, that he would send forth laborers into his harvest.*

The Rev. Leonard Woods, D. D. of Andover, is President of the Society; the Rev. Samuel Walker, of Danvers, is Secretary; and John Punchard, Esq. of Salem, is Treasurer. Mr. Samuel T. Armstrong, 50, Cornhill, Boston, and Mr. Samuel Tenney, Newburyport, are appointed Agents to receive money for the Society, and transmit it to the Treasurer.

Donations

TO THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

From June 13th to July 12th inclusive.

<i>Albany, N. Y.</i> A friend to missions,	\$ 50 00	An Indiv. for Sou. Am. miss. (prev. rem. 451.47)	Miss M. Strong, Salisbury, Ct. m. card, 3; coll. by Mrs. Cunningham, New York, 8; m. card, Mr. C. Lasell, Schoharie, N. Y. 3; part prof. of the "Retrospect," 10; do. of "Barley Wood," 13,	24 63
<i>Andover, Ms.</i> Miss. box of the so. of inquiry, by Mr. E. Gridley, 5; for the sup. of 10 Jewish chil. in the "Andover Jewish school" at Bombay, 15,	20 00	Indiv. for Chauncey A. Goodrich, <i>Claudius Buchanan</i> , and John B. Frazier, by Miss Mary Perry,		30 00
<i>Argyle, N. Y.</i> Daniel Stevenson, Esq. 5; wd. McDougall, 5; by D. Stevenson, Esq.	10 00	Chil. belonging to the maternal asso. for Susan Huntington, by Miss Boardman, Tr. 20.33; a friend, 2; a friend, for west. miss. 1,		23 33
<i>Ashfield, Ms.</i> M. I. for west. miss. Mr. D. Forbes Agt. 5.31; mon. con. 5.13; m. f. Z. Leonard, Agt. 9; Jos. Vincent, 50 c.; m. f. 1; char. box of M. A. White, 34 c.; do. of E. F. Williams, 15 c. by Rev. T. Shepard.	21 42	<i>Brighton, N. Y.</i> Fem. miss. ed. so. for Solomon Allen, in Ceylon, by Sally Bardwell, Sec.		26 00
<i>Augusta Co. Va.</i> Samuel Finley, Esq. by R. Ralston, Esq.	3 50	<i>Brookfield, (West. Par.)</i> M. Char. box of Mr. Thor. Twing,		1 00
<i>Augusta, Ky.</i> Cash,	1 00	<i>Brookfield, Vt.</i> Rev. Elijah Lyman and others, m. f. 9; fem. cent so. 15; by Rev. E. Lyman,		24 00
<i>Augusta, N. Y.</i> M. f. by dea. A. Thomas,	10 00	<i>Brookline, Ms.</i> Kingsbury so. for the school at High Tower,		15 00
<i>Baltimore, Md.</i> Fem. mite so. Mrs. Sanger, Treas. (prev. rem. \$3,040;) for twenty chil. in Ceylon, viz. James Kemp, George Dashiell, Lewis Richards, John Mason Duncan, James Inglis, John P. K. Henshaw, Francis Asbury, John Johns, Thor. Reed, Thomas Spencer, Henry Kirke White, Elias Cornelius, David Brainerd, Edward Warren, Harriet Newell, Martha Ramsay, Isabella Graham, Anna Kent, Julia Ann Henshaw, and Maria Montgomery,	240 00	<i>Butternuts, N. Y.</i> Asahel Williams, by Rev. Dr. Porter,		2 00
<i>Bedford Co.</i> West Ten. Bethel chh. by Rev. Wm. Potter,	7 50	<i>Catskill, N. Y.</i> Fem. sewing so. by do.		3 56
<i>Belpre, O.</i> Fem. cent so. by Miss Julia H. Putnam, Tr.	12 05	<i>Charlotte Co. Va.</i> Cub-Creek fem. so. Mary G. Hamner, Tr. for Moses Hoge,		10 00
<i>Boston, Ms.</i> United mon. con. for Pal. miss. For. miss. so. of Boston and the Vic.	60 11	<i>Chatham, Ct.</i> Coll. by Rev. H. Bardwell,		11 46
Fem. soc. of Boston and the Vic. for Promoting Christianity among the Jews, for printing Bibles and tracts for Pal. miss. 100; for a Jewish school in Bombay, 100; by Miss Frances Erving, Treas.	200 00	<i>Chillicothe, O.</i> Av. of flour, &c.		12 95
Several ladies for the sup. of a fem. teacher in Bombay,	3 00	<i>Clinton, N. Y.</i> Mr. Ariel Works, by dea. A. Thomas,		1 61
		<i>Colchester, Ct.</i> A coll. by Rev. H. Bardwell, 27; juv. benev. so. 6th pay. for Salmon Cene, by Miss Mary T. Deming, Treas. 12,		39 00
		<i>Concord, Ms.</i> Mite so. for Ezra Ripley, by Miss P. Wheeler, Treas.		15 00
		<i>Concord, Vt.</i> Cent so. 4.75; av. of fruit trees, 1; chil. in Miss Swett's sch. 25 c. for west. miss. by Mrs. S. F. Williams,		6 00
		<i>Constantia, N. Y.</i> Mon. concer. by dea. A. Thomas,		1 26

<i>Cornwall</i> , Ct. Dona. recd. at the for. miss. sch. from April 1 to June 1,	159 98	<i>Hadlyme</i> , Ct. Coll. by do.	6 55
<i>Courtland</i> , Ala. coll. 17,88; Wm. Henderson, a bal. 50 c.	18 38	<i>Halifax</i> , Vt. Mr. Jesse Gould, 1,8; Asa Smith, m. f. 4; aux. so. 10 for dom. and 7 for for. miss. by Mr. S. H. Miner, Tr.	23 08
<i>Danville</i> , Vt. Sch. chil. for cher. miss. 1,85; Mr. Amos Clement, by Mr. S. Marsh, 3,	4 23	<i>Hallowell</i> , Me. Mrs. Bond, by Mr. Jona. Ward, Hamp. Chris. Dep. Northampton, Ms. part av. of m. f. 89,75; Mr. Phineas Parsons, av. of corn, 5; Mr. Gaius Burt, 2; <i>South Hadley</i> , Ms. Mr. Josiah White, m. f. 15; <i>East Hampton</i> , Ms. mon. con. 4,63; <i>South Hampton</i> , Ms. Mr. Luther Loomis, m. f. 1,50; <i>Cumington</i> , Ms. fem. char. so. 23,25; mon. con. 4,75,	146 28
<i>Deposit</i> , N. Y. Young men, m. f. 10; mon. con. 15; so. for ed. hea. chil. 5; by Rev. Dr. Porter,	30 00	<i>Hampstead</i> , N. H. A friend, by Rev. John Kelly, Hancock, N. Y. E. May, m. f. by Rev. Dr. Porter,	3 00
<i>Derry</i> , Pa. Fem. Aux. miss. so. 24; chil. of Miss Mary Kenney's sch. 1; by R. Ralston, Esq.	25 00	<i>Haverhill</i> , Ms. A friend, for ed. hea. chil. in America, 1; do. 5; by Rev. I. Tompkins,	6 00
<i>Dorchester</i> , Ms. So. for John Codman, Miss E. Withington, Treas. 12; Mr. E. Sharp and others, for Elliot, by Mr. Wm. Withington, 23,52; Mr. Horatio Hammond, by Mr. R. Anderson, 5,	40 52	<i>Hebron</i> , (Gilead So.) Ct. Mr. Aaron Mack, m. f. for the for. miss. school, by Rev. N. Gillet,	1 20
<i>Dorset</i> , Vt. Mrs. Susannah Jackson, for Saml. Cram, 15; fem. cent. so. 15; Mr. Harvey Chapin 5; by Mr. E. Brewster,	35 00	<i>Hilton Head and Dawfuskie</i> , S. C. Jews so. by Mr. A. D. Eddy,	11 60
<i>Durham</i> , Ct. Anna Stephens, 3; a coll. 23,50; a friend, interest on a note for fifty dollars,† 3; by Rev. H. Bardwell,	29 50	<i>Hudson</i> , N. Y. Mon. con. in Rev. Mr. Staunton's so. by Mr. J. C. Brigham, 30; fem. so. for Brainerd miss. by Harriet G. Vanderpool, Sec. 25,	55 00
<i>Durham</i> , N. Y. (2nd so.) E. Morse, m. f. 5; E. Morse, Jr. do. 1,50; Wm. Ingraham, 1,75; a friend, 5; do. 2,50; (worth part), mon. con. 4; H. N. and I. Baldwin, m. f. 8; Lyman Strong, 2,50; Lyman Wilcox, m. f. 4,25; Thos. Hitchcock, m. f. 1,8 (Mountain District), m. f. 10,50; by Rev. Dr. Porter,	46 08	<i>Hudson</i> , O. Mr. Asahel Kilbourn, semi-an. pay. for George Hooker, in Ceylon, by Mr. W. Hanford,	6 00
<i>Enosburg</i> , Vt. Mon. con. by Rev. T. Skelton, Farmington, Ct. Chil. of the middle sch. 1st so. by Miss Delia Cook, 4,41; indiv. 2,35; by Rev. N. Porter, Char. box of "M. L. P." 3; young ladies so. av. of industry, 40; by Miss Mary L. Porter, Treas.	7 00	<i>Huntville</i> , N. Y. Rev. John Morse, m. f. by Rev. Dr. Porter,	5 00
<i>Franktown</i> , N. H. Asso. for ed. hea. chil. 7th an. pay. by Mr. Wm. Bixby, 14,87; av. of money and grain sub. by 18 indiv. by Mr. W. Everett, 19,	49 76	<i>Iroquois</i> , O. Cash, by Mr. J. C. Brigham,	1 20
<i>Frankfort</i> , Me. Mr. Bailey Pierce, by Mr. Jona. Ward,	33 87	<i>Kennebunk Port</i> , Me. Child's friend so. for Edward Warren, in Ceylon, by Miss E. Downing, Sec. 12; fem. mite so. for George Payson, Silas Moody, and Joseph Fessenden, by Mrs. P. B. Fessenden, Tr. 36,	48 00
<i>Franklin</i> , Ten. Rev. G. Blackburn, D.D. part av. of agency, by Rev. W. Potter,	50	<i>Killingworth</i> , Ct. Mon. con. by Rev. H. Bardwell,	6 00
<i>Fredericksburgh</i> , Va. A friend, 4; a do. 1; aux. so. for inst. Ind. youth, for a child at Brainerd, to be named Samuel B. Wilson, 30; by Mr. J. C. Brigham,	1 50	<i>Kinderhook</i> , N. Y. Coll. in Rev. Mr. Sickles' so. by Mr. J. C. Brigham,	13 64
<i>Freehold</i> , (Monmouth co.) N. J. Ladies' Ceylon so. for William Tenant and Sarah Woodhull, by Miss E. A. Schenk,	35 00	<i>Kingston</i> , N. H. A fem. friend, for Bombay miss. by Miss Turner,	5 00
<i>Freeport</i> , Me. Mon. con. for Fannie Merrill, 6,21; Mr. N. Scales, m. f. 1; by Rev. E. Merritt,	40 60	<i>Lansingburgh</i> , N. Y. Coll. Sab. eve. prayer meetings, for Sand. ist. miss. 4,38; Mr. Jona. Wickware, m. f. 7,37; Cornelius Lansing, Esq. 10; Mrs. Lydia Basel, av. of a bed of pink roots, 0,25; by dea. Thos. Basel,	31 00
<i>Gallipolis</i> , O. Fem. miss. so. 3,75	7 21	<i>Lee</i> , Ms. Dea. Oliver Kellogg, by Rev. Dr. Hyde,	1 00
<i>Genova</i> , N. Y. Mon. con. by Mr. S. Macomber,	3 75	<i>Lebanon</i> , N. H. Mon. con. by Mr. C. Cutler,	11 55
<i>Genoa</i> , N. Y. Mon. con. 1st chh. 10; a fem. friend, 5, by dea. W. Bradley,	19 75	<i>Lisle</i> , N. Y. Fem. cent. so. by Phebe Squire, Treas.	16 00
<i>Granby</i> , Ms. Char. box kept by Mrs. Ann E. Ferry, by Mr. Eastman,	15 60	<i>Litchfield</i> , (Norwich so.) N. Y. Mon. con. by dea. A. Thomas,	6 00
<i>Greenville</i> , N. Y. Mr. S. White for Sou. Am. miss. by Mr. Brigham, 10; Mr. C. Newell, for sch. at Brainerd, 10; W. Barker, by Rev. Dr. Porter, 1,	2 00	<i>Lyme</i> , Ct. Coll. by Rev. H. Bardwell,	13 39
<i>Greenville</i> , (Jewett's City), Ct. Mr. D. Wight,	12 00	<i>Lyons</i> , N. Y. Rev. Benjamin Bailey, by dea. A. Thomas,	20 00
<i>Haddam</i> , Ct. Coll. by Rev. H. Bardwell,	12 62	<i>Madison</i> , O. Cash,	1 00
* The above amount was received from the following sources, viz.		<i>Marietta</i> , O. Fem. miss. so. in part, 0,63; mon. con. by Rev. S. Robbins, 36,59; Mr. J. V. D. Jolini, 1; B. P. Putnam, av. of books, &c. 16; D. Putnam, Esq. in part, 13,50; A. Stone, Esq. in part, 13,63,	89 53
<i>Bristol</i> , Ct. Fem. Cent So.	8 00	<i>Marlborough</i> , Ms. A friend,	5 00
<i>Bristol</i> , N. Y. Mr. David Gilbert, 2; Mr. E. Parikh, m. f. 3,	5 00	<i>Marlborough</i> , N. H. Mon. con. by Rev. Z. S. Barstow,	6 00
<i>Canajoharie</i> , N. Y. Fem. cent. so.	5 00	<i>Meredith</i> , N. Y. Mon. con. 7,70; Rev. Mr. Fisher, m. f. 1,30; by Rev. Dr. Porter,	9 00
<i>Cornwall</i> , Ct. Char. box, 20 c.; J. F. Dean, 1; contrib. at the May exhibition, 87,80; two friends, 1; Mr. Reuben Fox, 2,	62 06	<i>Middletown</i> , Ct. A. coll. 41,75; (upper houses) coll. 16,14; by Rev. H. Bardwell,	57 89
<i>East Hartford</i> , Ct. Levi P. Case, m. f. Greenfield, Ms. Miss Caroline Brenson, Hampton, Ct. Mon. con.	2 00	<i>Monson</i> , Ms. Mon. con. 4,90; a friend, 5,71, by Rev. Mr. Ely,	10 00
<i>Kent</i> , Ct. Family sch. at Dr. Raymond's, Lebanon, (1st so.) Ct.	4 32	<i>Mount Vernon</i> , N. Y. Mon. con. by dea. A. Thomas,	12 00
<i>Middle Granville</i> , Ct. Fem. char. so.	4 00	<i>Nelson</i> , N. H. A friend, 2; do. 1; do. 3; by Rev. G. Newell,	6 00
<i>New Hartford</i> , Ct. Rev. Mr. Yale,	17 16	<i>Newark</i> , N. J. For. miss. so. A. Beach, Esq. Treas.	100 00
<i>New Haven</i> , Ct. Stephen Twining, Esq.	2 00	<i>Mite</i> so. for ed. hea. youth in India, by Mr. Stephen H. Pierson, 25; m. f. by do. 15,	34 00
<i>New Preston</i> , Ct. Mr. J. Camp, 1,94; S. Cogswell, 35 c.	1 00	<i>Newburgh</i> , N. Y. Coll. by Mr. J. C. Brigham,	40 00
<i>Salisbury</i> , Ct. Av. of m. f. 2,25; a friend, 75 c.	2 19	<i>New Bedford</i> , Ms. Hea. friend so. by Miss P. Willis,	1 70
<i>Saybrook</i> , Ct. Ohayuean so.	3 00	<i>New Canaan</i> , Ct. Fem. Benef. so. by Mrs. S. Bonney, Tr. 27,12; chh. for Justus Mitchell, 21,73; by Rev. W. Bonney,	48 85
<i>Trumbull</i> , Ct. Rev. Mr. Taylor, 1; mon. con. 1,	2 00	<i>New Hampshire</i> , A lady, by Rev. Dr. Woods,	5 00
<i>Unknown</i> , A Gentleman, part av. of a Fire Insurance Agency, for the two Greek youths, 20 00		<i>New Haven</i> , Ct. Mon. con. in Yale college, 12; a friend, by T. Dwight, Esq. 10; gleaming circle, by C. S. Staples, Tr. 30,	52 00
† When this note is paid, the amount is to be credited as a donation.		<i>New Marlborough</i> , Ms. Fem. cent. so. by Mr. J. C. Brigham,	14 00

<i>New York City</i> , Youth's so. in Rutgers street chh. for a child in Ceylon, to be named <i>Thomas Mc Auley</i> , by Mr. J. Mc Auley, Tr.	30 00
<i>Norfolk and Plymouth Cos.</i> Ms. Pal. miss. so. for sup. of Rev. Daniel Temple, by Dr. E. Alden, Tr.	200 00
<i>North Bridgewater</i> , Ms. Carey miss. field for the Pal. miss.	47 00
<i>Northfield</i> , Ms. Fem. asso. for ed. hea. youth in India, by Mrs. M. Alexander, Tr.	14 00
<i>Northport</i> , Me. A widow.	1 00
<i>North Stonington</i> , Ct. Newell miss. so. Jerusha Pomeroy, Tr.	13 00
<i>North Killingworth</i> , Ct. Fem. cent so. 8; a coll. 7.58; mon. con. 9.31; by Rev. H. Bardwell,	24 89
<i>Norwalk</i> , Ct. Three miss. fields, 13.50; mon. con. for <i>Roswell R. Swan</i> , 21.50; by Rev. S. Eaton,	35 00
<i>Norway</i> , N. Y. Female evangelical so. 10.50; mon. con. 7; by dea. A. Thomas,	17 50
<i>Norwich</i> , Ct. A friend, by Rev. H. Bardwell,	50 00
<i>Orville</i> , N. Y. Mon. con. by dea. A. Thomas,	9 62
<i>Peacham</i> , Wt. Mon. con. 8.64; contrib. 28.85; "S. W." 1.20; m. f. 4.3; fem. asso. 5.46; Hon. W. Chamberlain, for west. miss. 5; fem. cent so. for <i>Elizabeth Worcester</i> , 12; by Rev. L. Worcester,	65 17
<i>Pepperell</i> , Ms. A young lady,	1 00
<i>Peru</i> , Ms. A number of females, by Hannah Frissell,	8 00
<i>Phelps</i> , N. Y. Mon. con. 4.50; miss. so. 17; by dea. A. Thomas,	21 50
<i>Pittsfield</i> , Vt. Contrib. 4.14; indiv. m. f. 2.75; mon. con. 91 c.; Rev. Justin Parsons, 10; Mrs. Electa Parsons, 5; Miss Theodosia Parsons, 6.50; by Rev. J. Parsons,	29 39
<i>Plain Grove</i> , N. Y. Coll. by Mr. S. Macomber,	12 50
<i>Plympton</i> , Ms. Aux. so. by Rev. E. Dexter,	12 44
<i>Pomfret</i> , Ct. Ladies' benef. so. by Rev. H. Bardwell,	20 00
<i>Putnam</i> , Ct. Fem. miss. so. in part,	7 00
<i>Pulaski</i> , West Ten. Coll. by Rev. Wm. Potter,	32 08
<i>Reading</i> , Ms. (Sou. Par.) Mr. Benjamin Parker, m. f. by Rev. Mr. Green, 1.75; Miss Abigail Young, 52 c.; a friend, 50 c. for Sand. Isl. miss.	2 77
<i>Robertson's Forks</i> , West Ten. Miss. so. by Rev. Wm. Potter,	16 50
<i>Rutland</i> , Vt. Young ladies benef. so. by Mr. B. Hooker,	5 00
<i>Saco</i> , Me. Members of the Saco and Biddeford for miss. so. by Rev. J. Cogwell, late Priest.	63 50
<i>Salem</i> , Ms. Semi-an. pay. fr. two persons, for a native preacher in Ceylon, by Mr. J. B. Lawrence,	40 00
<i>Salisbury</i> , Ct. Fem. asso. by Miss Mary Strong, Tr.	9 00
<i>Saybrook</i> , (Westbrook so.) Ct. Coll. 4.96; (1st so.) coll. 11.22; boxes of the members of the fem. Owyhean so. 20; (2nd so.) coll. 13.11; 4th so.) coll. 6.30; by Rev. H. Bardwell; Mr. Ralph Stoddard, av. of agency, 1,	56 58
<i>Sherburne</i> , N. Y. Premium Miss E. Baker. Fields, by dea. A. Thomas,	3 00
<i>Shoreham</i> , Vt. Fem. cent so. by Mrs. L. P. Morton, President,	15 00
<i>Southington</i> , Ct. The widow's mite, for west. miss. by Rev. Wm. Robinson, 5; a lady, for the for. miss. school, by Rev. D. L. Ogden, 10,	15 00
<i>Southold</i> , L. Isl. A friend, for the for. miss. sch. by T. Dwight, Esq. 5; (Cutchogue par.) coll. 4th July, by Rev. Lathrop Thompson, 7,	12 00
<i>Spencer</i> , Ms. Mon. con. 4.5; the chh. 23.60; by Rev. S. Crosby,	27 66
<i>Springfield</i> , Vt. Fem. char. so. 10.45; mon. con. 4.50; by Miss E. Smiley,	14 98
<i>Stamwich</i> , Ct. Coll. for last year, by Mr. N. Ingersoll, chh. Tr.	34 80
<i>Stockbridge</i> , Vt. Coll. by Rev. Justin Parsons,	7 97
<i>Stockbridge</i> , Ms. Mrs. Electa Whittelsey, for a child in Ceylon, to be named <i>Caroline Whittelsey</i> , by Rev. Mr. Field,	19 00
<i>Stonington</i> , Ct. Sabbath sch. at Mistick Bridge, for hea. chil. at Brainerd, 4; "E. F. Jr." 5,	9 00
<i>Tallmadge</i> , O. Mon. con. by Rev. Simeon Woodruff,	3 00
<i>Temple</i> , A friend,	1 00
<i>Townsend</i> , Ms. Benev. so. 25.47; fem. so. 16.73,	43 20
<i>Trenton</i> , N. Y. Mr. Roderick Hopkins, by dea. A. Thomas,	5 00
<i>Tuscumbia</i> , Ala. Coll. by Rev. Wm. Potter,	47 62
<i>Utica</i> , N. Y. Sev. ladies to edue. a child in India, by dea. A. Thomas,	6 00
<i>Waldoborough</i> , Me. Mrs. Head, by Mr. Jona. Ward, 1 00	
<i>Walter</i> , N. Y. A few friends, m. f. by Rev. Dr. Porter,	9 63
<i>Wenham</i> , Ms. Contrib. in cong. so. by Mrs. M. H. Cornelius,	8 50
<i>Warren</i> , Me. A widow, 2; char. box, 45 c.; a widow, 25 c; two little girls, 25 c; by Mr. J. Ward,	2 95
<i>Westborough</i> , Ms. Mon. con. by Rev. E. Rockwood, 12; fem. so. for promo. Christianity among the Jews, for Pal. miss. by Miss J. Fisher, Tr. 32,	44 00
<i>West Barnstable</i> , Ms. For. miss. so. 8; mon. con. 5; by Rev. E. Pratt,	13 00
<i>West Stockbridge</i> , Ms. Miss Mary Spooner, 2; Mr. Josiah Carey, 1.34,	3 34
<i>West Durham</i> , N. Y. Rev. J. Jewell, m. f. 12; Thos. Seovill, m. f. 5; Alvan Doty, m. f. 1.75; a friend, 5; by Rev. Dr. Porter,	23 75
<i>Westford</i> , Ms. Fem. char. so. 4.91; char. box of Miss Hannah Bowman, 2.9; by Wm. Wood, Esq.	7 00
<i>Westfield</i> , N. Y. Fem. char. so. by Mr. S. Macomber,	13 50
<i>West Hanover</i> , Pa. Rev. James Snodgrass, 8; Hanover asso. 35.41; mon. con. 14.9; by Rev. J. Snodgrass,	57 50
<i>Westmoreland</i> , N. Y. Young ladies' ben. so. for a child at the Sand. Isl. to be named <i>Hetty Eells</i> , by dea. A. Thomas,	12 00
<i>Westminster</i> , Ms. Capt. Benjamin Wood, m. f. by Rev. Cyrus Mann,	2 00
<i>West Stockbridge</i> , Ms. Two boys of dea. J. C. Ingersoll, m. f. by Rev. Mr. Field,	1 50
<i>Weston</i> , Ct. Mon. con. by Rev. N. Freeman,	9 7
<i>Williamstown and Vic.</i> Ms. Fem. char. so. by Mrs. Betsey Noble, Tr.	48 44
<i>Williamstown</i> , Ms. A few little girls in the ladies sch. av. of inquiry,	8 00
<i>Wilmington</i> , N. C. Ladies working asso. 2d pay. for <i>Adam Empe</i> , 30; chil. of the Episcopal Sunday sch. for <i>Eliza Hazell</i> , 15; by Mr. Wm. C. Lord,	42 00
<i>Windsor</i> , (Wintonbury so.) Ct. Rev. John Bartlett, 2; Mrs. Jane Bartlett, 2,	4 00
<i>Worcester</i> , Ms. A friend, for Pal. miss. 10; fem. west. miss. so. for west. miss. by Miss Frances H. Porter, Tr. 50,	30 00
<i>Unknown</i> , A friend of miss. for the school fund, 60; for gen. pur. 40,	100 00
<i>Do.</i> A fee relinquished for char. purposes, 3 00	
<i>Do.</i> A friend for schools in Ceylon,	30 00
Amount of donations acknowledged in the preceding list, \$ 4,936 65.	
LEGACIES.	
Part of the legacy of the late Dr. Solomon Everest, of Canton, Ct. (\$3,625 having been acknowledged previously,) by Benjamin Ely, Esq. Exr.	250 00
Do. of Mrs. Lydia Goodell, late of Nelson, N.H. for a child at Elliot, to be named <i>Lydia Melville Goodell</i> , by Mr. Sim. on Goodell, for six years ed. and sup. 158; do. for a child in Ceylon, to be named <i>Lydia Minott Goodell</i> , by do. 106,	204 00
Legacy of the late Hon. Jesse Root of Coventry, Conn. deceased, by Capt. Nathaniel Root, Exr.	51 00
DONATIONS IN CLOTHING, &c.	
<i>Baltimore</i> , Md. six Bibles.	
<i>Bethrie</i> , Ten. A box of clothing, 40; Dr. A. Campbell, 1 lancet, 1.50,	41 50
<i>Boston</i> , Ms. A coverlet from a friend; a Bible in 2 vols. fr. a friend.	
<i>Elliot</i> , Choc. N. Capt. John Trumbull, beoves, 50; Hardy Perry, do. 50; Capt. John Perry, do. 15,	115 00
<i>Hartford</i> , Ct. Mr. William C. Woodbridge, 1 doz. copies of his <i>Geography and Atlas</i> .	
<i>Plympton</i> , Ms. A box fr. females, by Jerusha Parker, for west. miss.	62 75
<i>Sudbury</i> , Vt. A box fr. ladies in Cong. so. by Mr. Elisha Brewster,	64 00
<i>Thetford</i> , Vt. A few ladies in Post Mills Village, Thetford and West Fairlee, sundry articles for Dwight.	
<i>Tuscumbia</i> , Mr. J. Rhea, horse keeping,	2 25
<i>Wareham</i> , Ms. A box fr. the fem. mite so. and	

indiv. in Rochester, for Sand. Isl. mss. by Rev. D. Hemmenway.
Westford, Ms. A barrel of dried fruit fr. females for Dwight.
West Barnstable, Ma. For. miss. so. two pairs stockings.
Unknown. One doz. copies of Youth's Ethereal Director.
Do. One doz. copies of Bickersteth on Prayer.
 The following have been committed to the care of dea. A. Thomas, Utica, N. Y.
Berkshire, N. Y. A box of clothing, 42 25
Pompey, N. Y. A box fr. Columbia so. 25 61
 The following have been received by the Board of Agency, Marietta, O.
Athens, O. A box of clothing, fr. students in Ohio university; three barrels beans.
Augusta, Ky. Flour, bacon, clothing, &c. 14 57
Bellevue, O. Pork, flour, &c. 14 75
Chillicothe, O. Flour, bacon, &c.
Gallipolis, O. Fem. miss. so. clothing, by Mrs. Cushing, 31 54
 Other indiv. sundry articles.
Granville, O. Forty-four pieces of castings; 15 bbls. flour; one do. pork; one bbl. clothing; 3 do. beans, and sundry other articles. 12 00
Leading Creek, O. Wheat, pork, and vinegar,
Lexington, Ky. A box of clothing, fr. fem. miss. so. 95 00
Louisville, Ky. Flour, clothing, tin ware, &c. 87 91
Madison Ind. Bacon, rye, and clothing.
Manchester, O. Flour, castings, &c. 21 18
Marietta and Vic. O. Fem. miss. so. sundry articles, by Mrs. S. Slocumb. Tr. 56 31
 Fem. miss. so. and other fem. by do. for Ark. miss. 16 25
 Other indiv. clothing, provisions, &c. 73 11
Perry Co. O. (Unity cong.) Flour, clothing, &c. by Rev. T. Moore, 14 31
Putnam, O. Sundry articles, by S. Whipple, Esq. 62 52
Red Oak Cong. O. Four bbls. pork; 7 ve do. flour;

two bags rye; 100 lbs. bacon; one bbl. dried fruit; large bundle clothing, and sundry other articles.
Ripley, O. Flour, bacon, clothing, &c. 49 00
Straight Creek, O. Two bbls. pork; one bag rye; one bundle clothing; 200 lbs. dried beef; bacon, &c.
Waterford, O. Sundry articles fr. Mr. B. Dana, by Capt. A. T. Nye, 18 59
Wester, O. Sundry articles, by do. 5 81
Zanesville, O. Sundry articles. 7 50

The following articles have been received at the Foreign Mission School, Cornwall, Con.

Boxrahnville, Ct. Clothing fr. a few youths of the factory, av. of their m. f. 22 00
Colebrook, Ct. Do. fr. fem. benev. so. 15 10
East Bloomfield, N. Y. Do. fr. fem. benev. so. Hannah Adams, Treasurer, 46 00
Hadley, Ms. 14 yards fulled cloth, fr. young ladies.
Lee, Ms. Twenty-five garments and 21 yds. flannel fr. young people's rea. so.
Rochester, Ms. Clothing fr. fem. miss. rea. so. Miss L. Haskell, Sec. 18 00
Winsted, Con. Clothing fr. fem. benev. so. Pamela Marble, Tr. 28 89
 Do. Fulled cloth, &c. 13 25

From each of the following places, articles have been received, supposed to be worth under ten dollars, viz. *Amenia, N. Y.* Bristol, Ct. Brookfield, Burlington, Danbury, Goshen, Ct. Greensbury, N. Y. Harwinton, Ct. Lebanon, Ct. Milford, Ct. New Hartford, Ct. New Haven, Ct. New Preston, Ct. New Marlborough, Ms. North Canaan, Ct. North Cornwall, Plymouth, Ct. Torrington, Ct. Tyringham, Ms. and West Suffield. Several books and other articles have been received from unknown friends.

ERRATUM.

The sum of \$20 acknowledged in the Herald for March, as a donation from Wm. Leech, Esq. was in payment for the Missionary Herald; though not so expressed in the account received from Creek Path.

Foreign Intelligence.

France.

PROTESTANT MISSIONARY SOCIETY.

RESPECTING this institution the Church Missionary Society speak as follows:

We rejoice greatly in the establishment of this Society; not only on account of the aid which it will render to the cause of heathen missions, but for the sake of France itself: for this institution will serve, in connexion with the Bible Society, as a centre of union to pious Protestants throughout France. A considerable number have already united themselves with it, and Auxiliary Societies are springing up in that communion. All the exertions of the Protestant churches of France in this cause will be abundantly repaid, as many examples testify, in a return of spiritual blessings on themselves.

ASIATIC SOCIETY OF PARIS.

THIS institution was formed more than a year ago, and has for its object the encouragement of Oriental learning. Its Secretary is M.

Abel Remusat, Professor of the Chinese Language.

The connexion of this Society with the object of institutions more directly religious, is well stated in a letter from Mr. Remusat to the British and Foreign Bible Society.

Amidst the helps of which it would be desirous of assuring itself, the Asiatic Society places in the first rank the concurrence of enlightened men of all nations; and of those associations which are animated by a zeal similar to their own, for the progress of useful knowledge. Actuated by motives of a superior order, the Bible Society can only indirectly take a part in labors which have an object purely scientific and literary. Still, the progress which the knowledge of Asiatic Languages may make in Europe, cannot be, in its eyes, an indifferent object; and, if the zeal which it displays, to publish throughout the world the Sacred Books, contributes at the same time to make known a multitude of idioms and of dialects which appear to be concealed from the investigation of the learned, this same zeal will find a powerful auxiliary in the literary ardor which will in some measure prepare its way, by facilitating the study of those lan-

languages in which the Word of God will ultimately appear. Two Societies, whose views have so much analogy, must find, in mutual correspondence, advantages which I need not enumerate. I have only to fulfil the wishes of that body whose sentiments I am appointed to transmit to you, by offering to you their co-operation in those labors which may come within their province, and requesting from you those reciprocal services which will necessarily be to the advantage of all parties.

GEOGRAPHICAL SOCIETY.

THE first annual meeting of this Society was held in Paris, last year. Its objects and designs are thus stated:

The Society is formed for the purpose of contributing to the progress of Geography. It causes travels to be undertaken in unknown countries: it proposes and determines prizes: it maintains correspondence with learned societies, travellers, and geographers: and it publishes appropriate works and engravings.

The following subject is proposed for one of the first prize dissertations:—

To investigate the origin of the different tribes scattered throughout the islands of the great ocean, to the southeast of the continent of Asia—by examining both the dissimilarities and the resemblances which exist among themselves and with relation to other people; in respect of conformation, physical constitution, manners, customs, civil and religious institutions, traditions, and antiquities—by comparing the elements of their languages, in respect both of verbal analogy and of grammatical construction—and by considering the means of communication, in reference to geographical position, prevailing winds, currents, and the state of navigation.

The following judicious remarks follow the statement of the above, in the London Missionary Register.

It is obvious that questions of this nature, ably investigated, must furnish those benevolent persons, whose great aim is the present and everlasting good of the inhabitants of all the regions of the earth, with materials which they may use to great advantage. Science will thus act as a pioneer to faith; and will furnish the Christian laborer with that knowledge of the people among whom he may live, which will enable him to prosecute his high calling with more intelligence and wisdom.

Germany.

EDUCATION.

Dr. FRIEDLANDER, in his Sketch of the State of the Poor in Germany, presents the following interesting facts respecting the progress of education.—

“Soon after the suppression of the Jesuit schools, the people of Bohemia felt the necessity of establishing primary schools in the small towns for the education of the lower classes, and of rendering them more proper for the education of individuals destined to industrious professions, than the schools already existing. I know not to what epoch we are to ascribe the commencement of Sunday schools. If I mistake not, it was the Abbe Felliger who was the first, under Joseph II., to establish schools of this kind. A respectable ecclesiastic, named Kindermann, formed some in his village in the year 1773: he conceived the idea of introducing to these schools (probably from the knowledge which he had of the wants and wishes of his country,) a more regular exercise of church-music, and a more careful practice of caligraphy. In this manner he drew the attention of the peasants, and by degrees created schools, which were called schools of industry for those persons who devoted themselves to a trade. Count Bouquoy favored these institutions on his estates; his example was followed by many others, and Maria Teresa rewarded Kindermann by ennobling him, and adding to his name the title of Schulstein (the Foundation-stone of schools:) she even levied, in favor of these kinds of primary establishments, a moderate fee on all estates which exceed the sum of 300 florins. At the period of the establishment of these schools, out of 200,000 children susceptible of receiving instruction, there were only 14,300 who received it effectively: in 1789 they already reckoned 158,767 out of 250,000; and I love to believe that it is to these precious institutions that is due the moral superiority of this province of Austria over many others,—a superiority recorded by a statistical table containing the report of crimes committed in the various parts of this vast empire. Similar schools have however been established, with more or less zeal, in the other provinces. At more recent periods the Austrian government have also created chairs for the instruction of children in various universities, and in the seminaries of bishops, in order to form institutions, and to diffuse the progress which the different methods of instruction have made, so as to avoid the reproach which is made to the institutions of this country for remaining stationary.

“Primary schools of industry, similar to those which I have just mentioned, were established in 1784, by Professor Sextrole, and, above all, by M. Wageman, pastor at Göttingen, and were soon spread into the other small towns and villages to the north of Germany. It is to be remarked, that there was introduced into this establishment a true method of mutual instruction. This respectable pastor began at first to form, among the children who entered into his school of industry, five boys, to whom he added others by degrees, in proportion as the first were capable of becoming masters themselves.

“The people of Hanover, Mayence, Munster, Fulda, and Salzburg, soon followed this example; and the prince and bishop of Wurzburg and Bamberg, Francis Ludwig, principally distinguished himself by his enlightened zeal, and a very remarkable system of toler-

ice. Every thing which could contribute to the amelioration and the education of the poor in his states was instituted after the wisest and the most elevated principles. He proposed a prize, in 1789, on this question, "What are the duties of ecclesiastics in relation to their parishioners in general, and to the poor in particular?" Forty-six answers to the question arrived from all parts, shewing the zeal which the ecclesiastics displayed on the occasion. Two essays were crowned. The same prince founded another prize, on the means of establishing the administration of the poor in the duchy of Bamberg; and he reserved for himself besides, the faculty of bestowing in the country encouragements on those persons who, without the talent necessary for contending for the prize, should have contributed to the good of their communities. The result of this excellent administration was, that from 1769 to 1778 there were reckoned 1523 criminals, and from 1789 to 1798 only 765.

"In other places, enlightened philanthropists promoted and seconded also, with all their efforts, every thing which could contribute to the education of the poor; and Prussia cites honorably M. de Röchow, who at an early period established schools, well organized, for the poor of his village; an example which was propagated, not only in various private domains, but also in all places where there were soldiers in garrison. This establishment of schools for the children of soldiers dates its origin in Prussia from the year 1692."

Great Britain.

ANNIVERSARIES IN LONDON IN MAY.

Wesleyan Missionary Society.

THE Annual meeting of this Society was held on the 5th of May, 1823, at the City Road Chapel, J. Butterworth, Esq. M. P. in the Chair; when the Chapel was crowded, as usual, at an early hour.

The Report was read by the Rev. Mr. Watson, (one of the Secretaries,) and contained, as usual, a circuit through all their missionary stations. Beginning with Europe, it remarked that the Scriptures had been happily introduced into Spain from our garrison at Gibraltar, where a good work appears to be carrying on, as also in Malta. No recent intelligence had been received from continental India, but the prospects in Ceylon are very encouraging. At New Zealand, circumstances have been very unfavorable, owing to the late war; but letters up to November last, state that the missionaries are in safety, and enjoy free access to the heathen natives. Van Diemen's land requires the greatest number of missionaries, partly on account of the mass of wickedness exported from this country thither. The Report noticed the progress of missions in West and South Africa, the latter groaning under slavery; as well

as the West India Islands, where the readiness of the poor negroes to receive the Gospel calls for more assistance. The Report proceeded to a statement of accounts, the total receipts being about \$142,000, and the balance remaining due to the Treasurers upwards of \$12,000. The sum of \$5,146 was received at the Annual Meeting.

Church Missionary Society.

The 23d Anniversary of this Society was on the 6th. An elegant and crowded audience filled every part of the great Freemason's Hall, the galleries included. Admiral LORD GAMBIER, President of the Society, was in the chair.

After some introductory remarks from the noble Chairman, the Rev. Secretary proceeded to read the Report, which stated the income of the year at about \$155,000; being a little more than \$4,500 beyond last year. The first thirteen years had averaged an income of \$75,500. The last ten years averaged \$106,600 a year! There were promising fields of labor opening in different countries, and not enough husbandmen for the work. Some thousands of zealous clergymen might be advantageously employed. The Committee had not been able to appoint all who offered themselves, some wanting the necessary qualifications. Of ninety Europeans, who had been accepted and sent out, twenty-two were Englishmen. The Report then reviewed, *seriatim*, the condition of the several missions. The first in order was that to the North West Americans, an object which seemed of great importance to the Committee, and which had been strongly recommended by an able navigator, Captain Franklin, as the best means of fixing and civilizing the numerous tribes which rove the immense plains to the west of the United States. The next in consideration was the mission to the South Sea Islands; and the Committee had to acknowledge, with pain and deep regret, the disappointment which the Society had encountered there. They especially pointed attention to the conduct of the chief, (Shungee,) who had come over from New Zealand—was hospitably entertained and instructed by the Society, and furnished with ironmongery and other articles of convenience, all of which he exchanged, on his way home, for arms and ammunition to carry on his wars. The mission to New South Wales was more happy, and occupied seventeen missionaries. That to West Africa was now in a thriving state, though the difficulties were at one time so great as to induce the Society to fear that it must be given up. A letter was read from Mr. Johnson, which conveyed the most encouraging tidings of it. Captain Sabine visited the colony on his way home; remained there six weeks, and affirmed, that for the size of it, there was not so well ordered a community on the face of the earth as that of Sierra Leone. It is remarkable that the settlement was founded on the precepts contained in the word of God, and was governed almost without the aid of human laws. Superstition had taken its flight, and fraud and vice were almost unknown.

An affecting instance was given by Mr. Johnson of their primitive and simple manners. Two young men approached the communion table, and said, that they were afraid to receive the sacrament, as they had quarrelled, until they had made it up again. This was soon effected, as each accused himself of having done the wrong. A letter was read from Mr. Jowett, who had obtained leave of the local government to establish a printing-press in Malta. The Report went on to the Asiatic missions, and the state of the Syrian church, which were afterwards touched on by Major Mackworth. One of the most affecting parts of the Report was the letter of Miss Cooke. It will be recollected that this lady, with great shrewdness, observing how much the conversion of the Hindoos was hindered by the want of female education among them, generously resolved on taking this task in hand herself. Neither the distance nor fatigue of the voyage, neither the burning sky, nor the parching winds, nor the scruples of mere worldly prudence, nor the strong barrier of Brahminical superstition, could repulse her. She seems actually to have conquered, or at least to have broken in upon their prejudices, which were considered so consecrated and secure by their age, that many English books have been written by philosophers to prove that the attempt never could succeed.

JEW'S SOCIETY.

FRIDAY, May 9, a most numerous meeting of this Society took place at the Freemason's Hall, Sir T. Baring, Bart. in the chair. There were upwards of 500 ladies present, and the platform was crowded with clergymen and nobility.

Rev. Mr. Hawtrey (one of the Secretaries) read the Report, which was long, and contained a great deal of intelligence transmitted by the missionaries from distant nations, as well as accounts of the branches which were shooting out in different parts of the kingdom from the parent stock in London. The total amount of subscriptions for the last year was \$48,552, (exceeding last year \$1,050,) of which Ireland had contributed, notwithstanding the privations under which that country had recently labored, no less than \$6,450. Within the year, 8,824 copies of the Scriptures, in whole or part, (including above 3,000 Testaments in Hebrew, German, &c.) had been issued, and no fewer than 74,000 tracts. An additional number of missionaries were going out to Poland, where the efforts of the Society were strongly felt. In Holland a steady progress was making, notwithstanding many and peculiar difficulties which arose from the great dissatisfaction the Jews there felt at the state of their own religion.

LONDON MISSIONARY SOCIETY.

THE 29th General Meeting of this institution was held on the 14th, 15th, and 16th days of May. The Society met for business in the Wesleyan Chapel, Great Queen Street, Lincoln's Inn Fields, on Thursday the 15th of

May. This large and commodious place was crowded to excess at an early hour.

From the remarks of the Treasurer of the Society, Wm. A. Hankey, Esq. we make the following extract, applicable, in principle, to the churches of this country.

The necessity then of an enlarged and growing income is obvious; and if I be again asked, where my hope of obtaining it lies, I answer, as before, in *God*, for whose cause the Society labors; and in *God's people*, who have, before God and man, pledged themselves to support that cause. My judgment tells me, further, that the field of missionary benevolence is vast, and as yet very partially explored. Assuming the annual income, from voluntary contributions to our Society, to be £50,000, and supposing even that it were collected from individuals at the rate of one penny each, per week, the number of contributors would fall short of 150,000; but when I deduct from that sum the amount of donations, congregational collections, and larger subscriptions, it leaves a result that really surprises me, by showing the small number of persons who actually unite in the support of the Society; small in itself, and strikingly so, when compared with the great body of Christians whom the cause of missions has called forth as its professed friends. There remain then abundant resources in the unexhausted liberality of the servants of the Redeemer, for all the wants of this and every other kindred institution, for the observation applies to them all. To whom shall we look, then, for the cultivation of that field? I address myself, first, to you, *Christian Ministers*; and recommend you earnestly to point out to your people the obligations to support this cause, and the modes of liberality by which they may promote it. And here allow me to suggest an easy way of estimating the measure of liberality shown by your congregations respectively: multiply the annual sum contributed, by five, and the product will show the number of the persons adequate to raise that sum, even at the low subscription of one penny per week each.* You will readily draw the practical inference. I look to the zeal and perseverance of the *Female Friends* of the Society, and, thankful that such a spring of influence has been brought to bear upon the interests of missions, I assure them that I rely upon it as one of the surest and most abundant sources of our pecuniary prosperity. I look to the *Young* for the dedication of their growing talents and energies to the most sacred of causes; and tell them, that their labor, independently of its immediate gratifications, is preparing the way for the most happy ultimate rewards. It is amongst those of *their own age*, in various parts of the world, that the seed of future triumphs to the Gospel must now be sown; and they may even live, to reap with joy the fruits of their own labors.

MERCHANT SEAMAN'S BIBLE SOCIETY.

MAY 8, the ninth anniversary meeting of this Society was held at the City of London Tr

* This will give too high a product, as the sum should be multiplied by a number fractionally less than five.

up, where the great room was filled by a most respectable assemblage, chiefly of females. The Right Hon. Adm. Lord Exmouth in the chair.

The Report was read by the Secretary, Mr. Suter.) It stated, at great length, the progress the Society had made during the last year. A great change had been effected in the manners and morals of sailors, amongst whom the Scriptures had been circulated. Bibles and Testaments were now made part of the furniture of ships, and sailors were hereby instructed in the way of salvation, but they might be prepared, on any sudden call, to meet the face of their Maker. Such a change had been wrought, that many sailors had, in their desire to obtain the Scriptures, actually purchased them out of their own wages. They were now neither so profane nor profligate as heretofore. In some instances they had declined breaking the Sabbath, though requested by their captains to do so.

A great change had been wrought in the captains themselves; their commands were often unaccompanied by curses; and one of them had said, he endeavored never to work his men on Sundays, if it could be avoided. Another had acknowledged to the Society's agent, that he was one of the "greatest scamps imaginable" before he received the Scriptures from them. In fact, sailors were now becoming sober, steady men, to whom property might be entrusted with safety, and whose honesty and courage might be equally relied upon.

The number of Bibles sold by the society last year at Gravesend, amounted to 730, and 79 Testaments; and the number left without payment (many of which have been since paid for) is 90 Bibles and 356 Testaments. The total distribution from the commencement of the Society in 1818, is 7,190 Bibles, 9,279 Testaments.

Domestic Intelligence.

REVIVALS OF RELIGION.

FROM the "Narrative of the State of Religion within the bounds of the General Assembly of the Presbyterian Church, in the United States," published in May, we make one or two extracts, for the purpose of giving a succinct view of the Revivals of religion, which blessed that important section of our American Israel, during the year past.

The Presbyterian Church in the United States embraces thirteen Synods, and more than seventy Presbyteries. One of these Presbyteries is in the eastern part of New England; all the others lie on the west and south of that region, and stretch from Niagara and Champlain, in the state of New-York, to Missouri and Louisiana on the south-west, a distance of more than 1,500 miles.

Having alluded to most of the means of religious improvement enjoyed by our churches, it becomes us now to inquire, what has been the result. On this subject we should speak with great caution. But it is important to exhibit the spiritual state of the churches under our care. From the Presbyterial reports, it appears that the whole number of communicants belonging to our church has been much increased; but it cannot now be ascertained to what precise extent, as many of those reports are imperfect. Admitting these additions to have been of *such as shall be saved*, it is of little importance to us whether they have been gathered into the Christian community by the gradual distillations of the Holy Spirit, or by that increase of his influences, which constitutes a revival of religion. Still, there are many reasons for considering revivals of religion as peculiarly

desirable; and the assembly would disappoint the churches under their care, if they failed to designate those which appear to have been most remarkable. During the last year, the following congregations have been graciously visited, viz. In the Presbytery of Niagara; Fredonia. In the Presbytery of Genesee; Sheldon, Orangeville, and Warsaw. In the Presbytery of Rochester; Riga and Bergen. In the Presbytery of Geneva; Romulus. In the Presbytery of Bath, Naples and Putney. In the Presbytery of Cayuga; Sempronius and Groton. In the Presbytery of Onondaga; Granby. In the Presbytery of Oneida; Utica, Paris, Shenandoah, Herkimer, and Little Falls. In the Presbytery of Otsego; Butter-nuts and Bowman's Creek. In the Presbytery of St. Lawrence, the continuation of former revivals, in Brownville, Adams, and Watertown. In the Presbytery of Champlain, notwithstanding many and great causes of mourning, they speak of a pleasing work of grace in the congregation of Moors, and West Port. It is gratifying to learn that this Presbytery has recently extended its limits by organizing a Presbyterian Church in the city of Montreal. In the Presbytery of Londonderry, an extensive revival has taken place in the congregation of Chester. In the Presbytery of Albany, the congregations of Knox, Edinburgh, Kingsborough, Expersance, and Ballston. In the Presbytery of North River, South Salem. In the Presbytery of Long Island, Freshpond. In the Presbytery of New-York, Rutgers-Street Church has been blessed with a special revival; and in the city, generally, there is evidently an increase of the spirit of religion, as appears from the creation of several new churches, and an augmented number of communicants. In the Presbytery of Jersey. Newton, and New-Branswick, the congregations of Rockaway, Hanover, Patterson, Chatham, Morristown,

Benkenridge, Hacketstown, Pleasant Grove, Mansfield, Lamington, German Valley, and Roundbrook. In the Presbytery of Susquehanna, Pike, Silver Lake, Windsor, and Athens. In the first Presbytery of Philadelphia, Doylestown, Nesbarny, Newton, Deerfield, and Kensington. These revivals, together with the good order and spirit of religious zeal which prevails in the city of Philadelphia, renders this a highly interesting part of our spiritual vineyard. In the Presbytery of Newcastle, an extensive work of grace seems to have commenced, and the congregations which have principally shared in it, are Fag's Manor, Upper Octorara, Nottingham, Charleston, Pensador, St. George's, and Doe Run. The Presbytery of Carlisle must be added to this list; and in the interesting revival which has visited both the congregation and the college of Carlisle, we find an occasion for lively gratitude. In the Presbytery of Washington, Penn. Mill Creek, and the Flats. In the Presbytery of Hartford, Newcastle, Slippery Rock, Long Run, New-Salem, Mount Pleasant, Hopewell, and Nishanok. This revival has been greatly promoted by Sabbath Schools, and a system of visitation by several ministers. In the Presbytery of Grand River, Warren and Geneva have experienced small revivals. In the Presbytery of Winchester, a number have been added to the church, in consequence of revivals at Fredericksburgh and Hartwood. In the Presbytery of Lexington, Lexington, New-Monmouth, Oxford, Timberridge, New-Providence, and Fairfield. In the Presbytery of Hanover, Petersburg, Norfolk, Cumberland, Cuboreck, and Briery. In the Presbytery of Abingdon, three congregations. In the Presbytery of Orange, Eno, and Little River. From the Presbytery of Georgia, we have heard, with peculiar emotions, not only of the wide and melancholy desolations which spread around them, but of the reviving showers of Divine grace which have descended upon some of their churches. A powerful work of grace is said to have commenced in the congregation of Medway, and more than ordinary additions have been made to the churches of Augusta, Savannah, Darien, and St. Mary's.

A writer in the Boston Recorder says, that in the churches connected with the General Assembly, there were three revivals of religion in 1815; 14 in 1816; 50 in 1817; 41 in 1818; 33 in 1819; 37 in 1820; 100 in 1821; 81 in 1822; and 98 in 1823. He also says, that in the schools connected with the Female Union Sabbath-school Society of New-York city, 66 teachers and 18 scholars have, during the past year, made a profession of religion; and that the whole number of teachers and scholars, who have joined the visible church, during the last seven years, is 418.

There are revivals at Randolph, South-Bridgewater, and Wareham, Mass. The revival in Charlestown continues. That in sev-

eral religious societies in this city, is silently producing most pleasing changes. Those, who have been conversant with the people, for the last six months, find no reason to believe, that the present interesting state of things is to come speedily to an end; though it may be more interesting at some times, than at others. On the contrary, hopes are entertained, that the revival, so far from declining permanently, will gain new strength with the greater religious advantages of the approaching autumn. That these hopes may not be disappointed, should be the fervent prayer of all who love Zion.

There is said to be a revival in the northern part of New-Hampshire, where the Rev. Jonathan L. Hale is laboring as a missionary. Pittsford, Orville, and Middlebury, Vt., are mentioned as the subjects of revivals recently commenced. For some time past, there has been an outpouring of the Spirit upon Kennebunkport and Castine, in Maine. Several places at the south, particularly Charleston, S. C., are said to be blessed in a similar manner.

RELIGIOUS CELEBRATION OF INDEPENDENCE.

A custom has been commenced, and is annually gaining ground, of celebrating the birth day of our nation by observances strictly religious. The people assemble in the house of public worship; unite in appropriate ascriptions of praise and thanksgiving to the Great Giver of national blessings; listen to a serious review of our multiform privileges, civil, literary, and religious; and then take up a collection for some object of charity. At least, this has been the form of these celebrations, in several places from which we have heard. This was one of the forms, in which this first day in our political year was celebrated in this city. The services were in Park Street Church. The time selected for them was such, as not to interfere with those, which were of a less religious character. The hymns, the prayers, and the Address by the Rev. Louis Dwight, were appropriate. At the close of the whole, a collection of \$80 was taken in aid of the American Colonization Society, which is worthy of greater attention, and needs more liberal assistance, than it has hitherto received. At Keene, N. H., and, we believe, in several other places, there were, also, contributions for this Society.

AMERICAN BAPTIST BOARD OF MISSIONS.

THE Rev. Jonathan Wade and his wife, and Mrs. Judson, the wife of the Rev. Adoniram Judson, sailed from Boston on the 22d of June, in the ship *Edward Newton*, for Calcutta. Mrs. Judson returns to her husband; and Mr. and Mrs. Wade expect to be asso-

ciated with them in the labors and trials of the Burman mission.

The Rev. George D. Boardman, formerly tutor in Waterville College, Maine, is expected to join the mission, after he shall have completed his Biblical studies, for the purpose of aiding Mr. Judson in the translation of the Scriptures.

Miscellaneous.

MEDICAL DISPENSATORIES.

THE following facts shew the great utility and cheapness of gratuitous medical dispensatories. A late report of one of these institutions in Paris states, that, in 1821, 3423 patients had been prescribed for, of whom, not more than 101 had died: the whole expense amounted to only about thirteen francs for each patient. The total number of persons assisted during eighteen years by this institution had been 28,582, of whom only 994 had died. Dispensatories are beginning to be formed in most of the principal towns in France.

ARCTIC SEAS.

A French journal recapitulates as follows the advantages derived to science by the late British voyages of discovery in the Arctic Seas:—

1. That the continent of America is not so extensive as has been commonly supposed towards the North Pole.
2. That its northern coasts, though at present inaccessible, lie under parallels less elevated than those of the Asiatic coasts in general, and exceed only by a few degrees the latitudes in the North of Europe.
3. That Baffin's Bay, as it is called, is not properly a bay, but forms a part of the Arctic Ocean, communicating with it by Lancaster Strait.
4. That Greenland is not conjoined with the Arctic countries of North America, but forms an immense island, rather a sixth continent (Australasia being the fifth) from the extremity of the great landland which it projects, between Europe and America, to New Siberia, which appears to be its furthest limits.
5. That admitting this, it must be frozen land, and not the Hyperborean Ocean, which fills the space between the 80th degree of latitude and the North Pole.
6. That combining the results of the Polar expeditions with Russian discoveries, there is reason to conclude that this Arctic continent has been originally subject to the same geological laws as the other great divisions of the globe; its configuration, it would appear, is similar; its greatest breadth being in the northern part, as in the five other continents. One advantage to navigation has already resulted from certain passages discovered by Captain Parry; the whale-fisheries have ventured as far as Lancaster Straights having returned with rich cargoes.

ST. MICHAEL'S.

DR. WEBSTER, in his account of the island of St. Michael's, states, that in the orange groves every tree yields annually 8000 or 8000 oranges or lemons; and that 25,000 are known to have been gathered from a single tree. The proprietors, to whom speculation would be a fatigue, sell the produce to English or American merchants, whose agents travel about the country, purchasing all the fruits, even before they are ripe. Dr. Webster calculates the annual exports of fruit at nearly 60,000 chests: what remain in the island he rates at 40,000.

ANCIENT TAVERNS.

MR. FOSBROKE, in the second Number of his *Encyclopedia of Antiquities*, gives the following curious description of the ancient taverns of Italy.

"Nothing is a stronger proof of the size and populousness of Herculaneum, than its nine hundred public houses. These houses, as appears by the Herculanean placard, contained not only baths, but *pergula*—galleries at the top of the houses, or balconies, but more commonly green arbors,—and *cœnacula*, dining-rooms in the upper story of the house. A kind of counter appears at Pompeii, because the Romans did not recline, but sat, when they refreshed themselves at these places. The flaggons were chained to posts. The landlord and landlady had a particular costume. Venders of unguents and perfumes also attended, and addressed the guest with *Dominus* and *Rex*, if he hoped for custom. In the inns on the roads there were both hot and cold meats; but Plutarch mentions a Spartan who brought his own meat, and gave it to the host to dress. Tiberius prohibited their selling any baker's goods. Nero permitted only boiled vegetables, though every kind of delicacy was common before. Juvenal describes the company as usually consisting of thieves, sailors, artificers, drunken Galli, &c.; and these then, as now, were considered as permitting freer behavior than elsewhere."

NOTICIOUS.

THE Rev. Mr. Jowett, in his "*Christian Researches*," mentioned in his visit to the Greek

Christians at Haivafi, the form of their houses, says, that their chief room is in an upper or third story. "The room," he describes as "higher and larger than those below; it has two projecting windows, and the whole floor is so much extended in front beyond the lower part of the building, that the projecting windows considerably overhang the street. In such an upper room, secluded, spacious, and commodious, St. Paul was invited to preach his parting discourse. The *divan*, or raised seat, with mats or cushions, encircles the interior of each projecting window; and I have remarked, that when company is numerous, they sometimes place large cushions behind the company seated on the *divan*; so that a second tier of company, with their feet upon the seat of the *divan*, are sitting behind, higher than the front row. Eutyehus, thus sitting, would beat once level with the open window, and being overcome with sleep, he could easily fall out from the third loft of the house into the street; and be almost certain, from such a height, to lose his life. Thither St. Paul went down and comforted the alarmed company, by bringing up Eutyehus alive."

It is noted that "there were many lights in the upper chamber." The very great plenty of oil in this neighborhood would enable them to afford many lamps: the heat of these, and so much company, would cause the drowsiness of Eutyehus at that late hour, and be the occasion, likewise, of the windows being open."

STATE OF EGYPT.

From Silliman's Journal of the Arts and Sciences.

EVERY traveller in Egypt attributes to the Viceroy all the qualities of a statesman. The Christians who live under his laws are under many obligations to him; and enterprising travellers of all nations and religions may now traverse Egypt with a security before unknown to the Ottoman dominions. The army of the Viceroy consists of not less than 45,000 men, comprehending infantry, cavalry, and artillery. His naval force is composed of 92 vessels, and the navigation of the Nile is protected by a great number of gun-boats, each of which carries 40 men. The revenues of Mohamet Ali, as Viceroy, amounts to 25 millions of Spanish piastres. They arise from custom-house duties, taxes, tolls, fisheries, public domains, contributions from conquered countries, and from caravans, &c. The Viceroy pays in title of vassal 2,400,000 livres to the Sultan; he sends the same sum to the treasury of Mecca; 800,000 measures of rice, &c. to Constantinople, furnishes provisions to the caravans of Cairo; keeps a brilliant court, and often sends presents to the Sultan, to the favorite Sultana, as well as to the ministers of his highness, and to persons in credit at the seraglio. The actual population of Egypt does not exceed 3,000,000. It contains 2,496 towns and villages, of which 957 are in Upper Egypt, and 1,539 in the Delta.

NEWSPAPERS.

On the 1st of May, a religious newspaper was commenced in New-York city, denominated

the "New-York Observer." Thus far it has been edited with ability; and from the reputation of the Editor, there can be no doubt but its character will be sustained.

The following remarks, with respect to the circulation of newspapers in this country, are extracted from the Prospectus of that paper.

In no part of the world does the newspaper possess so extensive an influence as in our own country. It is estimated, that in the whole Union, there are at least five hundred newspaper establishments, from which are issued annually more than thirty million printed sheets; a number, much greater, it is believed, than is circulated in the United Kingdom of Great-Britain and Ireland, although the population of those two islands is more than double that of the United States. With a large class of our citizens, the newspaper is the only publication that is regularly perused. From it they derive their opinions on almost every important subject.

This universal popularity of the newspaper seems to result, partly, from the nature of our republican institutions, which give to every man a personal influence in public affairs; partly, from the scattered state of our population, which makes it difficult to combine the efforts of literary men, in support of publications of a more elevated character; and partly, from the peculiar encouragement afforded by our post-office laws, to the circulation of this species of publication. In Great Britain, every newspaper is burdened by the government with a heavy duty, and on this account, a daily paper in London, it is said, cannot be afforded for less than thirty or forty dollars a year. In this country, on the other hand, instead of making the newspaper a source of revenue, the government undertakes to send it to every part of the Union, for a sum which must be below the price paid to the mail contractors for its transportation; thus, virtually, taxing the community for its support.

PROSPECTS OF OUR COUNTRY.

From the paper above named, we take the following paragraphs, which are worthy of much attention.

It appears from the late census, that the population of the United States increased 32.9 per cent. between 1810 and 1820. At this rate it will double in about 25 years. The ratio of increase, however, seems to be gradually diminishing. Between 1790 and 1800 it was 35.1 per cent., and between 1800 and 1810 only 34.6 per cent. Still, there is every reason to believe, that the population will continue to increase with nearly the same rapidity as heretofore, for many years, perhaps for a century, to come. The vast interior of North America will accommodate, with ease, all the millions which would be produced during that period by such a rate of increase. The following statement will show the population of the United States for 100 years to come, supposing the increase to be in the

same proportion as it was between 1810 and 1820.

In 1822 it was, in round numbers,	10,000,000
In 1847 it will be	50,000,000
In 1872	40,000,000
In 1897	80,000,000
In 1922	160,000,000

If we deduct 60,000,000 for losses by war and other calamities, there will still be left 100,000,000 for the population of the United States, a century hence. This number, scattered over a territory of 2,000,000 square miles, would average 50 to each mile; a population not so dense as that of the southern half of New-England, or as the average of all Europe.

The view of our population should stimulate all those who are engaged in promoting the moral and religious improvement of our countrymen, to increased and unceasing effort. Let it be remembered, that this vast population will constitute one-eighth or one-tenth part of the whole human family; that they will consist of the grand-children and great grand-children of the generation now on the stage; that they will imbibed from us their moral and religious principles; that their character will be moulded in our institutions, and receive all the impression of our virtues and our vices. If we neglect the education of the rising generation, they will be ignorant. If we permit a single county to remain destitute of ministers, a little nation will soon be without a preached gospel. On the other hand, if we promote the establishment of schools, if we provide for the education of ministers, if we send missionaries to our destitute settlements, we eventually secure invaluable blessings to a large portion of the human race.

The American people of the present generation derive an importance from the relation in which they stand to the future millions who will inhabit this continent, which it becomes their well to appreciate. The effect of every word we utter, and of every action we perform, is multiplied tenfold from this circumstance alone. How does the sin of Adam dwell beyond conception, when we view him as the father of his race, and entailing upon countless millions the fruits of one man's disobedience. In an important sense, we are in the situation of Adam. A new world is to receive, from us, its character and its destiny.

ILLUSTRATIONS OF SCRIPTURE.

THE two last of the following illustrations are, the one from Burckhardt's, and the other from Bruce's, Travels. The rest are taken from Wilson's Travels in Syria and the Holy Land.

Isaiah ii, 4.

and they shall beat their swords into ploughshares, and their spears into pruning-hooks.

The plough is not moved upon wheels; he share, which is small, scarcely grazes the earth; and it has only one handle, or shaft, for the use of the husbandman to guide it.

He holds it with the right hand. It is made so light, that a person might, with facility, carry it in his arms. The share is covered with a broad piece of iron, and pointed at the end, which might readily be converted into a weapon of warfare, and again restored to its former state and applied to agricultural purposes.

Psalms lix, 14, 15.

And at evening let them return and make a noise like a dog, and go round about the city.

During the whole day, the dogs of the city (Cairo) were perfectly quiet; but the moment the sun went down, they commenced a hideous bark or yell, which continued without intermission till sun-rise. The noise, to those unaccustomed to it, is most disturbing, and places a complete embargo on sleep.

Ezekiel xvi, 4.

And as for thy nativity, in the day that thou was born, thou wast not washed in water to supple thee.

It is a custom of mothers to dip their children, soon after their birth, in the Nile, which is held to be a duty of a religious nature.

Hosea xiv, 4.

I will be as the dew unto Israel.

Dec. 16. Notwithstanding the sun was powerfully hot yesterday, the cold last night was most excessive, and this morning a prodigious dew with mist has fallen which penetrated to the cabin. We, at first, supposed some fire had broken out, the whole cabin being completely enveloped in a cloud. This dew in the climate of Egypt, where rain seldom falls, is particularly refreshing to the plants of the earth, and is received as a peculiar blessing. It falls heavy like rain during the night, and is rapidly absorbed at sunrise.

Mark vi, 38.

And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

At departing from the convent, my attention was attracted by a crowd of women, arranged in a circular form, who appeared to be overwhelmed with grief and despair, making an extraordinary noise or howl. On coming up to them, I observed all were surrounded, in a sitting posture, an open grave, containing a coffin, and they were lamenting the loss of a native of the village whose body was deposited in it. Many of them hung down their heads, others were wringing their hands, and weeping bitterly, looking at the same time into the grave. Several were actually howling aloud, in one particular tone, as if suffering acute bodily pain, who, in reality, did appear to feel a deep sorrow on occasion of the loss sustained. On the other hand, I could evidently perceive that many among the group were acting a hired part.

Nehemiah viii, 15, 16.

So the people went forth, and brought branches, and made themselves booths, every one upon the roof of his house, &c.

The heat in Tiberias is sometimes so extremely great, from being situated in a hollow or valley, shut in with mountains, that the inhabitants are frequently obliged to have recourse to the tops of their houses to repose

during the night; and these places, I observed, to be enclosed with reeds or booths.

I observed upon the terraces of all the houses in Feik, a small apartment called *Hersh*, formed of branches of trees, covered with mats; to this cool abode the family retires during the mid-day heats of summer.

Job ix. 26.

They are passed away as the swift ships.

What enables the shepherd to perform the long and circuitous journey across Africa, is the *camel*, called by the Arabs, *the ship of the desert*.

THE SCORNED HUMBLE.

THE simplicity of the following anecdote is characteristic of the Moravian style. The occurrence took place near Groenekloof, a settlement of the United Brethren in South Africa.

Brother Stein set out to purchase some cattle. On his journey, he spent the night with a farmer, who soon shewed his contempt of religion and religious persons; and, among the rest, of all missionaries and ministers of the church: he concluded his remarks upon them by saying—that he lived and acted as he pleased—that there was a time for all things; a time to go to church, a time to dance, and to teach his children to dance; nor need any one be strictly virtuous. Brother Stein replied—“And would you dance under the gallows, on which your father had suffered the merited punishment of death?” “God forbid!” exclaimed the farmer: “how could I dance there?” The missionary answered—“Then consider, that the Son of God, who is our Creator and our Lord, suffered innocently for us; bearing all our sins, and likewise those in which you seem to delight, in His body, on the cross; becoming a curse for us, and dying a death of pain and torment, far greater than what a man suffers on the gallows. If you reflect on this, you will no longer wish to live the slave of sin.” The farmer replied—“O Sir, such words I have never heard before: and I beg as a favor, that whenever you, or any of your brethren, come this way, you would always make my house your home.”

Sandwich Islands.

As this sheet was going to the press, we received a letter from the Rev. George Burder, Secretary of the London Missionary Society, and Wm. Alers Hankey, Treasurer, enclosing published letters from Messrs. Tyerman and Bennet, dated at the Sandwich Islands. It will be interesting to the friends of missions to read a few extracts from the easy and familiar correspondence of these gentlemen with their own Society.

After some introductory remarks, stating the object of their voyage, and mentioning some of the missionaries at the islands, they observe:

The way was opened, for the admission of missionaries here, in a remarkable manner: Divine Providence having induced the king Rehoreho to assent the idols and morais of these islands to be destroyed,* just before our friends came, and, in fact, while they were detained at sea by contrary winds. As their entrance upon the islands was providentially facilitated, so their establishment here is very comfortable. They have the approbation of the king and the principal chiefs; and have been used to have one service in the convenient chapel (which stands near the mission house) on the Lord's Day, and one evening service in the course of the week.

From our first reaching these islands, they appeared to us to present a missionary field of the first magnitude, and of the greatest promise; and while lying at Owhyhee, before we saw our missionary friends here, we frequently said to each other, “Would God, that missionaries were here, to speak to these people of the wonderful works and the graces of Jehovah, in their own language!” Whilst we were at Owhyhee, the chief of that fine island, and many others, greatly desired that the pious natives who had come with us, and Mr. Ellis, would remain in these islands, “to teach them the *Good Book*, and all the good things which had been learned in the Society Islands.” When we reached this island, many expressed the same wishes respecting Mr. Ellis and our Tahitian friends. But though our hearts yearned with compassion for this numerous, ignorant, and vicious people, yet these repeated requests were in no degree hearkened to, until the painful providence above referred to. While we were meditating, what could be intended by our way being so hedged up, as to prevent our visiting the Marquesas, and even our getting away from these islands, Auna (which is the name of one of the excellent deacons from Huabeine) and his wife, came up to us at the mission house, from the king and queen of Atooi, (with whom Auna and his wife have lived ever since they came to this island) with an earnest request from those important and influential personages.

But before we proceed, perhaps it will be well to mention the singular providence which led to Auna's residence with them. When we landed at this island, while our missionary friends were requesting us, with our Tahitian companions, to take up our residence at the mission house, a respectable looking person was desiring our companions might go and reside with him, as they were his countrymen, having come from Tahiti some years ago. This was agreed to, and the deacons and their wives went with him. He introduced them into the house of the queen of Atooi; this person being her confidential attendant. Auna's wife soon discov-

* This was done in consequence of what he had been informed had taken place in Otaheite, &c.

sed, that this Tahitian was her own brother! who had left Tahiti when a boy, and they had not heard of him for nearly thirty years.

This was pleasing to all parties; the queen desired they would be her guests, and, ever since, Auna and his wife have been teaching the queen's household, which is large, many useful things, and also praying with them, morning and evening. We now turn to the passage which they brought to Mr. Ellis, and to us, from the king and queen of Atooi and many chiefs; which was, that Auna and his wife might stay here, and teach them and be people to read and to write, &c. and to worship Jehovah. Also, that Mr. Ellis would go, and fetch his wife and children, to settle here as a missionary, to teach them all good things.

We asked Auna if he and his wife were willing to stay in this place: he said, their hearts desired it, if it was right; and if their *Ora madua*, (pastor) Mr. Ellis, would settle here, then they should be glad; because the Lord had brought us here, and perhaps it was his will we should remain. When we had received this interesting communication, we could not refrain from admiring the wisdom of all the divine dispensations, and remembered the exhortation:—

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning Providence,
He hides a smiling face.

The happy result of the consultation with our missionaries, which followed, is well known.

Mr. Ellis has composed four hymns, in the Owhyhean language, which are sung in the chapel. You will hardly be able to conceive the delight we had in hearing these people, for the first time, uniting to sing the praises of Jehovah in their own tongue! A scene of great usefulness appears to be opening here. One, indeed, of greater interest and importance, than that which is presented by the Sandwich Islands, could scarcely be found. A group of twelve or thirteen fine fertile islands, in one of the most delightful climates perhaps any where to be met with, rising rapidly into consequence as places at which vessels may refresh, passing from the western side of the new world to the eastern parts of the old world, and as the port for repairs and refreshments to great numbers of Pacific Ocean whalers; having also a population of above 200,000 inhabitants, must have great importance as a missionary field. We made a tour round a greater part of the beautiful island, accompanied by our missionary friend, Mr. Bingham, and a messenger from the king; and were every where received with the greatest kindness, both by chiefs and people. While we deeply mourned over the deplorable state of ignorance, vice, and wretchedness, in which we found the people of all ranks, we could not but rejoice at the readiness we every where found to listen to the gospel, which was addressed to various assemblies; sometimes within a house, sometimes under a tree, or in the shade of a rock. We

did not find any native who had the least notion who it was that made the sea, the sky, or themselves; but they all said, it was *maatua* (good) to learn these things, and to worship Jehovah; and that as soon as the king told them to do so, they would all come to learn. At one place (*Uarua*) we were kindly received and hospitably entertained by an intelligent chief, who was one of the principal priests of the abolished system. He made many inquiries about the nature of this new religion; and proposed some difficulties for solution. Among other questions, he asked whether Jehovah could understand, if they prayed to him in Owhyhean, or whether they must all learn English! When he had received answers which appeared to satisfy him, he said it was *maiatu*, (good) and he was ready to receive instruction and to worship Jehovah, as soon as Hehoreho (the king) should order it. All seems to hang on the word of the king! The government of these islands is an absolute monarchy; there is no law but the king's will. The king (Hehoreho) says to the missionaries and to us, that by-and-by he will tell his people that they must all learn the good word, and worship Jehovah; but that the missionaries must teach him first, and get well acquainted with the Owhyhean language. But alas, the king is slow to learn! Nevertheless these difficulties, and all others, we trust, will be overruled, and in due time removed, the glorious gospel may have free course to promote the happiness of man, and the glory of God! Two weeks ago the names of twelve persons were given in, who appear to be sincerely attached to the word; so that ere long we hope, the administration of Christian Baptism to the natives, will commence by the missionaries.

LETTER FROM THE MISSION TO THE CORRESPONDING SECRETARY.

We received the letter; from which the following extract is made, just in time for a place in this number. It is dated *Honoruru*, Jan. 11, 1823.

We are happy to learn, that so great a proportion of the number to be sent to us, are destined to *preach*; as the field is now much more widely open for that kind of labor, than it has at any period appeared to be. The king, two days since, in a communication to the mission written by his own hand, and sent in at the public examination of the school, expressed sincerely his desire, that all the chiefs of all these islands might listen to the words of the preachers, learn the will of Jesus Christ, and be saved by him. You will not understand this declaration of the king as a profession of cordial faith in Christ, or of love to his cause; but simply his approbation of our design to *preach*, and a wish that his chiefs may attend to what we may say, in order to make the experiment whether they can obtain the benefit we propose. But even this we regard as a very desirable advance made by the king at the very time he and we are expecting soon a large reinforcement of the

mission; and as we know of no direct opposition on the part of any chief, but rather a general desire, certainly among the principal chiefs to be instructed, we consider the way fairly open for the teachers in the reinforcement.

Since our last letter, Taumuarii and Kahumanu, have returned from Taiwai, and continue their attention to instruction. Taumuarii left orders for a school to be collected at Manapepe, under Mr. Ruggles's instruction, who has with his family removed to that place, expecting one of the recruits soon to join him there.

Brother Whitney writes, that he expects soon to have the superintendence of a school of 50 pupils at Waimea, under the particular patronage of the present superintendent of Taiwai.

On the 9th inst. we had an examination of our schools at this place, which now comprise more than 200 pupils, most of whom appeared in decent order at the chapel, with a good number of spectators. Mr. Thurston conducted the examination, which was, in our view, more flattering, than any former one. Not less than 12 chiefs attended. The king's brother, Kauikoule, and his sisters, Nahienae-na, and Opia, one of the wives of the late king, with her present husband, Laanui, bore an interesting part of the examination. Nor was the king's copy-book, with its fair, neat pages, and his communication before alluded to, which was read to the assembly, less interesting. The assistant teachers, five in number, appeared at the head of their respective schools, and assisted at the examination. The queen recited about half of Watts's catechism. Kahuhu read with fluency a passage from the Bible. Two others presented their first essays in composition; and Naili handed in a declaration, written by his own hand, containing four words—"Aroka au ia Jehova." *I love the Lord.* Opia exhibited fair hand writing, and so did many others. Honorii gave an address to the pupils, and Mr. Thurston closed the exercises with prayer.

LETTER FROM A CLERGYMAN.

WHEN I read the calls on the friends of missions, in the last Herald, I determined to ask the church and society under my care for a contribution. It was accordingly taken up last Sabbath, and \$25 were collected. This is a smaller sum than I could wish; but as the church paid \$20, in January last, and has contributed every communion for the same object, they feel that they have done tolerably well. But I chiefly prize this collection as a proof, that this people feel the obligation of supporting your Society, and are ready to make special efforts to meet your emergencies.

I will thank you to send me a copy of the last Annual Report of the Prudential Committee. I should be glad if you would order one to be sent to me annually, and I will pay for it, unless you think proper to send it gratis. My principal design is, to make this church better acquainted with the extent and

value of the operations of your Board, than they now are, that they may imbibe a higher regard for their operations, and a deeper interest in their success.

Poetry.

We understand, that a little volume, entitled "*Hymns and Sacred Songs, original and selected for the Monthly Concert and Similar Occasions,*" is about to be published, by the Society of Inquiry respecting Missions, in the Theological Seminary at Andover. The design is a good one, and will doubtless meet with due encouragement from the Christian public.—The following original hymns are extracted from the Selection, and were forwarded to us by the Compiler of the work.

THE FULFILMENT OF PROPHECY.

The fount is open'd, from whose streams
Celestial life and knowledge spread;
The sun hath ris'n, whose radiant beams
Restore the sick, and raise the dead.

And nought thy glorious course shall check,
Till Earth with moral verdure glows,
Till they her desert wilds shall deck
With blooming Eden's deathless rose.

That Mighty Angel, to whose hand
The Everlasting Word is given,
Waves his broad wing o'er sea and land,
And soaring cleaves the vault of heaven:

And say,—shall aught oppose his flight?
Aught dim with clouds his flaming scroll?
No! not till truth, with holy light,
Shall visit every human soul:

Not till blest Peace shall spring to birth,
Till Hatred sheathe his useless sword,
Not till the nations of the Earth
Become the kingdoms of the Lord.

B

THE FAREWELL.

Land where the bones of our fathers are sleeping!
Land where our dear ones and fond ones are weeping!
Land where the light of Jehovah is shining!
We leave thee lamenting, but not with repining.

Land of our Fathers! in grief we forsake thee;
Land of our Friends! may Jehovah protect thee;
Land of the Church! may the light shine around thee,
Nor darkness, nor trouble, nor sorrow confound thee.

God is thy God; thou shalt walk in His brightness!
Gird thee with joy! let thy robes be of whiteness!
God is thy God! let thy hills shout for gladness!
But ah! we must leave thee—we leave thee in sadness.

Dark is our path o'er the dark rolling ocean;
Dark are our hearts; but the fire of devotion
Kindles within;—and a far distant nation
Shall learn from our lips the glad song of salvation.

Hail to the land of our toils and our sorrows!
Land of our rest!—when a few more to-morrows
Pass o'er our heads, we will seek our cold pillow,
And rest in our graves, far away o'er the billows.

Jesus, we pray for thy Spirit to lead us,
Jesus, we pray for thy Power to succeed us;
Then, when thy grace from our toils shall release us,
The prayers and the songs of redeem'd ones shall bless us.

L

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Biography.

MEMOIR OF CORNELIUS, AN AGED NEGRO,

ASSISTANT IN THE BRETHREN'S CHURCH AT ST. THOMAS, WHO DIED IN
NOVEMBER 1801.

THE following instructive and affecting narrative is extracted, in the third volume of the Periodical Accounts of the Brethren's missions, from the Diary kept at the settlement of New Herrnhut, in the Danish island of St. Thomas in the West Indies.

THE negro brother Cornelius has not left any written account of his life, though often encouraged to do it. As he was able, he might have furnished a very interesting narrative, being one of the oldest members of this congregation, and for many years a faithful laborer among his own nation. He possessed an uncommon share of humility; and, whenever spoken to in that view, used to say,—"I am not worthy that any thing should be said concerning me: I am a sinner, and the chief of sinners: in me there was and is no good; and all I have is what Christ has given me, according to His great mercy, by which He saved my soul. This alone is worth speaking of."

About fifty years ago, he was powerfully awakened by the simple testimony of the brethren's missionaries concerning the death and atonement of Jesus. He grew concerned about the salvation of his soul, and felt a great desire to attend their public ministry, and their private instruction in the Christian doctrines. It was some time, however, before he could resolve entirely to renounce the world and its heathenish ways.

It happened once that he attended a merry-making of his countrymen. Even into this house of riot, the Lord, as the good Shepherd, followed his straying sheep; and so ordered it, that our late brother, Frederic Martin passed by, and, being made attentive to the uproar, looked in at the door, and immediately espied his scholar Cornelius. He beckoned to him to

come out; and, in a friendly but serious address, represented to him, that it was not becoming for one who had declared that he would give his heart to our Savior, to attend such meetings as these. "Here," said brother Martin, "the Devil has his work, and you have assured me that you will not be his slave: but now I discover that your heart is still in his power; for you still love the vanities of the world, and the company of the children of disobedience, in whom he rules. It would, therefore, be better that you left off coming to our meetings and to the school." This offended him greatly; and he thought—"What is that to the white man; and what do I care for him?" However, his amusement was spoiled for that time; and he returned home much displeased, and resolved never more to visit the brethren or attend their meetings. But his heart was not at rest; and his convictions grew so strong, that he could not sleep at night: the address of the missionary sounded continually in his ears; and followed him with so strong an impression, that he altered his mind and visited him. Being received, not, as he feared, with displeasure, but with great cordiality, he was exceedingly affected; and related, with many tears, what had passed in his soul. This gave brother Martin occasion to converse freely and closely with him; and Cornelius now made a solemn promise to surrender himself entirely up unto Him who had shed his blood to redeem him.

June 1, 1749, he was baptized by brother John de Watterville, Bishop of the Brethren's Church, who was at that time on a visit to the mission in St. Thomas; and, on September the 27th, he was admitted to the Lord's supper. Ever since that period, he remained faithful; and made daily progress in the knowledge of himself, and of the love of his Lord and Savior Jesus Christ. He had a humbling sense of his innate depravity; but cleaved so closely to our Savior, and relied so firmly on his atonement, that all who spoke with him were encouraged and edified. He soon began to preach Jesus, as the Friend of sinners, to his countrymen. In 1754, he was appointed an Assistant; and has ever since served the Lord and the congregation, in various ways, with great zeal and faithfulness.

God had blessed him with a remarkable share of good sense and many talents. He had learnt the business of a mason well: and had the appointment as a master-mason to the royal buildings; in which employ he was esteemed by all who had any thing to do with him, as a clever, upright, and disinterested man: he laid the foundation-stone of each of the six chapels belonging to our missions in these islands, which are all built of stone. He was able to write and speak the Creole, Dutch, Danish, German, and English languages; which gave him a great advantage before all the other negroes.

Till 1767, he was a slave in the royal plantation, now belonging to count Schemmelman. He first purchased the freedom of his wife, and then labored hard to gain his own liberty, which at last he effected, after much entreaty and the payment of a considerable ransom. God blessed him and the work of his hands in such a manner, that he also, by degrees, purchased the emancipation of his six children.

In his free state he still sought to serve the Lord, among the people of his own color; and spent whole days, and often whole nights, in visiting them in the different plantations. The gift which he possessed, distinctly and emphatically to express himself on religious subjects, was wonderful: and his discourses, both in the weekly meetings at the chapel and at funerals, were full of life and spirit; inso-much, that not only the negroes, but even many white people of all descriptions, heard him with pleasure and edification.

As a proof of his gift in this way, we give the following discourse delivered by Cornelius to the Catechumens at New Herrnhut:—

“My dear People—

“Moses lifted up a brazen serpent in the wilderness; and all that were bitten by the fiery poisonous serpents were obliged to go

and look at this brazen one, if they would be well: this happened long before our Lord and God appeared as man in the world; but it referred to Him; and to his bitter death on the cross. When, therefore, He was in the world, St. John pointed to Him, saying, Behold the Lamb of God, and the man of sorrows, who is to be hung upon the cross! He it is, that can heal all those that are bitten by sin, as by a poisonous serpent. Whoever looks to Him with a believing heart, is made whole. He has taken away the sin of the world, and died for us. All men may now come to Him; even the poorest, the most sinful and wretched. He receives all, even the very worst. Let no one think himself too far gone, and that he will not receive him.

“My dear people—If any human creature were too bad, then, indeed, He could not receive any one of us, for we are altogether a very bad people. In the Old Testament, He commanded his prophets to say concerning us—“In that time shall the present be brought to the Lord of Hosts, of a people scattered and peeled—a nation meted and trodden under foot—to the place of the name of the Lord of Hosts, the mount Zion;” and again, “The Gentiles shall come to his light, and to the brightness of his rising.” He will even have negroes, and He will receive them gladly.

“My dear people—Let every one of you, therefore, come just as he is. He only desires to have your hearts. I myself feel that I am very poor and needy; but, on this very prayer-day, I have experienced his grace in my heart, and felt his love toward me. This He gives me daily to feel: and every one of you may enjoy the same favor. All depends upon this one thing, that we give ourselves wholly to our Savior. We cannot divide our hearts between him and the world. The only way is, to give them wholly unto him: therefore, surrender yourselves up with your whole heart. He will have mercy upon you, grant you to know his love and grace, and freely impart to you all that He has purchased for you upon the cross.”

We can say with truth, that he was by no means puffed up by the excellent talents which he possessed. His character was that of an humble servant of Christ, who thought too meanly of himself to treat others with contempt. To distribute unto the indigent and assist the feeble, was the delight of his heart; and every hungry, suffering, and perplexed soul found in him a generous and sympathizing friend and faithful adviser.

In the year 1796, his wife departed this life very happily; after which he sought to be free from all outward concerns, and gave up his business to his eldest son. The infirmities of old age increasing upon him,

he ardently longed to depart and be with Christ. During the last three years of his life, he was exceedingly worn down by a constant cough and pain in his side, and the time of his final release appeared to him to be put off too long. His great activity and cheerfulness of mind suffered by it, and sometimes it would seem as if his faith and courage failed. He complained now and then, with great earnestness and many tears, that he did not feel his love to the Lord Jesus so fervent as formerly; and once, as he was reading and meditating over that text of Scripture, *I have somewhat against thee, because thou hast left thy first love*, he exclaimed, "Ah! I have also left my first love," and could not immediately be comforted.

Whenever any of us visited him, the conversation soon turned on spiritual subjects, and all hearts were melted. All our brethren and sisters, who often called to see him, expressed how much they were edified and blessed by their interview.

November 26, 1801, word was sent to us that he was considerably weaker, and begged to see a missionary. One of us immediately went to his house. After some conversation concerning the love of our Savior, the comfort to be derived from his sufferings and death, his gracious help in the severest trials of this life and the most grievous temptations, Cornelius exclaimed, "Ah! I ought to have done more, and loved and served my Savior better: but I firmly trust that He will receive me in mercy; for I come to him as a poor sinner, having nothing to plead but his grace, and the righteousness through his blood." Being assured, that, in this situation of heart, he might with full assurance and cheerfulness rest on the gracious promises of our Savior, and would obtain the end of his faith, even eternal life, he begged that his children might be called, that he might once see them all together, to take a final leave of them.

This was done: and his children, with several grandchildren, assembled round the bed of their sick father. He now once more exerted all his strength, sat up in the bed, uncovered his venerable head adorned with locks as white as snow, and addressed them thus:—

"I rejoice exceedingly, my dearly beloved children, to see you once more together, before my departure; for I believe that my Lord and Savior will soon come and take your father home to himself. You know, dear children, what my chief concern has been respecting you, as long as I was with you—how frequently I have exhorted you with tears, not to neglect the day of grace; but to surrender yourselves with soul and body to your God and Redeemer, and to follow him faithfully! Sometimes I have

dealt strictly with you, in matters which I believed would bring harm to your souls, and grieve the Spirit of God; and I have exerted my parental authority to prevent mischief: but it was all done out of love to you. However, it may have happened that I have been sometimes too severe. If this has been the case, I beg you, my dear children, to forgive me. Oh forgive your poor dying father."

Here he was obliged to stop—most of the children weeping and sobbing aloud, being deeply moved by this address. At last, one of his daughters, recovering herself, said—

"We, dear father, we alone, have cause to ask forgiveness; for we have often made your life heavy, and have been disobedient children."

The rest joined in the same confession. The father then continued—

"Well, my dear children, if all of you have forgiven me, then attend to my last wish and dying request—Love one another! Do not suffer any quarrels and disputes to arise among you after my decease. No, my children, (raising his voice,) love one another cordially: let each strive to shew proofs of love to his brother or sister; nor suffer yourselves to be tempted by any thing to become proud, for by that you may even miss of your souls' salvation; but pray our Savior to grant you lowly minds and humble hearts. If you follow this advice of your father, my joy will be complete, when I shall once see you all again in eternal bliss, and be able to say to our Savior, 'Here, Lord, is thy poor unworthy Cornelius, and the children whom thou hast given him.' I am sure our Savior will not forsake you; but I beseech you, do not forsake him."

Words cannot describe what a sense of the peace of God, and what melting of all hearts, prevailed during this most affecting scene. The missionary, having taken occasion, from the above, to address all present in an affectionate and earnest manner, sung a few verses; then, kneeling down, offered up a fervent prayer, thanking our Savior for all the proofs of mercy and faithfulness experienced by his dear patient, now ardently longing for his release, and especially that He had drawn him by cords of love unto himself, granted him to believe in Him and enjoy the merits of his sufferings and death, and preserved him in this faith to the end of his mortal life: then, with many tears, he besought the Lord to grant to this his faithful servant rich consolations: and to remove every cloud that might, in any degree, obscure the bright prospect of everlasting joy—to keep the eyes of his faith steadily fixed on that great atonement made for all sin; and, when his time was come, to take him home into his

joy, and impart unto him that reward of grace which He had promised unto all those who were found faithful unto death—closing with those words, "Amen, Lord Jesus! come, and take this thy blood-bought sheep home to thyself!" In these last words Cornelius joined most fervently; and added, "Yea, Lord Jesus! come soon! come, come, Oh come!" The blessing of the Lord was then pronounced over him. His countenance shone with an expression of joy and peace; and he could not express in words how thankful and happy he felt, while the tears flowed down his aged cheeks.

His departure did not take place till in the night between the 29th and 30th of November; when he fell gently asleep; his children, who were singing a hymn at his bed-side, not even perceiving when he breathed his last.

His two sons and four daughters are employed as Assistants. By them he lived to see twelve grand and five great-grandchildren. According to his own account, he was 84 years old.

He was buried in the burying ground at New Herrnhut, and followed to the grave by many of his negro brethren and sisters. The funeral discourse was from the text appointed for the day on which he departed, Ezek. xxxiv, 15, *I will feed my flock, and I will cause them to lie down, saith the Lord.* The chapel could not contain the numerous company, among whom were a great many white people—a pleasing proof how much this venerable negro brother was esteemed and beloved by persons of all ranks and color.

American Board of Missions.

Proceedings and Intelligence.

MISSION IN CEYLON.

PANDITERIPO.

Journal of Dr. Scudder.

(Continued from p. 249.)

Nov. 22, 1821. On Monday last, I went to Jaffnapatam, to attend the meeting of the Bible Society. I am glad to state, that the Colombo Bible Society have determined to comply with the request we lately made them, to furnish us with 4,000 copies of the Gospel of St. Luke. On my way to Jaffnapatam, I distributed a number of tracts. On Monday evening, went to Nellore and spent the night with the Rev. J. Knight, Church Missionary. On Tuesday morning, Mr. Spaulding and myself visited Copay, a neighboring parish. On my way, I distributed seventeen tracts, and three scripture extracts containing the Sermon on the Mount. Some of the tracts were printed. These are the first printed tracts I ever distributed. I hope it is the beginning of the time, when I shall have many of them to circulate. We could obtain large supplies of tracts, which the Madras Tract Society would print for us, had we the requisite funds.

From the number of tracts and scripture extracts we are enabled to distribute among the people, it is a most convincing

proof, that they are ready to receive the everlasting Gospel of our Lord and Savior Jesus Christ. May he, in whose hands are the hearts of all men, incline many to contribute of their substance to send it to them.

Dec. 17. Two years ago this day, I reached this missionary field. We have great reason to bless the Lord for his continued kindness to us. After having been two years on missionary ground, if I know my own heart, I do rejoice more than at first, that I have been called to the blessed work of preaching Christ to the heathen. It would be a matter of great joy to me, could I say that the heathen are flocking in crowds to Jesus; but I dwell in a land of thick darkness. No desire is manifested by most of the people to hear the truth, much less to embrace it. Fruit, however, shall be gathered in. The promises of God have not been made in vain. The way is preparing for the coming of the Son of man. The prejudices of the people are breaking down. The rising generation are learning to lis the name of Jesus. During the past year, much divine truth has been communicated to the people in different directions around me, especially by my boys. The young man, who is pursuing the study of medicine with me, has, also, to some extent, scattered truth among the people. To the Head of the Church

belongs to give or to withhold the blessing.

30. Five of my boys are constant attendants of my inquiring meetings on Tuesday evening.—*Griffin*, the oldest of the number, manifests but little concern for his soul.

Whelpley is a fine boy. He adorns the profession he has made of his faith in Christ, and is a valuable assistant to me in my work.

Gautier is very promising. I entertain the hope, that he has passed from death to life. Should he prove to be pious, he will probably make a very active instrument in building up the kingdom of Christ among this people. He is very useful in sowing the seed of the word among the people. He wishes to unite himself to the church, and I hope the time is not far distant when this pleasing event will take place.

Willis is about fifteen years of age, and is a fine boy. His mind has been seriously impressed, for some time past. About six months ago, he appeared to be convinced of sin. He entertains the hope, that he is a Christian. The Lord grant that he may build on the only true foundation.

Brittain, brother to *Willis*, is also a very fine boy. He has also had some conviction of sin. Some time ago, his aunt died. When conversing with him on the subject, he said that he had been praying that her soul might not go to hell. Though not pleased with his Catholic notion, I was pleased to find that he was not unconcerned respecting the event.

In addition to these, two or three others have had some serious reflections, and have attended my meeting for religious inquiry. Several of my boys are very young, and it is to be hoped that, as they grow up, they may grow up in the fear of God, and hereafter be made wise unto salvation.

We have by far the greatest immediate prospect of success in our boarding schools, and we hope that they may be remembered in the daily prayers of thousands in our native land. I feel confident that these schools will be nurseries, from which many will arise to preach Christ to their perishing countrymen. There are but two girls attached to our boarding school. We feel the importance of educating females, and bringing them under our immediate care. Though a large female boarding school would very considerably increase the cares of Mrs. Scudder, yet the object is so desirable, that she would be willing to make great sacrifices to have it accomplished.

Mrs. Scudder received into our family a girl of low cast several months ago. She is very promising. Her father lately died. A little while before his death, he requested that she might be continued with us.

As she is a slave, I intend to purchase her freedom upon condition, that she will remain with us three or four years. She will not be valued at more than *five Spanish dollars*. She is about nine or ten years old.

My interpreter has frequently serious thoughts about divine things, and is in the habit of secret prayer, but has not yet been induced to leave his father to follow Christ. The young man studying medicine with me adorns his profession, and appears to be really pious. I was in hopes, that God had a work for him to do in the ministry; but he appears to have ordered it otherwise. I believe it is his wish to pursue the practice of medicine.

Amy, the female of color who accompanied us from America, is very serviceable to us. She assists us both by her prayers and examples. As far as we can judge, she appears to esteem the Lord Jesus above all things. We desire to feel very thankful, that she was inclined to accompany us to this land. Should we hereafter have a large school for girls, she will be very useful in watching over them, as she will be more with them than Mrs. Scudder could possibly be. On Saturday afternoon, she goes out to invite the females to come to church, and doubtless has rendered herself useful in this respect.

TILLIPALLY.

Mr. Poor's Account of the Boarding School.

THIS account was written in October last.

In my last journal, which was closed in October 1821, I gave a short account of the boarding school at this station. At that time, there were twenty-two boys, of whom a particular account had been previously given, in regard to their ages, cast, time of admission, and studies.* Of those twenty-two boys, three have left the school during the year past, and one has died.

The names of the boys, who have left the school, are Ebenezer Porter, Moses Stuart, and Jordan Lodge. *Ebenezer Porter* was one of the first boys received into the school. He was supported by the Jordan Lodge of Free-Masons, in Danvers, Mass. This benevolent association made, so far as is known to the writer, the first appropriation, that was made in America, for the support of a heathen child in Ceylon. *Porter* was from a heathen family of high cast, in this neighborhood. Soon after I came to Tillipally, his father died. During his last sickness I visited him, and

* See Appendix to the Twelfth Annual Report of the Board, p. 176.

conversed with him respecting the Christian religion. As I was about to leave the house, he, in a formal manner, committed to my care Porter, and a younger brother, requesting that I would instruct them, and provide for their support. Both of these children at that time attended the day school at the station. From the time of his entering the school, Porter manifested a love for study, and by his diligence, and good conduct, attracted our attention, and interested us in his welfare. He was early convinced of the truth and importance of the Christian religion, and manifested a concern for the salvation of his soul. In June 1821, he was received as a member of our church, and has continued to give pleasing evidence of the sincerity of his Christian profession.

While in the school, his time was devoted to the study of both Tamul and English. He attended to the common branches of English education, such as grammar, geography, and arithmetic. As he was the oldest boy supported at the station, and had made more progress in his studies than others, he rendered important assistance in the boarding school. In March he left the school, to act as an interpreter to Mr. Woodward, and to assist in the mission at Batticotta.

The repeated misdemeanors of *Stuart*,

made it necessary to dismiss him from the school, a short time before this account was written.

Jordan Lodge, who is cousin to Porter and Stuart, was received into the boarding school, July 1818. He, also, was supported by the Jordan Lodge of Free-Masons in Danvers. Soon after his entering the school, he was distinguished by his good conduct, and by his diligence and progress in learning. In April 1821, he was baptized, and received into the church, being one of the two first from among the heathen at this station, who made an open profession of their faith in Christ. He rendered considerable assistance in the mission, by visiting schools, and by reading and conversing on religious subjects among the people. I regret to say, that in the course of the year past, we had frequent occasion to reprove him for improprieties of conduct. These are to be ascribed partly to an irritable temper, and partly to the injudicious advice of his friends. Recently he has been more attentive to his studies, and has conducted himself with propriety.

Brown Emerson was received into the school in April 1818, being at that time six or seven years of age. He had made considerable progress in the study, both of Tamul and English. In January last, he was drowned in a well at the station.

The following is a list of the names, ages, &c. of the boys now belonging to the school, being twenty-three in number.

Names.	By whom supported.	When admitted.	Ages.	Cast.	Parishes from which they came.
Israel W. Putnam,	Rockingham Juv. Branch So. N. H.	Jan. 1818,	6,	Vellale,	Tillipally.
Leonard Woods,	Ladies in Brunswick, Me.	do.	10,	do.	do.
Samuel Worcester,	Tab. Thanksgiving So. Salem, Ms.	do.	8,	do.	do.
William T. Ladd,	Wm. Ladd, Esq. Minot, Me.	April, 1818,	7,	do.	do.
Elias Cornelius,	Fem. Asso. for ed. hea. child. Salem, Ms.	do.	9,	Covia,	do.
Cyrus Mann,	Mon. Con. Westminister, Ms.	do.	9,	Vellale,	Mallagum.
Joseph S. Ropes,	Wm. Ropes, Esq. Boston, Ms.	July, 1818,	9,	do.	do.
Danvers,	The Jordan Lodge, Danvers, Ms.	do.	10,	Covia,	Tillipally.
John Norris,	Tabernacle Thanksgiving Soc. Salem, Ms.	Sept. 1818,	7,	Vellale,	do.
Nathaniel Niles,	Mr. John B. Lawrence, Salem, Ms.	Oct. 1818,	12,	do.	Mallagum.
Francis Brown,	Theological Society, Dartmouth College, N.H.	do.	10,	do.	do.
John Salisbury Tappan,	J. & S. Tappan, Boston, Ms.	Nov. 1818,	9,	do.	do.
John B. Lawrence,	Juv. Benev. Society, Salem, Ms.	Mar. 1819,	10,	do.	Manepy.
Edward Warren,	Elam Bridges, Esq. N. Y.	Jan. 1820,	9,	do.	Copey.
Charles Marsh,	Hon. Charles Marsh, Woodstock, Ver.	do.	7,	do.	Mallagum.
Thomas Spencer,	Juv. Benev. Society, Salem, Ms.	Sept. 1820,	12,	do.	St. Pedro.
Samuel Judson,	Individuals in Uxbridge, Ms.	do.	9,	do.	Mallagum.
George Payson,	Fem. Mite Soc. Arundel, Me.	Jan. 1822,	15,	do.	Mallagum.
James Hutchinson,	Hon. Titus Hutchinson, Woodstock, Vt.	Sept. 1822,	7,	do.	do.
John Cleveland,	Fem. Ed. So. Wrentham, Mass.	Oct. 1822,	8,	do.	do.
William Coombs,	First Juv. Soc. Newburyport, Ms.	do.	14,	do.	do.
Moses Hallock,	Society of young men in Plainfield, Ms.	do.	9,	do.	do.
Ellingwood Jenks,	Mr. William Ledyard, Bath, Me.	do.	13,	do.	do.

Niles, Woods, Worcester, Cornelius, and Putnam, belong to the first class. Their time is about equally divided between the study of Tamul and English. They are farther advanced in Tamul studies, than any boys connected with our common schools; and have a fair prospect of making such attainments in Tamul literature, as will entitle them to attention and respect from the natives. They have,

during the year, attended to English reading and spelling, to English grammar and geography, and to the construing of English into Tamul. In construing the New Testament, they have proceeded as far as the first Epistle to the Corinthians. For several months past, they have had an exercise of making written translations of Tamul into English, and of English into Tamul. They have further recited as a

Sabbath lesson, the historical books of the Old Testament in Tamul, and are now reciting the New Testament in English. Their application to study, and progress in learning, have been quite as encouraging, as could have been anticipated from boys in their situation. Their conduct has been generally good.

I may speak of *Niles* in terms of unqualified approbation. He has made more progress in Tamul studies, than any other boy in the school. Though he has not advanced so far as the other boys in his class in construing and translating English into Tamul, (having commenced the study at a much later period,) he has more of the language in use for daily conversation, than the others. He renders more important assistance at the station, than any other boy; and has been particularly useful in teaching the girls in the boarding school. The progress they have made in learning, and the interest they have felt in their studies, are much to be attributed to his exertions. As a reward of merit he receives monthly a sum equal to about fifteen cents, a sixth part of which he contributes to the Tamul Bible Association. His conduct is uniformly good, and he gives marked evidence of being influenced by love to God and benevolence to man. The raised expectations, which I expressed in my journal two years ago, concerning this youth, have thus far been fully realized.

Leonard Woods and *Samuel Worcester* are boys of more than common capacity for learning, and pursue their studies with a good degree of interest and pleasure. Each in some particular excels the other. On those subjects, in which the judgment is particularly called into exercise, *Woods* is the superior. But *Worcester* far excels him in having a more retentive memory, and in being more prompt in expressing what he knows. *Woods* is of an unpleasant temper, does not care to gain the good will of the boys, and is much disposed to study and to amuse himself alone. He has been suspended from the school twice in the course of the year, for disobedience. The last time, he was absent several months, much to his disadvantage in regard to his progress in learning. He now conducts himself well, and is much engaged in study. *Worcester* is of an amiable disposition, and is very seldom the subject of reproof.

Elias Cornelius possesses a pleasant disposition, is very regular in his conduct, and is generally beloved. At several seasons, his attention has been considerably awakened to the concerns of his soul. As his mother is a poor widow, she has often been very urgent with me to employ him in such a manner, that he may earn something for her support. I have felt obliged to comply,

in some degree, with her request, to the disadvantage of his studies.

Israel W. Putnam is the youngest boy in his class. He is a quiet, peaceable, studious boy. As he began to learn English when very young, he has acquired a better pronounciation, than either of the four other boys here mentioned. This is no small advantage. In view of his age, and the progress he has already made in learning, he has a very fair prospect of obtaining a thorough education. These five boys are united in a class, with six or seven others who attend the day school at the station.

John B. Lawrence, *Joseph S. Ropes*, *Danvers*, *Francis Brown*, *John S. Tappan*, *Thomas Spencer*, and *Edward Warren*, are classed together in the English studies. They are reading Webster's spelling book, the second or third time; are committing to memory Tamul and English phrases; and construing Emerson's Historical Catechism. Considered as a class, their progress in Tamul studies is equal to that of the first class. This arises in part from the circumstance of their having made more progress in Tamul when they entered the school, and in part from their having devoted more time to the study of Tamul since they entered. In order to show the comparative progress of the two classes in Tamul, their names may be written in the following order, viz. *Niles*, *Warren*, *Lawrence*, *Brown*, *Putnam*, *Cornelius*, *Spencer*, *Woods*, *Ropes*, *Danvers*, *Worcester*, *Tappan*. As a Sabbath lesson, the boys of the second class are, with the exception of *Tappan*, reciting the historical books of the Old Testament; they have proceeded as far as the book of *Ruth*. Of the seven boys here mentioned, the first and two last are considerably above mediocrity, and the others are by no means below it. *Lawrence* is decidedly the first in his class. As it regards his disposition, moral character and conduct, capacity for learning, diligence in study, and promise of usefulness generally, he is second only to *Niles*. As a reward of merit he receives about eight cents monthly for some small services rendered in the school. A sixth part of this he gives to the Tamul Bible Association, and the remainder to his mother, who is a widow. *Niles* and *Lawrence* have a strong partiality for each other, and are much together. They are the only boys in school who sing at church.

Joseph S. Ropes is a boy distinguished by his good conduct and diligence in study. I do not recollect that I have ever had occasion to reprove him. He has a very slight impediment in his speech, which renders it difficult for him to acquire a good pronounciation of the English. His memory is not so retentive as that of many other

boys; but he appears determined to surmount every difficulty in acquiring an education.

Danvers is kind and obliging in his disposition, even to a fault. He is at every one's service quite to the injury of his progress in learning. He has acquired a good pronunciation in the English, and is capable of making very good progress in learning. He is at present more engaged in his studies than formerly.

Francis Brown, and *John S. Tappan* are cousins. Their mothers have frequently endeavored to entice them to leave the school. Sometimes the boys have been inclined to hearken to such advice. They appear now determined to pursue their studies.

Edward Warren, and *Thomas Spencer* entered the school and commenced the study of English, at a much later period than the others. But in consequence of their comparatively rapid progress in study, they have joined the second class. Their conduct has been uniformly as gratifying as their improvement. Very pleasing expectations may justly be entertained respecting these boys.

William T. Ladd entered the school in 1818. In consequence of the injudicious treatment of his parents, he frequently absented himself from the school without leave, and was in other respects disobedient. He was dismissed from the school, as being unworthy of support from the funds of the Board. About a year after, he was dismissed, his father brought him to us again, and was urgent that we should receive him into the school. He promised to assist in governing the boy, that he might not, as before, violate the rules of the school. As the child appeared to be capable of learning, and was indeed an object of charity, he was again received. I am sorry to say, that his conduct and progress in study, have not been such as to excite any very pleasing hopes concerning him. I have some doubts as to the propriety of his being continued in the school. But as we frequently notice great changes in boys of that age, and as it is our business to use means to instruct the ignorant, and reclaim the vicious, it appears, on the whole, expedient to use farther means with them.

Cyrus Mann is the son of a poor widow. She is hoping that, in consequence of his being instructed, he will obtain some employment, by which he will be able to render her some assistance. He has commended himself to us, by his good conduct and application to study. His capacity for learning is not equal to his disposition to improve his advantages. I trust, however, that the expectations of his mother will be to some extent realized.

John Norris is a small boy, and cousin to *William T. Ladd*. From his birth he has not had the proper use of his left arm, and consequently would be unable to obtain a subsistence by labor. He is a boy of very good promise in every respect. He is studying both English and Tamul, and has made very pleasing progress in both languages.

Charles Marsh is a small boy, who appears to have a good capacity for learning. I have been in some degree disappointed, in consequence of his not applying himself to study, though his conduct, in other respects, is good. He is cousin to *Niles* and *Warren*. The former takes much pains with *Marsh*, to make him understand and improve his privileges. I have yet strong hopes, that he will be excited to greater diligence, and that I shall be able to give a better account of him hereafter. It is here, as in America, difficult to form a correct judgment of the talents and general character of boys so young as most of these are.

Samuel Judson, who entered the school at a later period than those before mentioned, is an obedient, studious boy, of good capacity for learning. His benefactors, may with good reason, indulge pleasing expectations of his being trained up for usefulness.

George Payson, an orphan boy, entered the school in January last. His admission is much to be ascribed to the circumstance of his being remarkably small of his age. As he did not know the Tamul alphabet when he came here, his age, had it then been known, would have been a sufficient reason for his not being received. But his progress in learning, and his good conduct, have well corresponded with his age. He is able to read the New Testament better than most boys who have been learning twice as long as he has. He is now learning the English alphabet.

James Hutchinson is a small boy, who lately entered the school, and is now learning the Tamul alphabet and catechism. His present appearance is favorable.

William Coombs attended, for a long time, the day school at Mallagum. He was there distinguished by his good conduct and attachment to his books. He rendered himself useful, by assisting the schoolmaster in teaching the children, and received monthly a small compensation. His mother, who is a widow, being very poor, and unwilling to take him from his studies contrary to his wishes, requested me to receive him into the boarding school, which I was ready to do. The boy is very happy in attending to his studies, under such advantages as he here enjoys. The truths of Christianity appear to have had more effect upon him, than upon almost

any other boy that has attended our day schools.

Moses Hallock and John Cleveland are rothens, the sons of one of the headmen of Allewetty. This man has given more evidence, than any other heathen with whom I am acquainted, of a disposition to aid in the business of instructing the children. He has built a school-bungalow, at his own expense, in the village in which he lives, and uses his influence among the people to induce them to send their children to the school, and to listen to the religious instruction which we give. He built the bungalow, without knowing that it would establish a school in the village, and before he made application for his children to be received into the boarding school. The two boys have made some progress in Tamul studies, and are now learning the English alphabet. They are both boys of good promise.

Ellingwood Jenks is the son of a Roman Catholic. He has been at the school but a short time. Before he came, he had made considerable progress in Tamul. He is now learning both Tamul and English. He appears to be a boy of good capacity for learning. When his father brought him here, I told him that, by his committing his son to my care, he would excite the displeasure of his priest. He said he was willing to risk the consequences.

The boys in our boarding school, though their situation is far more eligible than that of any others around us, pursue their studies under various disadvantages. They have not a supply of suitable books, either in the Tamul or English language. Having made much more progress in knowledge than their countrymen around them, and being unable to appreciate the importance of a thorough education, they have not those motives to diligence, which influence the youth in our own country. In consequence of the variety of duties, which devolve on a missionary, I find it impracticable to devote that attention to them which a due regard to their improvement requires. The time, which I have thought proper to allot to this branch of labor, must be spent in giving instruction sometimes in a foreign language, and sometimes in a language, which is but very partially known by those who are instructed. It is a laborious work to give these children a thorough education. But having an increased conviction of its utility and importance, I am encouraged to proceed. I may add, that the boys were never so much engaged in study, as at the present time.

Six or seven boys, most of them the sons of headmen, attend the day-school at the station, and are instructed both in Tamul

and English, with the first class of boys in the boarding-school. These boys have obtained much knowledge of the Christian religion, and appear to have a conviction of its truth and excellence.

(To be continued.)

In their last communications, the missionaries engaged to send particular accounts of the Boarding Schools at all the stations. These accounts may be expected before the end of the present year.

SANDWICH ISLANDS.

STATION AT OAHU.

Journal of the Mission.

(Continued from p. 185.)

April 10, 1822. The business respecting the designation of Auna to labor in this field, being finished, he and his wife took an affectionate leave of us and of Mr. Ellis, and embarked with Taumuarii and Kaahumanu, for the windward islands, to commence their labors, and to attend their patrons in their tour, expecting to return in the course of two or three months. Auna is a chief from the Society Islands; possesses a tall, commanding figure, and placid, benignant countenance; and is intelligent, sober, discreet, and humbly devoted to the cause of missions. He prays in his own family, and in the family of Kaahumanu; keeps a journal, neatly written, in his native language; and carefully takes and preserves skeletons of the sermons he hears.—He was with Pomare in the battle at Tahiti, in the last struggle to exterminate Christianity; witnessed the triumphs of the Lord of Hosts, and the downfall and destruction of the "foolish idols that Tahiti worshipped." His wife is, in some respects, like him as to the degree of civilization to which she has advanced. She is rather above the middling stature of American females. Marks of vivacity and energy appear in her full round face and black sparkling eyes. She dresses much like females in common life in civilized lands. It is a pleasure to hear this happy Christian pair converse and sing in their native tongue.

Description of a Salt Lake.

May 27. The Deputation, in company with Messrs. Thurston, Bingham, Loomis, and Harwood, visited the Salt Lake, one of the finest natural curiosities, which the islands afford. It is situated among barren hills, about six miles W. N. W. of Hono-

ruru. It is an insulated body of water, about two miles in circumference, a small distance from the sea, and probably a little above its level; and is entirely saturated with common salt. It has no apparent connexion with any stream or body of water, but is supplied by a spring, which rises on its margin, at the foot of the hill that bounds it on the west. It has been supposed by some to be affected by the tides of the ocean, by means of a subterranean passage, but the variation of its depths must rather be the effect of the wet and dry seasons, or of rain and evaporation, than of the ebbing and flowing of the tide. The water, as it issues from the spring, though more strongly impregnated with salt, than common sea water, is much less so than the water in the pond, which is subjected to the process of evaporation by the intense rays of a vertical sun. The salt crystalizes in immense quantities at the bottom, and forms a continuous white crust from shore to shore. It has a beautiful appearance, seen through the still, transparent waters of this miniature sea.

The stones near the shore, which rise just above the smooth surface of the water, are crested with beautiful white crystals of salt. The salt, thus formed without the assistance of art, is procured in considerable quantities by the natives, both for their own consumption, and for the supply of ships. Still larger quantities are by the people procured on the sea shore, by means of little artificial reservoirs of sea water, filled by the flowing of high tides and allowed to evaporate.

In procuring specimens of the curious crystals at the salt lake, we slipped off our shoes and attempted to walk upon the crystalline bed, but found its rugged surface far less pleasant to the naked foot than to the eye, but on returning to the shore for relief, found the salinous mud just above the margin of the water to be still more intolerable.

Efforts to acquire the Language.

June 19. For several weeks Mr. Ellis, who heartily approves of our general method of writing the language, at least of the bases of our system of orthography, has been associated with us in the diligent study of the language, which appears at every step to be nearly allied to the Tahitian, with which he has obtained very thorough acquaintance. Two hours in the morning, and one in the evening, are usually devoted to a united effort to collect, define, and pronounce, such words and phrases as we can obtain from the natives. It affords the Deputation a little amusement to see Messrs. Ellis, Thurston, and Bingham, seated around a large table, each

with his pen in his hand, earnestly consulting their living oracles, Hopu, Honohi, and Kahuhu, while the rest of the family, with attentive eyes and ears, are endeavoring to gather wisdom from the jargon of their dry discussions about the sound, and sense, and various uses of Hawaiian words and phrases; while all in their turns are making efforts, successful and unsuccessful, to speak a language, to which their tongues and ears have been so little accustomed. The pleasure of the cheerful hours is increased by the sensible progress made, for our future usefulness. Messrs. E. T. and B. having entered into an agreement to write composition in the language for the purpose of improvement. Two of us read this evening our first essays in the language, not exceeding five minutes in length, and submitted them to inspection and criticism. By referring them to our best reviewer, Hopu, they are found to be not without their errors and imperfections.

First Christian Marriage.

Aug. 11. Sabbath:—A peculiarly interesting day. Mr. Ellis preached in the morning to a very full house, the king and queen being present. At the opening of the service, the marriage of Thomas Hopu to Delia, a promising native female, who has been instructed in the family, and who gives some evidence of loving the Gospel, was publicly solemnized, the ceremony being conducted in the Hawaiian language. Agreeably to the practice in the Society Islands, the parties subscribed their names to the following note, in a blank book, provided for the purpose, together with the witnesses as follows:

"Married by the Rev. H. Bingham, Aug. 11, 1822. THOMAS HOPU,
Witness, DELIA."

*Daniel Tyerman,
Geo. Bennet,
James Kahuhu.*

This is, doubtless, the first marriage ever celebrated in these islands agreeably to the customs of Christians. But we hope the practice will prevail, till the dreadful abuses of this sacred institution in these polluted islands, shall be corrected.

Rev. Mr. Tyerman.

At 11 o'clock, Mr. Tyerman preached an interesting and faithful sermon intended as his farewell discourse, and took leave of the congregation, to which he had preached almost every week for nearly four months, expressing his gratitude for the kindness he had received from them, and his ardent wishes for their best good. Should those, who are not acquainted with him,

be desirous to conceive of him in the character of an affectionate, paternal pastor taking leave of the little congregation at Honoruru, they might perhaps be assisted, by recollecting the interesting tract entitled "The Dairyman," which is from his pen. He left his church and congregation at Newport, Isle of Wight, to engage in the present tour.

The King's progress in Learning.

The king, during the last 16 days, has made very rapid improvement in reading, spelling and writing, being instructed daily, so that he is now able to indict, and to pen in a fair legible hand, a very decent letter. The queen, having begun earlier to write, has made equal attainments. The following is a translation of the king's first letter, indicted and written by himself, in his own language, and addressed to the principal chief of Huahine, by the hand of Mr. Ellis. This chief, whose name is Mahina, has lately lost a favorite son, his expected successor.

Hawaii, Aug. 16, 1822.

Mahina,

I will now make a communication to you. I have compassion towards you, on account of your son's dying. My love to you, with all the chiefs of all your islands.

I now serve the God of you and us. We are now learning to read and write.

When I shall become skilful in learning, I will then go and see you.

May you be saved by Jesus Christ.

RHORINO, TAMAHAMANA, 2ND.

During the lucid days, which the king has enjoyed for two or three weeks, he has had his table spread in decent order, where he often received gentlemen politely at his meals; and as we have repeatedly dined and supped with him, he has generally requested to have a blessing asked and thanks returned at his table. In this he is seconded by Kamamanu. In addition to these flattering appearances, we have some reason to hope, that a few, who attend very constantly on the means of grace which they enjoy, are sincerely inquiring, *what they must do to be saved.*

Sailing of the Deputation.

The English Deputation sailed from the islands, on the 22d of August, after having resided there four months. On parting, Mr. Tyerman presented to the Mission Family a poetic Farewell, from which we make the following extract.

Should I, your favored guest, survive the storms
And pains, which may abide me in my course,

Tossing from isle to isle, from shore to shore,
Through climes untried, and perils yet unknown;
And reach again, in peace, the favored land,
Which gave me birth,—affection for you all,
Shall warm my breast, while many a fervent prayer
Shall plead for your prosperity. Be valiant
In the best of causes. It is the cause
Of God, which you espouse: and Energy
Divine ensures your safety and success;
An Eye, which never sleeps, shall ever guard you;
A Hand shall guide, which never, never errs;
While the beautiful rainbow, which so oft
Adorns the sides of yonder mountains fair,
Shall fix your faith on Him, who knows no change.
Let yonder foaming sea tell you of Him,
Whose love's immeasurably vast; the rocks,
On which you dwell, shall preach to you the Rock
Of Ages. O'er your dwelling place, the sky
Serene shall speak of that blest world, whose sky
No clouds deform.

MISSION AMONG THE CHOCTAWS.

Journal at Elliot.

(Continued from p. 115.)

Jan. 31, 1823. Messrs. Byington and Bascom, hearing that the widow of Levi Perry was at one of the neighbors, went to visit her. Mrs. Perry has been heretofore mentioned as hopelessly pious. She appeared well. Read and explained various passages of Scripture to her, and prayed with her, and the members of the family present. Returned by the way of Isaac Perry's. Mrs. Perry was much gratified to have Mr. Byington converse in Choctaw. She is unable to speak English, but is uncommonly intelligent and industrious. She showed an excellent specimen of cotton cloth of her own manufacture.

Council of the Choctaws.

At p. 376 of our last volume, there is an account, as will be remembered, of a Council held at Mayhew, at which Mr. Kingsbury gave a long and very explicit *Talk* to the Indians assembled. That interview had a salutary influence upon the district, in which Mayhew is situated. But, to remove some misunderstandings from the minds of the chiefs residing in the vicinity of Elliot, another Council became desirable, which should meet at that station. The 4th of February was the time appointed for the meeting of this assembly. On the 1st, Mr. Kingsbury arrived from Mayhew.

Feb. 6. Capt. Robert Cole, who appointed the Council, and most of his captains having arrived last evening, they assembled this morning in one of the cabins, to consider what kind of a *talk* they should hold with the missionaries. Capt. Turnbull, an intelligent half-breed, interpreted to them Mr. Kingsbury's talk with Mush-

oo-la-tub-bee, at Mayhew, last July.* After two or three hours consultation, they let us know they were ready for an interview with us. We accordingly assembled, about two o'clock, in the school-room.

Capt. Cole began speaking of the talk at Mayhew, and after making some inquiries about the time it was held, and who were present, expressed some dissatisfaction at what was said about parents' coming to see their children, and living on the missionaries. "This word may make some of us afraid to eat at your table, when we are hungry. Brother, throw away this one word [i. e. this sentence,] and we agree to your talk at Mayhew. It is a good one."

Mr. K. replied; "If that displease you, we will throw it away; as you say the Choctaws will not come to live on the missionaries at Elliot."

After some further conversation with the captain, Mr. K. gave them a talk of considerable length, in which he clearly stated and answered all their objections, and obviated all their difficulties. We do not wonder at what follows.

After this talk capt. Cole wished the missionaries and the Choctaws might shake hands, and go to bed good friends. This was readily agreed to; and after uniting in thanksgiving and prayer to God, the Choctaws arranged themselves across the house, and as the brethren passed by, Mr. Kingsbury introduced them to our red friends, mentioning their occupation, and what they came to do for the Choctaws.

7. The Choctaws proposed, that there should be another meeting. This was cheerfully agreed to, and Mr. Kingsbury took the opportunity to impress them with the importance of encouraging their young men to spin, weave, &c. He told them that our great fathers, the Presidents, were farmers, and spent much time in teaching their white brethren how to plant corn and cotton, and raise sheep and cattle, &c. He told them of many tribes of red men, who had been wasted away, and were now forgotten, because they never learned to be industrious, and cultivate their lands, and followed habits of bad white men. He named, also, the Stockbridge tribe, which Mr. Gibbs, who was present, had visited. This tribe, he said, had long ago received missionaries, and had now schools, taught by their own children, in which the children of white people are instructed.

Mr. Byington also spoke to them about learning their language. He said that his

brethren gave him liberty to spend some time with the Choctaws for this purpose, and that he had been treated like a brother among them. He said he had many reasons for wishing to learn their language. One was, that he might tell them what is contained in the great and good Book. In this our Great Father above tells his children that they must "love one another." He commands those, to whom he has given this book, to teach all people what it contains. This is the book, which all missionaries carry with them.

Mc Kee Folsom then addressed them in Choctaw, expressing his pleasure at seeing what is doing for his people, and the reason he had to believe, from what he had seen at the north, that the missionaries are their real friends, and that Christian people there believe them to be good men and entrust their charities with them, &c.

Upon captain Cole's request, the talks were written down, and signed by both parties.

About four o'clock, the captains addressed the children, giving them a "strong talk." According to their custom on similar occasions, it was their object to enforce the sentiments of their leader, each one repeating substantially the thoughts of the first. In their talk, they told the children that the missionaries were their fathers, and would do better for them than their own fathers; that they must obey them and try to learn; and that if they ran away, they would be sent back. It was moving to hear *Tus-ham-e-yub-be*, an old chief, probably seventy or more, contrast their situation with his, when a boy. "When I was born," said he, "my father threw me away. I lived among the ashes, till I was big enough to talk and run about. Then I went to live with a Frenchman. But he taught me nothing good. He made it my business to crack hickory-nuts for his bear; and though I was not a negro, he made me pick the bones of his chickens. But missionaries are fathers to you, and wish to teach you good things."

8. The weather being uncommonly cold for this climate, the Choctaws retired from the breakfast table to Mr. Byington's cabin to warm themselves before setting out for home, and while they were smoking at their ease before a large fire, Mr. Kingsbury improved the opportunity to tell them what the other two districts were doing to stop the use of whiskey. He informed them that a company of warriors had been organized in each to enforce the laws; that each man had received ten dollars as a reward for his service from the United States; and that the same sum was ready to be given to a company in this district, &c.

As they were about to leave, one of them

* *Herald*, vol. xviii, p. 377.

said to Mr. Kingsbury, "This talk ought to be put in the *papers*.* We have been three days about it, and there has not been one *crook* word."

The hand of Providence was very manifest in ordering the time of this interview with capt. Cole. He was offended several months ago, and Mr. Kingsbury had previously made two journeys of 100 miles,† from Mayhew to Elliot, to talk over the difficulties with him and his captains; but, for some cause, the talk at both times was deferred. In the mean time, the publication of the talk at Mayhew in the Missionary Herald, appears to have had an important influence in conciliating his feelings.

10. Our dear brethren Kingsbury, Byington, Gibbs, and McKee Folsom, left us this morning for the Pigeon Roost and Mayhew. Mr. Byington expects to spend some time with Mr. Wright, that they may agree upon a system of orthography, and on the best means of learning the Choctaw language.

The Monthly Concert was observed in the afternoon of the 3d of March. The following extracts hold forth encouraging prospects.

After the meeting, Mr. Wood proposed to the boys, who can read in the Bible, that they should form themselves into a society, to earn money for the purpose of local schools among their people. They seemed well pleased with the object, and in the evening fourteen met at Mr. Wood's room, and signed their names to give two cents a week, agreeing to earn their money by committing texts of Scripture to memory, or by labor during the hours given them for play.

12. After supper Mr. Wood made a written report of the character and improvement of the boys in the school. Mr. Wood proposes to continue this practice once a fortnight, as a substitute in some measure for that stimulus, which is felt in a school, by means of the visits of respectable strangers or parents.

Mr. Byington's attention to the Language.

April 12. We feel the need of Mr. Byington's labors, and should rejoice to have him continually with us to watch over us, and preach to us; but it appears to him and to us all, that he is called, in the Providence of God, to pursue the study of the language with a view of preaching to this people without the aid of an interpreter. To accomplish this object in the best

manner, it is necessary that he should spend a portion of his time in some other place or places. We still consider this as his home; but he is at liberty to pursue his study, the ensuing summer, as Providence shall seem to him to direct. He has made some advances in the study of the language; but he is aware that it will be a long and laborious study. There is neither a grammar, nor spelling book to aid him; and no one has yet been found competent to make either. An alphabet, however, has been formed, and some rules for spelling; and the verb *ik-hah-nah*, to know, has been partly carried through its many forms; by which it appears that the verb is varied to a great extent.

Our readers will be pleased to learn, that the Hon. John Pickering, of Salem, has, with the assistance of Mr. David Brown, nearly prepared for the press a *Grammar of the Cherokee Language*, which will render important aid in systematizing all the kindred dialects, viz. the Choctaw, Chickasaw, Creek, &c.

Under date of April 21, the Rev. Mr. Bascom writes from Mayhew, where he had arrived on his way to the north, after having spent several months very usefully and happily at Elliot:

The present state of the mission here, and the general system of the Indian missions, has excited much attention for many weeks past; and I think our frequent conversations on the subject have done good. They appear to have been made instrumental of promoting a spirit of prayer, of humility, of faith, and of cheerful hope. Past and present trials appear to be employed as seasonable lessons in the hands of the Spirit to teach the hearts of his people. Yesterday the sweet beams of divine goodness shone upon us while surrounding the table of our dying Lord. The general impulse now appears to be in favor of being more among the natives, and of making more direct efforts to bring them acquainted with the Savior. The increase of local schools, and of itinerant evangelists, seems to be the more promising means of gaining this object.

Upon the whole, there has been a very encouraging progress, of late, both among the Choctaws and Cherokees. Both fields are evidently becoming white for the harvest; and it is to be hoped, that there will not be a deficiency of men for the service, who shall be willing to submit to hard fare and hard labor, for life, with no other reward here on earth, than the consciousness of doing good.

* Meaning, probably, the Herald; as the talk at Mayhew had been translated to them from the number for December.

† Mr. Kingsbury says this talk cost him about 750 miles ride.

American Bible Society.

SEVENTH REPORT.

At p. 192 is a general notice of the Annual Meeting of this Society on the 8th of May, and of the receipts and expenditures: and our numbers for June and July contain liberal extracts from the Addresses made on that very interesting occasion. We shall now make several extracts from the Report of the Society.

Depository of the Society.

A description of this edifice may be found at p. 95 of our number for March. The Report speaks of it in the following manner.

The Managers have sincere delight in announcing, that the Depository of the Society has been completed. The corner stone was laid shortly after the last anniversary; and the building was finished in the early part of the winter. The expenditure for this object, including the ground, has been about \$22,500. Between 8,000 and 9,000 dollars were obtained from liberal and benevolent individuals, for the express purpose of paying for the Depository; and the remainder of the sum, has been temporarily supplied out of the general funds of the Society. The Board earnestly hope to obtain further contributions towards this object. They solicit such contributions from all whom God, in his Providence, has favored with the means, and who are friendly to the good work. They have adopted a plan of a sinking fund, by the operation of which the sum advanced from the general funds will be repaid, with interest, in a few years; and the temporary advance will not interfere with the business of the Institution, nor result in the diversion of a single dollar from the precise object for which it was paid into the treasury. This Depository has now been occupied for a number of months, and a sufficient trial has already been made to realize the expectations of those who urged its erection. All the business of the Society is now done under one roof. There is a most ready access to every record and every document, to which reference may become necessary on the part of the Managers, or of any of the committees. The officers of the Society have much more easy and frequent intercourse and opportunities to confer together, and to communicate interesting intelligence. The Managers and the committees have suitable rooms for their meetings; and the Secretaries and the Agent have convenient offices.

It is now practicable to carry on the business of the Society with more regularity and system, and to maintain a more constant oversight of all its operations, particularly in the printing and bookbinding departments. And if the requisite means shall be furnished, the Board will be able greatly to extend the business of those departments, and to multiply the numbers of Bibles and Testaments issued from the Depository.

Distribution of the Scriptures in Foreign Languages.

The issues of Scriptures in the Spanish language, have materially increased. The Board have much pleasure in adding, that there are strong reasons to believe, that in a short time there will be a far greater demand for the Spanish Scriptures, and more numerous opportunities of diffusing them. Already individuals have been found in many places in South America, and in other quarters, where the Spanish language is spoken,—individuals of undoubted discretion and fidelity,—who have undertaken to act as Agents in receiving and circulating the Scriptures. Already some, of high standing, holding civil or ecclesiastical offices, have expressed their warm approbation of the design and plans of the Society, and their readiness to co-operate in its foreign transactions. Already some hundreds of copies of the Scriptures have been confided to such gentlemen, and are in a course of distribution. Accounts have been received, by which the Managers have been assured that, in many parts of the Spanish possessions, the introduction of the Holy Oracles is unattended with difficulty or danger; that the need is very great even among the ministers of religion; that the desire of possessing the precious Volume, is manifested to be ardent by multitudes, who are able to read it; that the copies sent to several places, have been purchased or received, with much alacrity and gladness, by persons of rank in church and state, as well as many others; and that

numbers, particularly ladies, have been observed reading the Scriptures placed in their hands, with avidity and with fixed attention. With such accounts before them, with the prospect of such opportunities of usefulness, and of such assistance from men of respectability, of intelligence, of piety, the Managers have determined to extend the scale of their labors, as to those countries where the Spanish language is spoken. They have printed several new editions of the Spanish Testament. They have thrown into circulation some hundreds of copies of the Spanish Bible, with which they have been most seasonably furnished. They have contracted for a set of stereotype plates of the Spanish Bible in the version of PADRE SCIO, and as soon as they can be procured, an edition will be printed and issued. The Board feel their hope expressed in the last Report, very strongly confirmed, that the time is near, when the light of divine truth will have dispelled the darkness in which Spanish America has been so long enveloped, and when the inestimable benefits of religious knowledge will be diffused over that interesting section of the world.

After mentioning the Memorials from Serampore and Ceylon, and the grants made by the Society to aid these missions in the procuring of Bibles, (of which, there is a notice at pp. 162—165, of our present volume,) the Report observes:

By these gifts, the American Bible Society has extended its beneficial influence to far distant lands. The amount of the grants is small indeed, when compared with the vastness of the work in which they are designed to aid; but they could not have been enlarged, perhaps, without some restrictions upon the gifts to the destitute in our own country: and, small as they are, they will not be unnoticed by Him, for whose glory they were bestowed. Through his blessing, we may hope that their benefits will be numerous and lasting; and on his blessing, and on the exertions and liberality of the pious and benevolent in our land, it must depend when, and to what extent, the Managers may again be able to aid in the work of circulating the Scriptures in the most remote regions, and among millions of heathen. The assistance which has been granted, was loudly demanded by the evident necessities of the case, and was urged by not a few of the Auxiliary Societies. The period was thought to have arrived, when the pledge given in the second article of the constitution of the society, and in the address published at the time of its formation, should be redeemed; and the hope is humbly but

confidently entertained, that the fact that the American Bible Society is thus doing good to many who are very far off, as well as to thousands in our own country, will be a stimulus to the zeal and the efforts of its members and friends throughout our land.

Demand for the Scriptures.

Were every family in our land supplied with a copy of the Word of God, it would not follow, either that Bible Societies are useless, or that they are unimportant; for, in other lands we might find millions, and hundreds of millions, who know nothing of this Gift of Heaven. But our own country, favored as it is, is not supplied; and when we estimate the demands upon the resources of Bible Societies, we must add to the wants of millions abroad, the wants of thousands at home.

In the last Report, statements were inserted, which showed the need of the Oracles of God to be truly vast in various parts of the country. To those statements it would be easy for the Managers now to add as many others of a similar purport. A few they beg leave to mention. In one county in the state of New-York, the Board have received an official assurance, that after several hundreds of Bibles and Testaments have been circulated, there still remain more than 800 families who are destitute. In a village in the same state—an old settlement—forty families were found without the Scriptures, and then all the village had not been examined. In another county in the same state, after a large distribution in the course of a number of years, it is officially stated, that from 1,000 to 1,500 families are not supplied with the Sacred Volume. In a city situated to the south, and not very populous, 350 families were discovered, who did not possess the sacred treasure of a Bible. In the western part of a southern state, it was computed by one who travelled through the country, and who carefully made his inquiries on the subject, that among about 40,000 families, 10,000 had not the Scriptures. A western county society, after having circulated many Bibles and Testaments, adopted measures to ascertain the precise number of the needy within its bounds; and before all the returns were received, it appeared that 404 families, and 3,446 individuals who were able to read, had not the Holy Oracles within their reach. From another source it has been represented to your Managers, that in a county in a western state, 400 families were found to be without the Bible, although a considerable distribution had been made. An individual

is another part of the state, wrote to your Secretary of Domestic Correspondence, "I find nearly one-third here to be destitute of the Scriptures." Another individual, as to another western state, wrote that 8,000 families in that state were yet to be supplied. The report of an Auxiliary in another state in the west, asserts, that "many thousands of Bibles and Testaments are needed at the present time to supply the necessities of the inhabitants."

Directors and Members for Life.

Introductory to the following extract, we may say;—that it applies to almost all existing charitable associations. By making the clergy Directors, or Life Members, or Honorary Members, of them, a token of affection and respect is given, in the most unexceptionable, gratifying, and useful manner. On this subject the Managers speak as follows:

The Board have derived much pleasure from observing that the practice is still continued, of making ministers Directors for life, or Members for life, of the American Bible Society. In this work, liberal and pious females have been particularly active. The Board hope that this will be more and more a matter of attention. For not only the funds of the National Institution are immediately increased in consequence, but also in this way a gratifying token of respect and love is paid to the individual who is constituted a member or director, and as the Reports and monthly extracts are afterwards sent to him, important intelligence is circulated, and a more lively interest will probably be excited in favor of the Bible cause.

General Remarks.

The American Bible Society at the close of its seventh year, has very strong reasons to urge with the pious and with the benevolent, for continued support, and even for more numerous and liberal gifts. The Auxiliaries referred to in former reports, as needing the assistance of the Parent Institution, still require such aid, and to a great extent. Many new Auxiliaries have been formed during the past year, which have opened opportunities of imparting inestimable benefits to thousands of our fellow-citizens, who have not yet been furnished with the Scriptures.* The condition of much of the western section of our country, as to moral and religious knowledge, and the means of instruction, is such as ought to affect most deeply every compassionate heart, and call forth the

most active exertions. There, hundred and thousands are far from churches, from ministers, from the privileges of public worship. They are scarcely aware of the return of sabbaths. They grow up, they live, and it is to be feared that many die, ignorant of the Holy Scriptures, neither taught their truths, nor guided by their directions, nor cheered by their promises and consolations. To a very large part of this western section of our land, the American Bible Society would have it in its power speedily to furnish the Oracles of God, if sufficient funds were poured into its treasury. New fields of usefulness are now open or opening before the Society in the West Indies, and in the Spanish parts of North and South America. The Spanish Bible, in the version approved by the Roman Catholics, is preparing; and so soon as the stereotype plates are finished, considerable sums will become requisite to pay for them, and for the publication of editions of the Scriptures from them. It is confidently believed that many copies may be immediately circulated in many places, among the clergy and the laity, and among those of every rank and condition. Thus the American Bible Society may and does ask to be supported, and to be furnished with larger funds, on the ground of the benefits of which it is the instrument to the needy districts of our country. It asks this in the name, and for the present advantage, and for the everlasting good, of hundreds and thousands in the west, who are awfully destitute; and of thousands and of millions in Mexico, in the West Indies, and in South America, to whom the attention of the Society is directed, and among whom it has the prospect of most extensive usefulness. And to the American Bible Society are submitted the necessities of many millions of heathen; the calls for aid are addressed to it; and it depends on the contributions of the liberal and the pious to enable it to join with large and important gifts in the scheme and the efforts to furnish the Bible to all the inhabitants of the world. The Managers submit these claims of the Society to their fellow-citizens. They appeal to their benevolence, their compassion, their charity. And they rely confidently on the liberality and the piety of the community, and on the interposition and favor of Him, who disposes the hearts of men at his pleasure, and who never fails to prosper the honest efforts for his glory.

It may reasonably be supposed, that an appeal, so eloquently urged, and urged for such an object, will receive attention; at least from those, who reflect how little probability there is, that any will become truly pious, who have not the use of a Bible.

* The whole number of Auxiliaries to this Society, is three hundred and sixty. *Ed.*

Donations

TO THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

From July 13th to August 12th inclusive.

<i>Albany</i> , N. Y. Mrs. Hastings, for schools at Bombay 2; Mr. Brown for do. 3; Mrs. Lausing and sister, 1; by Rev. A. Peters,	5 00	<i>Dandridge</i> , Ten. Gen. Alexander Anderson, received at Mayhew,	5 00
<i>Amherst</i> , Ms. M. f. of Eleazer Cowles, by Rev. D. A. Clark, 5,65; central concert, 1,	6 65	<i>Danville</i> , N. Y. Ladies' miss. so. by Mrs. E. Shepard, Tr.	10 00
<i>Andover</i> , (North par.) Ms. A. lady,	5 00	<i>Dawfuskie Isl. S. C.</i> By Mr. A. D. Eddy,	3 50
<i>Arkport</i> , N. Y. "E. H."	2 00	<i>Dedham</i> , Ms. Dr. Jesse Wheaton, 5; mon. con. 1st chh. by Gen. Guild, 20,	25 00
<i>Ashburnham</i> , Ms. Indian school so. for ed. In- chil. in the U. S. by Mr. D. Cushing, Tr.	18 06	<i>Deerfield</i> , N. Y. "Q." a birth day offering, by dea. A. Thomas,	1 00
<i>Augusta</i> , Me. Hon. Joseph North, 6; three fe- males, 3; by Rev. B. Tappan	9 00	<i>Easton</i> , Ms. Miss. box, by Rev. Luther Sheldon,	61 91
<i>Augusta</i> , N. Y. First cong. so. coll. 9,75; mon. con. 3,41; by dea. A. Thomas.	13 16	<i>Fitchburg</i> , Ms. Mr. Abel Downe, for Abel Downe, at Mayhew,	15 00
<i>Baskinridge</i> , N. J. Coll. in Rev. Mr. Brownlee's cong. by Mrs. Finley, to build a school house in Ceylon for teaching fem. chil. by Rev. P. M. Whelpley,	30 00	<i>Florence</i> , N. Y. Mr. Smith Miller, by dea. A. Thomas,	1 00
<i>Bath</i> , N. H. Coll. fr. various sources, by Rev. D. Sutherland, 25; a friend for Pal. miss. 5; the widow's mite, 5; by D. Smith, Esq.	35 00	<i>Franklin</i> , Ct. Fem. miss. so. D. Nott, Tr. by F. A. Perkins, Esq.	17 00
<i>Bennington</i> , Vt. Mon. con. by Rev. A. Peters,	12 44	<i>Gains</i> , N. Y. Mr. Booth, a balance, by dea. A. Thomas,	25
<i>Bergen</i> , N. Y. A friend, by Messrs. Seward and Williams,	5 00	<i>Georgia</i> , Vt. Rebecca Blatchley, for ed. hea. chil. 2; Polly Blatchley, for do. 1; a friend, 75 c. J. H. Esq. 40 c.	4 15
<i>Berkshire</i> , (North so.) N. Y. Rev. Mr. Burt, 10; Mrs. Burt, 5; coll. 4; mon. con. 3,17, by dea. A. Thomas,	32 17	<i>Griswold</i> , Ct. Young men's miss. so. for west. miss. by F. A. Perkins, Esq.	63 00
<i>Berkley</i> , Ms. Dea. Luther Crane, m. f. by Rev. T. Andros,	5 00	<i>Groton</i> , Ms. A. few ladies for Pal. miss. by "M. W."	3 53
<i>Bloomfield</i> , N. J. Fem. mite so. by Miss P. Dodd, Tr. for ed. hea. child. in America,	24 00	<i>Guilford</i> , (Chenango Co.) N. Y. M. f. by J. Whiting for schools at Bombay, by Rev. A. Peters,	2 00
<i>Boscawen</i> , N. H. Mon. con. in Rev. Dr. Wood's so. by S. W. Colburn,	22 26	<i>Halfax</i> , Ms. Fem. miss. so. Mrs. H. Fuller, Tr. 15, 13; a fem. friend, 4,40; by Mr. N. Cush- man,	19 53
<i>Boston</i> , Ms. United mon. con. for Pal. miss. An indiv. for Sou. Am. miss. (prev. rem. 475,50.) fr. "H." 5; coll. by Miss M. Porter, Plainfield, N. H. 1,43; m. card. a friend, 45c. "H." 17,50; part profits of the "Retrospect," 10,	34 38	<i>Hallowell</i> , Me. Mon. con. 21,32; char. box of Mrs. J. O. Page, 3,80; chil. of Miss Parsons's sch. for Cher. chil. 1,58, by Rev. E. Gillet,	26 70
A friend,	50 00	<i>Hamilton</i> , Ms. Cent. so. for <i>Manasseh Cutler</i> at Brainerd, by Mrs. M. L. Faulkner, Pres.	29 00
Mrs. Rebecca Breed,	40 00	<i>Hamp. Chris. Dep. Northampton</i> , Ms. A friend, 75 c. (Warren dist.) m. f. 5; females, coll. by Miss A. Clark, for fem. miss. sch. 15,5; <i>Deerfield</i> , (2nd par.) Ms. char. box of Miss Mary De Wolf for Pal. miss. 1,50; <i>Worthington</i> , Ms. widow Brewster, av. of cheese, 76 c.	23 06
Mr. J. F. Bumstead, 5th pay. for <i>Sereno E. Dwight</i> , 2nd, in Ceylon, 12; a few ladies of the O. Sou. chh. for <i>William Jenks</i> , 4th semi-an. pay. by Mrs. "E. C." 15; char. box in J. Gulliver's shop, for "Brainerd school," 1,17; chil. m. school st. Sab. sch. for <i>Josiah Vinton</i> , 4,17; a fem. friend to purchase tracts for Sou. Am. miss. 3; assistant miss. so. by Miss Jacobs, 3,56; Mr. T. Parvin, 14; a friend, by Miss Perry, 3.	54 00	<i>Hanover</i> , N. Y. A member of Rev. Mr. Robinson's chh. by Messrs. Seward & Williams,	12 00
<i>Bridgeport</i> , Ct. Young ladies' sewing so. Jane Elizabeth Hawley, Tr. by capt. G. Hawley,	40 00	<i>Hanover</i> , Ms. Mon. con. in Rev. Mr. Chapin's par. by dea. E. Barstow, 12,33; fem. mite so. Mrs. L. Stockbridge, Tr. 10.	22 23
<i>Ridgehampton</i> , N. Y. Fem. cent so. by Eliza Rose, Tr.	15 00	<i>Hardwick</i> , Ms. Young men's char. so. Mr. D. Page, Tr. for west. miss. by Mr. Cutler,	25 00
<i>Ridgewater</i> , N. Y. Miss Eunice T. Brown, by dea. A. Thomas,	1 50	<i>Hartford</i> , Ct. "S. S. S." 1; a so. of young la- dies, for fem. hea. in India, by L. B. Ely, Tr. 18,	19 00
<i>Rockline</i> , Ms. A friend, av. of "Barley Wood,"	2 50	<i>Henniker</i> , N. H. John Gordon, by Mr. E. Par- ker,	1 05
<i>Runswick</i> , Me. Appleton so. (formerly juv. so.) for Jesse Appleton, by N. Stone,	10 00	<i>Highgate</i> , Vt. David Skeels, Jr. by H. James, Esq.	5 00
<i>Utternuts</i> , N. Y. A young man, m. f. by Rev. Mr. Parvin,	2 00	<i>Hingham</i> , Ms. A friend, by Mr. Gray,	1 00
<i>Uxbridge</i> , Vt. Mon. con. by H. James, Esq.	5 00	<i>Hounsville</i> , (Jefferson co.) N. Y. For schools at Bombay, by Rev. A. Peters,	62
<i>Umbria</i> , N. Y. Mr. Hawks, by dea. A. Thomas,	5 00	<i>Keene</i> , N. H. Mon. con. 9,39; a lady, 50 c. char. box 71 c. by Rev. Z. S. Barstow; Mr. Sprague, by Mrs. Graves, 1,	11 60
<i>Uxton</i> , Vt. Mr. Enos Merrill, 2,	2 00	<i>Kingston</i> , Ms. Char. box of Mr. Cushman, 1,65; mon. con. 8,82; by Mr. Cushman,	10 47
<i>Umark</i> , Ms. Benef. so. Thos. Nickerson, Tr. by Messrs. Lincoln & Edmunds,	6 89	<i>Kittery Point</i> , Me. Fem. cent so. 8,59; a thank offering, 3; mon. con. 9,41; by Rev. S. Mer- rill,	21 00
<i>Inten</i> , N. Y. A friend, by dea. A. Thomas,	10 00	<i>Lebanon</i> , Ct. Ladies' benev. so. for a child in Ceylon to be named <i>Zebulon Ely</i> , 20; for gen. pur. 4; by A. Buckingham, Tr.	24 00
<i>Instantia</i> , N. Y. "Constantius," for Pal. miss. by dea. A. Thomas,	3 00	<i>Lenox</i> , Ms. Miss R. Post, by Miss Burnham, recd. at Mayhew,	1 00
<i>Operstown</i> , N. Y. Mr. George Pomeroy, 10; mon. con. in Pres. chh. 15; by Mr. G. Pome- roy,	25 00	<i>Lisbon</i> , Ct. Fem. char. so. for for. miss. by F. A. Perkins, Esq.	12 00
<i>Ornish</i> , N. H. Cong. chh. part of a contrib. at com. by N. Whittlesey, Esq.	12 00	<i>Litchfield Co.</i> Ct. For. miss. so. (of which 80, from a friend to constitute Rev. Joseph	
<i>Orventry</i> , Ct. (Sou. par.) Mon. con. by Rev. C. Booth, 11; (north par.) Capt. Gad Page, by Mr. D. Hale, 1,75,	12 75		

<i>Harvey of Goshen, Ct. an Honorary Member of the Board, and 30, from young ladies so. for ed. hea. youth, Miss Eliza Lyman, Tr. 2nd pay. for Joseph Harvey, at the Sand. Isl.) by Hon. B. Tallmadge, Treas.</i>	150 00
<i>Littleton, N.H. David Goodall, Esq. for ed. hea. chil. 4, Gen. D. Rankin for do. 1; by Rev. D. Sutherland,</i>	5 00
<i>Nachias, Me. Mon. con. by dea. Wm. Crocker, Madison, N. Y. Willard Wilton, Esq. m. f. 20; A. Gilmore, 2,62; by dea. A. Thomas,</i>	3 00
<i>Marlborough, Vt. Fem. cent so. by Mr. E. H. Newton,</i>	22 62
<i>Marshfield, Ms. A. Ames, by Mr. Noyes, Mexico, N. Y. Rev. D. R. Dixon's cong. mon. con. by Seward & Williams,</i>	16 00
<i>Middlebury, Vt. Peter Starr, Esq., Middletown, (Upper Houses) Ct. Miss S. Savage, by Rev. Dr. Chapin,</i>	3 00
<i>Monson, Ms. The Thomas Lodge for Pal. mis. to distribute the Scriptures among Masonic brethren and others, who are destitute, by Mr. Rufus Flynt, Tr.</i>	6 38
<i>Newburyport, Ms. Female Mayhew so. 3d an. pay. for Charles William Milton, by M. Knapp, Tr. 30; a fem. friend, 5; a do. by Rev. John Andrews, 5; Sab. sch. char. box for ed. hea. chil. by Mr. S. S. Hodge, Sec. 4,46,</i>	5 00
<i>Newbury, Vt. Fem. asso. by Miss J. Johnson, Tr. 12; mon. con. by Rev. Mr. Jewett, 4, New Castle, Del. fem. so. 12; m. box in Sab. sch. 5,50; mon. con. 3; coll. by two young ladies, 10; to purchase clothing for John E. Latta, by Miss S. McCallmont,</i>	50
<i>New Haven, N. Y. Mon. con. by dea. A. Thomas,</i>	20 00
<i>New Ipswich, N. H. Capt. Joseph Brown, by dea. J. Clark, 5; mon. con. 100; "D. C." 1; J. Stearns, 1,50; F. Mitchell, 1; by Mr. I. Williams,</i>	44 46
<i>Newington, Ct. Mon. con. Wm. Deming, agt. by Rev. Dr. Chapin,</i>	16 00
<i>New York City, Ladies of Rev. Mr. Whetpley's cong. to support a school in the house, for which provision has been made by ladies of Baskingridge, N. J.</i>	30 50
<i>Norfolk, Va. Ladies asso. an. pay. for John D. Paxton, at Brainerd, by Wm. Maxwell, Esq.,</i>	4 89
<i>North Adams, Ms. "A. C." a balance, Northampton and Neighboring Towns, Ms. For. miss. so. fr. Mr. E. Phelps, Tr.</i>	108 50
<i>East Hampton, Ms. Benev. so.</i>	22 00
<i>North Brookfield, Ms. Coll. by Mrs. Content Skerry, for Thomas Snell, 3rd pay. by Rev. T. Snell,</i>	36 00
<i>North Farnmouth, Me. Fem. cent so. of the chapel religious so. 2nd an. pay. for Gilman Brown, Cressy and Curtis Woodbury, in Ceylon, by Sophia Cressy, Tr.</i>	30 00
<i>Norwich, Ct. (Plain Hills), M. f. by F. A. Perkins, Esq.,</i>	50
<i>Oncida Co. N. Y. Part av. of m. fields, by dea. A. Thomas, as acknowledged in the "Utica Chris. Repository,"</i>	18 00
<i>Orleans, Ms. A "country physician,"</i>	13 00
<i>Paris, N. Y. Dr. E. Judd, by dea. A. Thomas, Parsippany, N. J. Mrs. E. F. M. Co. N. J. by Rev. J. Ford,</i>	14 00
<i>Pawlet, Vt. Dr. Tilden, by Mrs. Graves,</i>	44 89
<i>Pembroke, N. H. Ladies in Rev. A. Burnham's so. for Abraham Burnham, 20; mon. con. for ed. hea. chil. 6,5; by Rev. A. Burnham,</i>	5 00
<i>Philadelphia, Fem. so. for ed. hea. youth, for two Chinese youths at the for. miss. school, by dea. A. Thomas,</i>	12 00
<i>Pemsey, (West Hills), N. Y. Ladies of the Columbian so. by do.</i>	10 00
<i>Poultney, Vt. M. f. of Thomas and Truman Hooker, by Rev. E. Smith,</i>	1 50
<i>Preston, Ct. L. P. Cook, m. f. 10,30; fem. miss. so. L. Downing, Treas. 24; mon. con. char. box 89 c. by F. A. Perkins, Esq.,</i>	4 00
<i>Princeton, N. J. So. in theol. sem. 7th semi-an. pay. for Archibald Alexander and Samuel Miller, in Ceylon, by Mr. D. A. Penick, Tr. 15; fem. so. for ed. fem. hea. youth in India, by Rev. Dr. Green, 84; Susan Meecham, for Ceylon miss. 2; a thank offering, by Mr. J. Sandford, 1,</i>	35 00
<i>Putney, Vt. Rev. E. D. Andrews, m. f. 2,50; Seth L. Andrews, do. 50 c. Mr. A. Smith, do. 3,18; by Rev. D. Leavitt,</i>	102 00
<i>Randolph, Ms. (E. par.) mon. con. by Rev. D. Brigham,</i>	
<i>Rensselaerville, N. Y. Fem. cent so. by Rev. M. Smith,</i>	
<i>Rechester, (2nd par.) Ms. Fem. mite so. by Elizabeth Le Baron, Tr.</i>	
<i>Rockaway, N. J. Hea. sch. so. Mrs. E. Jackson, Tr. for ed. hea. chil. in India, by J. Jackson, Esq.,</i>	
<i>Rockingham, N. H. Char. so. E. Wheelwright, Tr. for ed. Am. Indian youths, 25,91; to promote Chris. knowledge among the Jews, 3,50; for for. miss. 81,73; fr. juv. so. Portsmouth, N. H. for Nathan Parker, and J. W. Putnam, in Ceylon, 24,</i>	
<i>Rupert, Vt. A contrib. 6,34; coll. by Mary Morrison, 1,10; a little girl, 6 c. fem. cent so. 15; Robert Wilson, 3; m. f. by Mr. C. Graves, 6,12,</i>	
<i>Rutland, Vt. Ladies benev. so. for Bombay miss. Miss B. Hooker, Tr. by Mrs. Graves,</i>	
<i>Sackets Harbor, N. Y. Dea. Reuel Pearson, for Pal. miss.</i>	
<i>Salem, Ms. For a child at Mayhew, to be named Abel Lawrence, 30; Jews so. for the sch. for Hebrew chil. at Bombay, by Mrs. M. H. Cornelius, 60,</i>	
<i>Salisbury, Ct. Fem. for. miss. so. by Rev. G. A. Calhoun,</i>	
<i>Sangersfield, N. Y. Mr. John Camp, m. f. by dea. A. Thomas,</i>	
<i>Savannah, Ga. A young lady, av. of jewelry, &c. by Mr. A. D. Eddy,</i>	
<i>Scarborough, Me. Fem. cent so. by Miss Mary F. Tilton, Tr.</i>	
<i>Somers, Ct. Mr. S. Billing and sons, m. f. 5,50; Mr. Samuel D. Chapin, 3; Mr. E. Pease, Jun. for Pal. miss. 1; a friend, 2; other indiv. 2,50; by Rev. Wm. L. Strong,</i>	
<i>Spotsylvania Co. Va. Louisa so. for aiding miss. and bible societies, for evangelizing the Amer. Indians, by Mr. B. Colman, Sec.</i>	
<i>St. Albans, Vt. Fem. cent so. by Mrs. J. Hoyt, 11,23; mon. con. by Dr. Little, 21,39; dea. Julius Hoyt, B. Swift, Esq. N. B. Wells, Horace Janes, Esq. 5, each; H. Wells for Sand. Isl. miss. 3; for Pal. miss. 3; Mrs. F. F. Wells, for Pal. miss. 2,</i>	
<i>Temple, Me. A fem. friend, by Rev. B. Tappan, Tewksbury, Ms. Hea. friend so. an. pay. for Jacob Coggin, in Ceylon, by Mrs. F. Clark, Tr. Theford, Vt. Agneul. evangel. so. by Mr. W. H. Latham, Tr.</i>	
<i>Township, No. 7, O. A friend, by Rev. J. Seward,</i>	
<i>Trenton, N. Y. Mon. con. by dea. A. Thomas, Troy, N. Y. A gent. for sch. at Bombay, by Rev. A. Peters,</i>	
<i>Utica, N. Y. Mrs. Martha Seward; balance of 390, for Laura Hurd at Sand. Isl. 75; A. Seward for Sally Abbott, 30; for Bethuel Dodd at Brainerd, 12; by Messrs. Seward & Williams; br-thren of the Utica Lodge, No. 370, for Pal. miss. 23; a thank-offering fr. a pilgrim, 10; by dea. A. Thomas,</i>	
<i>Uxbridge, Ms. Dea. P. Chapin and F. Taft, Esq. m. f. 6,62; Rev. S. Judson, 3,</i>	
<i>Warsaw, N. Y. Agricultural miss. so. by Mr. Jas. Crocker,</i>	
<i>Washington City, Fem. miss. so. for Josiah Meigs, by Mrs. E. B. Laurie,</i>	
<i>Watertown, N. Y. Miss so. by Messrs. Seward & Williams,</i>	
<i>Wellington, Ms. Mrs. A. Briggs, by Rev. T. Andros,</i>	
<i>Wells, Me. Miss. field, 23,76; do. cultivated by two town paupers, under the direction of Mr. Enoch Furbish, 1,68; by Rev. J. Greenleaf,</i>	
<i>Westborough, Ms. Fem. cent so. by Mrs. S. B. Rockwood, Tr. 19; fem. asso. for ed. hea. youth, semi-an. pay. for Elisha Rockwood and Susan B. Rockwood, by Mrs. B. L. Peters, Tr. 12,</i>	
<i>West Bridgewater, Ms. Ezekiel Reed, Jr. 5; a friend, by Rev. D. Huntington, 1,</i>	
<i>Weymouth, (North par.) Ms. Female religious so. for Mayhew, by Mrs. M. Bates, Tr.</i>	
<i>Whitesborough, N. Y. Female mms. so. by dea.</i>	

A. Thomas,	94 93
Williamsburg, Ms. Mr. Josiah Hannum, rec'd.	
at Mayhew,	5 00
Williamstown, Ms. A friend, 2; Rev. Prof.	
Dewey, 3,	5 00
Wilksbarre, Pa. A friend,	5 00
Windsor, Ms. Fem. cent so. by Miss M. Dor-	
rance,	6 52
Woburn, Ms. Mr. H. Gardiner, av. of a cherry	
tree, by Rev. Mr. Bennett,	4 42
Worcester, Ms. So. for John Calvin and Martin	
Luther, J. Sutton, Treas. 24; mon. con. 1st	
chh. by Mr. H. Wheeler, 24,	48 00
Unknown, a friend, recd. July 19,	10 00
Do. friends for Pal. miss. recd. July 23,	8 00
Do. a friend, reqd. July 31,	50 00

Amount of donations acknowledged in the preceding list, \$3,002 52.

The following sums were collected in Hopkinstville, Cen. to defray the expenses of Mr. D. Remington, on his return from the Choc. nation.

Rev. R. Cushman 5; J. H. McLaughlin, 5; Y. Eving, 5; J. Purseley, 5; D. Park, 5; S. Shryock, 2; L. Shipp, 2.50; G. P. Shepard, 3; J. Breathitt, 2.50; B. Wilkins, 3; R. P. Henry, 3; J. McGaroy, 1; J. McCarroll, 1; J. Irvin, 1; J. Ficklin, 1; Mr. Hunt, 1; S. A. Miller, 1; T. Moore, 50c; H. Crisman, 75c. amounting to	48 25
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The following sums were given at Salem, Ms. for two Greek youths, now at the For. Miss. Sch. and were expended in the purchase of sundry articles for them, and for their board, &c. while in Salem, by the Rev. Mr. Cornelius.

Coll. by T. Howard, 30; fr. the Misses Adams', 30.34; fr. Miss Heywood, 5; Miss Mary Dodge, 5; Mrs. Peirce, 5, Mr. John Pickering, 5; capt. J. K. Smith, 3; Mr. I. Dike, 3; J. B. Lawrence, 2; Miss Shepherd, 2; Mrs. Howes, 2; Miss Anderson, 65 c. making	92 99
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LEGACIES.

Part of the legacy of the late Dr. Solomon Everest, of Canton, Ct. (\$375 having been acknowledged previously,) by Benjamin Ely, Esq. Exr.	250 00
Do. of the late Mrs. Judith Pearson, of Bowdoin, N. H. deceased, by Mr. John Cogswell,	250 00
Legacy of the late Mr. Abijah Simmons of Madison, N. Y. by dea. A. Thomas,	5 00

DONATIONS IN CLOTHING, &c.

Methuen, Ms. A box fr. ladies' char. so. recd. in 1821, for Elliot, by Mr. M. Merrill.	
Scituate, Ms. Clothing fr. ladies for Elliot, by Miss Jacobs.	
Worcester, Ms. A box fr. western miss. so. for west. miss. by Frances H. Porter, Tr.	30 00

The following have been committed to the care of dea. A. Thomas, Utica, N. Y.

Clinton, N. Y. A cheese from a friend, for Choc. miss.	
New Haven, N. Y. A box from the Dorcas so. for Bethel,	55 50
Orville, N. Y. Seven pair of stockings, fr. the juv. knitting so. Miss A. Bradley, Pres.	

LETTER OF ACKNOWLEDGMENT.

To the Female Cent Society in E. Bridgewater; Mite and Fragment Society in N. Bridgewater; Heathen School Society in Carlisle; Friends of Missions in Lanesborough, Belchertown, Bedford, Leominster, Worcester, Montague, Sutton, and First

Parish in Rowley, Mass.—Female Charitable Soc. in Pelham; Ladies in Walpole, Canterbury, Rindge, and Keene, N. H.—Friends of missions in Hartland, Putney, Ludlow, Jamaica, Rochester, Poultney, Wilmington, Milton, and Fair Haven, Vt.—Otisfield, Winslow, and South Berwick, Maine.—Ladies Char. Soc. in 1st Parish, E. Windsor, 1st Fem. Ben. Soc. in Windham, Young Ladies Ben. Soc. in Durham, Friends of missions in Norfolk, Hartford, Enfield, Farmington, Glastenbury, Simsbury, Weathersfield, and Wapping, Conn.—Fem. For Mission Soc. in Rodman, Friends of missions in Paris, Augusta, New York city, West Durham, Sangersfield, Moscow, and Mt. Morris, New York.—Fem. clothing Society in Bloomfield, N. Jersey;—and to all others, in every place, who have been our helpers in the Lord.

The fruits of your pious liberality have reached us in safety, and proved a very seasonable supply for the wants of our numerous family.

It would have given us sincere pleasure to have written to you separately and individually, and not only to have acknowledged the receipt of your charities, but also to have made you fully acquainted with our circumstances and prospects.

But this we cannot do, without encroaching too much on the duties we owe to this perishing people, and to the cause in which we are engaged.

Be pleased, Dear Friends, to accept this expression of our gratitude, and rest assured that we shall ever retain a grateful recollection of those who have contributed to our comfort, and supplied us with the means of being useful. If done from love to Christ and the perishing heathen, you have already enjoyed a rich reward. Did time permit, we could say many things to encourage you in these labors of love. But we must refer you to printed notices of these missions, to the general aspect of the heathen world, and to the grand results which are every day witnessed, as so many pledges, that your labors will not be in vain. We joyfully hail you as co-workers with us, in building up the Redeemer's kingdom in this dark land. Beloved Friends, do not forget us. Bear us on your hearts at the throne of grace, and beseech the Lord to bless your charities, and our labors. In behalf of the mission families at Mayhew and Bethel.

CYRUS KINGSBURY.

A few boxes of clothing, cloth, shoes, hats, &c. will be needed next fall at Mayhew, Bethel, and in the S. E. district. The Choc-taw Mission is well supplied, for the present, with bedding, small shirts, and small socks.

THE CHEROKEE MISSION

Writes to the Corresponding Secretary as follows.—“We have omitted to mention, that but a limited supply of clothing for the children has been sent to us this year. We fear it will be difficult for us to keep them decent until their benefactors can be informed, and favor us with a supply. The readiness of our friends to furnish clothing, in the infancy of

our mission, on the first intimation that such donations would be useful, and the abundance sent to this mission, until notice was given that we had more than was immediately necessary; induces a belief, that there is now the same readiness to grant a supply, if our wants could be definitely known."

While we desire not a dollar, which would come to the Treasury in the form of money, to be diverted from its original destination to the purchase of clothing for the missions of the Board,—since donations *in money* are imperiously needed at the present time,—we think there are many friends, of missions, who wish to render more aid to the cause than they have been hitherto able to render, and to whom the proposal above made will furnish the opportunity.—At Brainerd, shirts for grown persons, and pantaloons of all sizes, are particularly needed.

We recommend to the friends of the cause, who prepare clothing, to send it for "*Indian Missions generally*," rather than for any particular station; and that, in a letter sent *with* the box, not *in* it, to the Treasurer, there be a general statement of the kind of articles, which the box contains. On the subject of leaving the particular station, to which the several boxes shall be sent, to be designated by the Committee, we need only remark;—that where a hundred societies, situated in different parts of the country, and having no communication with each other, select the station, to which they wish their donation sent, it would be strange if too much were not sent to one place, and too little to another. Particular circumstances, may, however, authorize exceptions to this rule.

Foreign Intelligence.

INFLUENCE OF THE BIBLE ALONE.

THE two first of the following paragraphs are extracted from a letter of the Rev. Dr. Marshman, and the others from a letter of the Rev. Daniel Corrie,—both addressed to the British and Foreign Bible Society.

About three years ago, a number of persons were found inhabiting certain villages near Dacca, who had forsaken idolatry, and who constantly refused to Brahmins the usual honors paid to them beyond the other classes of the community. They were also said to be remarkable for the correctness of their conduct, and particularly for their adherence to truth. These were occasionally visited by several of our Christian brethren, both European and native, and were said to be scattered through ten or twelve villages. They were however the followers of no particular leader, as is the case with many sects among the Hindoos; but from their professing to be in search of a true gooroo, or teacher, they were termed *Sutya-Gooroos*. Some of our native friends being exceedingly desirous of knowing from whence they had derived all their ideas, were at length told that they had imbibed them from a book which was carefully preserved in one of their villages. On arriving at this village, they were shown a book much worn; kept in a case (I think of brass) which had been made for the sake of preserving it, and which our friends were told had been there many years, although none of those present could say from whence it came. On examination, this book was found to be a copy of the first edition of the Bengalee New Testament, printed at Serampore in 1800. After

this, numbers of these *Sutya-Gooroos* came to Dacca, and with Mr. Leonard and various native Christian brethren there, described a number of things mentioned in the New Testament, particularly those which related to caste, and the distinction of food. This ended in three of them being baptized in the course of a few months on a profession of faith in Christ, who afterward returned to their own villages. Our aged brother Kishnoo (baptized in 1800) went among them last August, and at the village, where he was constrained to remain on account of the rains, he found a copy of the second edition of the Bengalee New Testament, which they prized very highly, although they had not as yet made an open profession of Christianity.

To these I may add another fact, which I believe has not appeared in any Biblical Report, if it has appeared at all in print. About 16 years ago Mr. Ward, now in England, going through a village opposite Calcutta, left at a native shop a Bengalee New Testament, that it might be read by any in the village who chose it. About a year afterward three or four of the most intelligent of the inhabitants came to Serampore to inquire further respecting the contents of the book left in their village. This ended in six or eight of them making a public profession of Christianity. Among these, three deserve a particular notice. One was an old man named *Juggernath*, who had been long a devotee to the idol of that name in Orissa, had made many pilgrimages thither, and had acquired such a name for sanctity, that a rich man in Orissa was said to have offered him a pension for life on condition of his remaining with him. On his becoming acquainted with the New Testament, he first hung his image of Kishnoo, or Juggernath, which he had hitherto wor-

ipped, on a tree in his garden, and at length left it up to boil his rice. He remained steadfast in his profession of Christianity till his death, which happened about eight years after. Two others of them *Kishnoo-das* and *Jebeck-ram*, being men of superior natural endowments, employed themselves in publishing the doctrines of Christianity to their countrymen in the most fearless manner, while their conduct and demeanor was such as to secure them universal esteem. *Kishnoo-das* died rejoicing in Jesus Christ as the redeemer of men about five years ago; and *Jebeck-ram* is now a member of the church meeting in the Loll-bazar, and resides to this day in his native village opposite Calcutta, where, and in the different parts of Calcutta, he explains the Scriptures to all who resort to him, being esteemed by all who know him.

In 1813, a Mahomedan Hukeem came to me at Agra, from Burthpore, saying, that he had many years before read the Pentateuch in Arabic, a copy of which had been given to him by a Roman Catholic priest: that about two years before the time he came to me, he had obtained a copy of St. Matthew's Gospel in Persian, from reading of which he had become convinced of the divinity of Jesus Christ. This man, with his son, was afterward baptized.

The next instance that occurs to me is of an aged Hindoo. This man, from reading the writings of Cubeer, had been led to renounce idolatry, and finding the law and Gospel spoken of by Cubeer as divine books, he was for several years anxious to possess a copy. After several ineffectual attempts to procure a copy from English gentlemen, he at length obtained the Gospels in the Nagree character. He was also afterward baptized.

A third instance of good derived from the Scriptures alone, was Huruket Museeh, in 1813. He got a manuscript copy of Job, which he perused with great interest; afterward he got a copy of the Psalms; then Isaiah; and finally, the New Testament, in Hindoostanee. His exemplary life and happy death, are recorded in the London Missionary Register.

The only other case that occurs to me, is that of Fyz Museeh, baptized in 1817. At 17 years of age he became a Mahomedan, purely from the abhorrence of idolatry expressed in the Koran. He remained upwards of 20 years, a strict and indefatigable disciple of the Koran, living as a Fakcer, and obtaining great honor among his countrymen, for his supposed sanctity. At length, being disgusted in his own mind with the practices recommended by his spiritual guides, and wearied with his own ineffectual labors after holiness, he abandoned all his honors as a devotee, and bought from a lady a copy of the New Testament, if haply he might find in it that rest for his soul, he had hitherto sought in vain from other quarters. He sought and found, as his conduct hitherto leads us to think, the object of his pursuit.

DISTRIBUTION OF THE SCRIPTURES IN SOUTH AMERICA.

With respect to the circulation of the Scriptures in some parts of South America, our

former numbers have contained notices; and we are happy to find the following, in one of the late numbers of the Monthly Extracts of the American Bible Society. They were taken from a letter, dated Lima, Oct. 18, 1822.

During the time I remained in Buenos Ayres, after writing you, I had the pleasure of seeing the New Testament of our Lord and Savior, circulate in that place, and of seeing it make its way in all directions to the surrounding country. Some copies were sent to a small colony on the east side of Patagonia, and one copy at least, was carried by an Indian chief acquainted with the Spanish language, to the very heart of that comparatively unknown place. This Patagonian was wonderfully pleased with a copy he received in Buenos Ayres, and said he should take great pleasure in explaining it to his countrymen on his return home. To the various provinces on both sides of the Parana, a few copies have been sent as opportunities offered. To Monte Video, some Spanish New Testaments, and Portuguese Bibles were sent. I also found a favorable opportunity of sending some Portuguese Bibles and Testaments to Bahia in the Brazils.

In the end of May 1821, I left Buenos Ayres, for Valparaiso by way of Cape Horn. I carried with me to Chili about sixty New Testaments. I had more at my disposal at Buenos Ayres, but took only that number with me, as I was afraid I might find some difficulty, in introducing them into that place. I am happy to state, however, that no serious difficulty occurred. If the clergy were disposed to throw obstacles in the way, as they sometimes are, the government is as ready, on the other hand, to remove them. The greater part of these sixty New Testaments, were sold in Santiago, and the rest I carried across the Andes to Mendoza, on a visit to that place in April last, where they met with a very favorable reception. The number thus disposed of in Chili was but small. They were however all sold, and this way of distributing the Scriptures, I conceive every way preferable to giving them gratis. I except, of course, the cases that occur of poor people wishing to obtain a copy, and who have not sufficient to purchase it. By the sale of these few, an opening has been made in that place, and I have no doubt but sales may be effected there, increasing from year to year. I was very sorry that I had no more on hand on leaving Chili, as I could have distributed one or two hundred in the schools, which would have been the accomplishment of a very desirable object. I hope I shall yet be enabled to attend to this before long, as I am looking for a considerable quantity every day from London.

In June last I arrived in this city, where I expected to find a box of 250 New Testaments, which I had ordered to be sent on to this place. I was greatly disappointed, however, in not finding them according to my expectation; especially as I thought I could have distributed them to advantage. Whilst I was

thus regretting the want of them, there came from London, to the house of Mr. Lynch in this city, 500 Spanish Bibles and 500 Spanish New Testaments. Mr. Lynch, soon after their arrival, began to sell them, the Bibles at three dollars, and the New Testaments at six rials. The result of this sale is gratifying in the extreme. I have great pleasure in communicating to you, and I am sure you will have unfeigned satisfaction in hearing, that the whole of these five hundred Bibles, and five hundred New Testaments were sold in two days. This is a new thing in South America, and affords a most encouraging prospect. May the Lord enlighten the understandings of those who have received his Holy Word in this place, that they may understand it; and may He speedily send another supply which may satisfy the wants of all here. By every vessel that arrives, I am looking for a liberal supply, and hope not many days will elapse before they are in my possession, or rather in the possession of the inhabitants of this place.

In Buenos Ayres there is a sufficient supply, I believe, of New Testaments at present. The number disposed of in that place, is not so great as might be expected. Several objects to buying them there, because they had formerly been distributed gratis, and the same objection has been made in Monte Video. I have already mentioned to you my opinion upon this subject.

What I have hitherto stated applies solely to the circulation of the Scriptures entire, that is, the whole Bible, or the whole of the New Testament. This is what concerns the Bible Society, and this only, as a body incorporated for the express purpose of circulating the Scriptures in this manner without note or comment. The individual members of the Society, however, are not limited in their exertions to this object, and much less in their wishes. To every one who loves the Bible, it will afford satisfaction to learn, that parts of the Scriptures are circulated, however small these parts may be. Something of this kind has been done here. We have printed at different times, lessons for our schools, consisting of extracts from the Scriptures; and these lessons are now used in the schools on the Lancasterian plan, in Buenos Ayres and in Chili. In this place I am printing just now an edition of these lessons, consisting of 2,500 copies at the government printing office. No objections have hitherto been made to my introducing the Scriptures into the schools in this manner, nor is there any interference in the manner of selecting the parts of Scripture for these lessons. I have hitherto enjoyed full liberty to select and arrange these as I think best. You will easily perceive the great advantages arising from this indirect circulation of the Scriptures. Instruction will be communicated thereby at that age, in which the tender mind easily receives, and to a certain extent permanently retains, the impressions then made. From the slow progress of truth, of religion, and virtue among men, and from the adherence to evil in all its forms, I turn my eyes, and I turn them with pleasure, to children. There the great reformation must begin. Upon this foundation must be

built all that is noble in our species, by which God may be glorified. And the deeper the foundation is laid, that is, the earlier instruction begins, so much more majestic and beautiful will be the edifice erected.

PROGRESS OF RELIGION IN FRANCE.

A LETTER from the Rev. Mark Wilks, dated Paris, March 12, 1823, and published in the London Missionary Chronicle, contains the following remarkable declaration.

Meetings for prayer and Missionary Associations are already established, and are establishing from the Alps to the Pyrenees, and from the Mediterranean to the Atlantic, in the largest cities and in the humblest villages.

The following extracts, having respect to some of the prayer-meetings, were forwarded by the same indefatigable laborer, who wrote the letter above mentioned.—The first is extracted from a letter of a pious layman, who resides in a small town in the mountains of the Pyrenees, dated February 1823.

"I was invited on Sunday to a meeting which was to be held the next evening, it being the first Monday of the month, for the purpose of imploring the divine blessing on the Missionary Society of Paris, &c. The meeting was held in a private house. I was punctual to the hour appointed; but instead of being among the first, I was the last. I found about 120 persons already assembled, and it was easy to perceive by their seriousness that they were deeply interested in the object of the meeting. Though I did not observe among them either the rich or the wise of this world, I could not but enjoy the consoling conviction that the Lord, who is the respecter of persons, was in the midst of these sincere worshippers, and that he would not send them away without having opened to them the precious and inexhaustible treasures of wisdom and knowledge that are hidden in Christ."

After speaking of the prayers offered, he says:

Verses of Psalms and Canticles suited to the object of the meeting were sung. The Address from the Society of Paris was read, and a collection was made at the close of the service in favor of the Society. The amount of the collection was small, because it was strictly the mite of the widow, and the farthing of the poor; but as meetings will be held on the first Monday of every month, when the sum is larger, it will be forwarded to Paris.

I mentioned the next day to one of our pastors the delightful service which I had attended the night before, and he assured me that if they had received the official circular from Paris, a public prayer meeting would have been held in the temple.

The next extract is from a letter from Anne near Bourges. The letter is dated January 12, 1823.

I have read with the deepest interest the address of the Missionary Society of Paris, and bless God who has put it into your hearts to form an institution so sacred, so noble, and so useful. I assembled my parishioners in the temple, on Monday evening at seven o'clock; the church was nearly full; love to God, zeal for his cause, and the novelty of the subject that occupied us brought together nearly all my flock. After prayers and singing suitable to the occasion, I addressed the assembly from Matthew ix, 35. &c.

Mr. Wilks remarks, after copying the above,

Calvin completed his preparatory studies at Bourges, and preached the gospel there at the commencement of the Reformation.

Our last extract was written at the foot of the Pyrennees, on the 10th of January.

Our first business on the receipt of the Address from the Committee of Paris was to assemble on the first Monday of the month, to recommend your Society to the blessing of the Lord; and I hope that every Christian of our flock will also pray in his closet, and in his family, that you may be blessed with wisdom from on high. Yes, may the Lord shed in you the same blessings which have so visibly accompanied the labors of those societies which are your elder sisters, and may thousands of souls be turned from darkness to light. I send you 60 francs collected at our first Meeting, and to which some Catholics contributed.

EDUCATION IN EGYPT.

Mr. Wolff, the Jewish missionary, has proposed to the Bashaw of Egypt to establish a school at Boulak near Cairo, on the new system adopted in England. The Bashaw

readily accepted the proposal; recommending however that the teachers should be established at his Lyceum. "Let them," he says, "be clever men, capable of teaching the new system of education and the sciences, and I will afford them every facility, that is, I will collect for them as many scholars as I can get together. Let them teach the languages, Italian, French and English, trigonometry, or measuring of land, and weighing connected with the science of engineers; but let them be men of abilities. I shall be glad to contribute towards the payment of such men." He says again, "I am obliged to pay those who come to be instructed, to some 30, to some 40, to some 100 piastres per month; and even then with difficulty can I persuade them to come; so ignorant and barbarous are the people of this country, whether Copts or Levantines."

CHINESE NOTIONS OF A FUTURE STATE.

From the Indo-Chinese Gleaner.

THE Chinese must have a very irrational idea, as it would seem, of the state of the dead, from their supposing that houses, and garments, and money, and food, are wanted by spirits in that state. Paper houses, and gilt garments, are commonly burnt and sent by fire to the invisible state for friends deceased. However, we have lately had an instance here of a complete wardrobe, consisting of silks, sables, &c. to the amount of eight thousand dollars, being all consumed for the service of a rich old merchant, who died about four months ago. His son, who has committed this folly, is a person of education, and of the Joo-KEAOU, or sect of philosophers in China.

The brother of the deceased also departed this life but a few months ago, and left a large and necessitous family, in which similar expensive and useless rites were performed. Such cases are some of the minor temporal ills arising from the superstition of fallen reason; but when compared with the burning a widow, the burning of a wardrobe is indeed but a light evil.

Domestic Intelligence.

FOREIGN MISSION SOCIETY OF BOSTON AND VICINITY.

Our readers will remember, that this Society held a special meeting in June last. The Resolutions then passed, and the Speeches then made, were given in our number for July; and, at the end of all, was inserted the Address of the Prudential Committee to the Christian Public. Perhaps it is hardly time to know what effect these have produced upon the friends of missions, in the interior.

But upon the friends of missions in this city, they have not been lost. Coinciding, in their influence, with that of the revival of religion, which still refreshes us, like a gentle vernal shower, they have kindled a disposition in the young to solicit, and in the old to grant, benefactions in aid of the missions of the Board.

Soon after the public meeting of the Society, a gentleman, connected with the Missionary Rooms, attended a meeting of young ladies, with the view of securing more exten-

sively, to the funds of the Board, the patronage of the females of Boston. The meeting was not large: such a meeting had not been sought, and was not expected; and, at the outset, was not, perhaps, desirable. To this meeting, composed wholly of unmarried ladies, an explicit statement was made of the necessity of present efforts; arising from the fact, that the receipts of the Board had fallen much short of the expenditures, and still the wants of the missions, both at the east and the west, required larger remittances, than had been made, or than could be made without more ample funds. They were then informed, why they had been invited to assemble—what was hoped and expected from them, and from others similarly situated—and what inducements there were for them to engage in these efforts: and then the perfect consistency of the whole plan with the most rigid maxims of Christian propriety, was insisted on.

The remarks offered on the occasion, after stating the necessities of the Board, were in substance as follows:

The ladies of Boston are doing much, in various ways, for the temporal happiness and moral improvement of their city; and in aid of these benevolent institutions, which aim at the good of the country at large:—and the countenance and support, which the Board and its Missionaries have received from their influence, directly or indirectly exerted, is not and cannot be forgotten. But have they taken that, part in extending Christ's kingdom into the unevangelized nations, which *they*, after reflection, would think to be, on the whole, desirable? Doubtless the contributions of their husbands and parents should, in justice, be regarded as, in part, *their* contributions. Much that comes from those quarters, would be attributed, by the donors themselves, to female influence. But there are important reasons, why the females of this city should exert a *more visible* agency in behalf of the cause of foreign missions, than they have done. They should comply, in respect to foreign missions, more fully with the letter and spirit of the divine precept, *Let your light shine*. They fill an important sphere, and sustain responsibilities of great moment. Inhabiting the Metropolis of New England, the eyes of many are upon them. However great their influence may now be, it is easy to shew, that it may become much greater than it is. A new missionary society need not, probably, be formed; because the Foreign Missionary Society of this city, which has been established for eleven years, furnishes a convenient and safe medium, through which the contributions of the females may easily pass into the Treasury of the Board; and thence, with equal facility, may flow into heathen lands. Let them only come forward, in considerable numbers, with their subscriptions and dona-

tions; let their lively interest in the wants of the heathen, and in the attempts made to supply those wants, only be rendered more apparent; let their readiness to exert themselves promptly, whenever there is a call for such exertions; and their forwardness to make great sacrifices of property, time and labor, whenever there is a need of such sacrifices; only become more generally known:—then will they diffuse through our inland towns and villages, an influence genial as the breath of spring.

It was with a view to increasing the missionary influence of the females of this city, that this meeting was called. Nothing effectual can be done without numerous personal solicitations. But who shall be the solicitors? It is believed, that ladies are the most suitable persons for such a service; and that, of the ladies, the agency naturally devolves upon those, who have the health, ardor, and comparative leisure, of youth. Such can best undertake it; and such are most likely to succeed.

It will be proper now to state what is *not*, as well as what *is*, desired of those, who engage in the contemplated enterprise.

Since the young gentlemen have undertaken to solicit from the men of the city, it is not desired, that you should apply to any but females,—not even to your fathers, or brothers. Nor is it desired, that you should apply to those females, to whom you are entire strangers; unless there be good reasons to suppose, that the application will be agreeable. Nor is it desired, that an application be made in any case, where it will not be received kindly.

You are invited to lay the necessities and claims of the missions of the Board, only before the little circle of female friends, with which you are in habits of intimacy. There, certainly, you, and your solicitations, will be received with kindness. And what though the number of your applications, and the amount of your collections, as individuals, be small? The aggregate may be large. Suppose there are but twenty of you, and that each one applies to but five persons: the number of applications will then be one hundred. And should the average of the collections be but five dollars, the amount would be five hundred. And how easily and quickly obtained! Suppose this system were extended, and that, instead of only twenty, there were one hundred, collectors; or, enlarging the system to the extent of New England, that there were a thousand, or ten thousand collectors. Even were the number of applications for each individual, and the average of collections, to be small; how considerable would be the amount! And with how much ease and quickness might embarrassments like the present, be removed! Or, rather, how might they be prevented!

Is not this whole plan consistent with the most rigid maxims of Christian propriety? The female is not required to go out of that circle of society, in which she daily moves. It is not necessary for her to offend any one; nor to give herself any undue publicity. The object is most worthy of her highest regard, and most active labors; and the time necessa-

y to attain it, can be spared by every one, let him who holds, that females should not solicit funds for charitable objects, describe the manner in which they should patronize such objects; and, also, the manner in which all nations shall be evangelized.

After these remarks, subscription papers were delivered to all present, who were disposed to take a part in this work; together with as many printed circular letters to theadies of the city, and as many accounts of the meeting at the Pantheon Hall, as were supposed to be needed. A list of the names of those, to whom application should be made, having been previously prepared, each solicitor chose such as belonged to the number of his acquaintances; and when a name had been elected, a mark was put against it, that it might not be taken by more than one person.

Thus prepared, the little band, most of whom we believe are subjects of the present revival, engaged in their work. Twelve have returned their subscription papers, and have paid to the Treasurer \$242; which gives to each collector the average sum of about \$20. The greatest collection by one person, was \$35. We know not the number of papers yet to be returned. A few subscribed sums to be paid annually; but most gave donations;—with the expectation, however, of repeating them the next year; when the young ladies, having matured their plan, and completed their arrangements, hope to bring many more into the service, and to obtain much larger results.

Of the young gentlemen engaged in soliciting subscriptions from the men of the city, one obtained \$65; and another, \$809.

The present state of the subscriptions and donations to the Boston Foreign Mission Society, is as follows:

Of *annual subscriptions*, there are one of \$100; three of \$50; one of \$25; six of \$20; ten of \$10; twenty-three of \$5; and a considerable number of smaller sums.

Of *donations*, there have been made, since the 17th of June last, five of \$100 each; two of \$50; one of \$25; one of \$15; twelve of \$10; one of \$8; another of \$6; forty-six of \$5; and many others of less amount.—Not a few, as we have stated, subscribed donations, rather than subscriptions, with the expectation of repeating them every year.

Our readers will have perceived, that the principal object of this statement, has been to

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“provoke them to good works;”—and especially, to excite the young men and women of our land, to more systematic, vigorous, and efficient exertions.

We hope it may please God to indulge us with the sight of large and energetic Societies, auxiliary to the Board, springing up over New England, and elsewhere; each embracing a multitude of active Associations in towns and districts; and all having their anniversaries so arranged, in point of time, that a delegation from the Prudential Committee, or from the Board, may attend half a score of them, or even a greater number, in the course of a single month.

But whether there are such large societies, or not, there are, or may be, in most places, smaller associations, whose vigor and usefulness may easily be increased. To the young people, of both sexes, we make the following propositions:—

1. That they regard themselves as called in Providence to make special efforts, in behalf of the missionary cause.

2. That they resolve to exert themselves speedily and actively to augment the funds of the missionary society in their village, town, or county.

3. That they adopt some such a system of operation, as has been adopted in this city.

And,

4. That their remittances to the Treasury of the Board be prompt and regular.

AMERICAN ASYLUM FOR DEAF AND DUMB.

Seventh Report.

Our readers well know that this Asylum is at Hartford, Con. From the seventh Report of its Directors, we extract such a part, as will give a succinct view of its history, present state, and prospects.

It is now about six years since the Asylum has been opened for the reception of pupils. During this period one hundred and ten persons have enjoyed its advantages, concerning whom the following facts may not be without interest to those, who are fond of noticing the various phenomena, which develop the physical, intellectual, or moral character of our species.

There have been sixty-four male, and forty-six female, pupils. Fifty-four were born deaf, and thirty-six lost their hearing, in infancy or childhood, by disease; while of twenty it is unknown or uncertain in what way this misfortune befel them;—so that probably three fifths of the whole number owe their deafness to some natural defect in the organs of hearing; and two fifths, to the diseased state of these organs, since their birth.

These one hundred and ten pupils have come from ninety-five families, twenty-eight of which have contained more than one deaf and dumb child. In one family the father is deaf and dumb, and also four of the children. In another the father and two children are deaf and dumb.—These are the only instances in which either of the parents of the pupils, has labored under this defect, while in many other cases, which have come to our knowledge, one or both of the parents have been deaf and dumb and their children have heard perfectly well; so that, it does not as yet appear, that the malady is an hereditary one. It seems rather, to pervade certain families and their collateral branches. Thus two of the pupils, sisters, have had fourteen kinsfolks deaf and dumb, the whole sixteen being descended from the same great grand mother, while, what renders this fact the more singular, is, that their common ancestress, all her children, and all her grand children, possessed the faculties of hearing and speech.—One of the twenty-eight families, above alluded to, contains four deaf and dumb children; another, five; and another has had in it seven, all of whom were born deaf. From this last family, one sister and two brothers have been members of the Asylum, and, from another, three sisters, the only children of their parents. There have been, also, among the pupils four pairs of sisters; three pairs of brothers; and four pairs consisting each of a brother and sister. The ages of the pupils at the time of their admission were as follows: Forty-six, under fifteen years of age; twenty-six, between fifteen and twenty; twenty, between twenty and twenty-five; ten, between twenty-five and thirty; and eight upwards of thirty. The number of pupils of advanced age, has proved no small embarrassment to the instructors; and the difficulty of teaching them to read and write language was so great, while in many instances, it was found impracticable, that the Directors deemed it advisable to adopt the general regulation, not to admit any pupils over thirty years of age.

These facts are worthy of record, as perhaps, not being without some future use; although they are, at present, too limited in their extent, to furnish sufficient data, from which to establish any general principles, with regard to many particulars attending this interesting subject in the history of our common species.

A Committee was sometime since appointed on the subject of labor and of mechanical employments, in which the friends and benefactors of the pupils, have, of late, often expressed a deep interest. This interest has been equally felt by the Directors. They deemed it important to procure some suitable person to superintend this department of the Institution. They were aware, that certainly at present, and perhaps always, a pecuniary sacrifice must be made, in order to instruct the pupils in any of the mechanical trades; as their labor, in this way, during the short time of their continuance at the Asylum, would probably not refund the expenses incurred. They determined, however, to make this sacrifice; but have not as yet succeeded in

procuring the person of whom they have been in search.

The object is not yet abandoned. Indeed, a small beginning has been made. A forge has been erected, within the Asylum, for a very ingenious blacksmith and cutler, at which he has done a good deal of work. A joiner, also, and several shoemakers have been employed, to some extent, at their respective occupations.

But time and experience are necessary to devise the best means of conducting this department of the Institution. There are difficulties which, if possible, must be met and obviated.

Some pupils stay at the Asylum only two years, and four is thought by many a pretty considerable time for completing their education. And yet in this time, some hope, that these infants in knowledge, though they may be men in stature, as ignorant of language when they begin, as the little child who is taking his first lessons in his primer, can be taught how to write English with grammatical accuracy, and to read books with understanding, and also have their minds opened to the reception of moral and religious truth, and to an acquaintance perhaps with arithmetic, geography, and history, and, in addition to all this, become tolerable proficient in some mechanical employment. Could such things be accomplished in the education of those who are deprived of two of the most important faculties which man enjoys, it would put to shame all that is done by the most ingenious and attentive parents, and at the most celebrated schools in training up to knowledge and usefulness those who are favored with hearing and speech, and all the superior facilities of acquiring information and improvement which these valuable privileges afford.

In the European Institutions seven and eight years are required for the education of an intelligent deaf and dumb pupil. Now where many of the pupils at the Asylum have staid only two, some four, and none, as yet, over six years, it will easily be conceived that, to say the least, it has been a subject of difficulty, to know how to introduce mechanical employments, without so far retarding the intellectual progress of the pupils, as to injure the reputation of the Institution, and even to create dissatisfaction in the minds of the friends of those who are sent to it.

It is truly a choice of evils, and the more distinctly the public understand this, the better. A pupil cannot be taught to know as much, and do as much, in four or six years, as it takes children who have all their faculties, some twelve or fourteen years to acquire. The instructors of the deaf and dumb are no magicians, and what they accomplish is done in the way of slow, gradual, patient, and laborious effort. Either the public must be persuaded to keep the pupils longer at the Asylum, which possibly may be the case, should its funds enable it to afford the means of instruction at a lower rate, or else some sacrifice must be made, either on the part of intellectual improvement, or the acquisition of a mechanical trade.

It is believed, however, that labor is more

born or other, can be pursued to such an extent, during certain hours of the day, as not to interfere with the studies of the pupils; while the introduction of mechanical employments upon a more general and systematic plan, will still be kept in view by the Directors. The above remarks have been made to convince those who feel interested in this subject, that it is not without its difficulties, and that some little time must be permitted to elapse, in the progress of a new establishment, before they can all be surmounted.

The present number of pupils is 69.

REVIVALS OF RELIGION.

From the Report of the General Association of Connecticut, presented June 17th.

THE past year has not been destitute of evidence, that the Most High delights to bless and to build up his church. The General Association cannot, indeed, tell of those extensive effusions of special divine influence, since their last meeting which they were permitted to mention two years ago; God has by no means left himself without witness. Revivals of religion have been considerably numerous, and have been marked with signal displays of the power and grace of Zion's King. In the county of Fairfield, the towns of Greenwich, New-Canaan, Norwalk, Fairfield, and Reading have shared in the special influence of the Holy Spirit, and about two hundred and fifty have been united to the visible people of God. In the county of Litchfield, the town of Sharon has been visited by a revival of uncommon power and extent.—One hundred and twelve have already made a public profession of faith in the Redeemer,

and the work still continues. But the most interesting display of the grace which brings salvation, during the past year, has been witnessed in a little cluster of towns in the counties of Windham and Tolland, where the meeting of the General Association, in June last, evidently had considerable influence in preparing the minds of the people for the attention to their spiritual interests, which has been experienced. From Tolland the good work spread during the autumn, winter, and spring, embracing in its progress both societies in each of the towns of Coventry and Mansfield, and the first society in Lebanon. In all these places the work has been about equally extensive, and apparently productive of about equal good to the souls of men. In some of them it has been attended with a degree of rapidity and power, which has hardly been before known within our limits. The progress of salvation was truly wonderful and glorious. As the devout beholder witnessed the manner in which the conquests of the Redeemer were multiplied, it was strongly impressed on his mind, that all which men could do was to stand still and see the salvation of God. Though the work of conviction and conversion was thus rapid, it was evidently genuine. The many hundred converts, who have become its subjects, after a lapse of several months, with very few exceptions, appear to stand fast in the liberty of the Gospel. In a few other places besides the above, in different parts of the state, a degree of special religious excitement has existed, and partial accessions have been made to the church. In some, revivals are now in progress, or hopefully commencing. Among these may be numbered the town of Kent, the first society in Chatham, and the society of Ridgebury.

Miscellaneous.

AMERICAN INDIANS.

From *Long's Expedition to the Rocky Mountains*.

THE tribe of Indians more especially regarded in the following extracts, is the Omawhaw, which inhabits the west side of the Missouri River, about fifty miles above Engineer Cantonment.

Singular Religious Custom of Boys.

From the age of about five years, to that of ten or twelve, custom obliges the boy to ascend to a hill top, or other elevated position, fasting, that he may cry aloud to the Waheonda. At the proper season, his mother reminds him that "the ice is breaking up in the river, the ducks and geese are migrating, and it is time for you to prepare to go in clay." He then rubs his person over with a whitish clay, and is sent off to the hill top at sunrise, previously instructed by his mother what to say, and how to demean himself in the presence of the Master of Life. From this elevation

he cries out to the great Waheonda, humming a melancholy tune, and calling on him to have pity on him, and make him a great hunter, horse stealer, and warrior. This is repeated once or twice a week, during the months of March and April.

Exposure of the Aged.

The aged are not permitted to suffer from hunger, when in the village, if food can be obtained. But when they become helpless on a march, and the transporting of them is attended with much difficulty, it is considered unavoidable to abandon them to their fate; with this view a small grass shelter is erected for them, in which some food is deposited, together with wood and water. When thus abandoned by all that is dear to them, their fortitude does not forsake them, and the inflexible passive courage of the Indian, sustains them against despondency. They regard themselves as entirely useless, and as the custom of the nation has long led them to anticipate this mode of death, they attempt not to remonstrate against the measure, which

is, in fact, frequently the consequence of their earnest solicitation.

In this situation, the devoted man sings his war songs to the Wahconda, narrating the martial exploits of his youth, and finally chants his death song.

If, on the return of the nation from the hunt, he is still living, his family or friends take him with them to the village, and guard him from want, until the succeeding general expedition.

Notions of a Future State.

This people believe firmly in an existence after death; but they do not appear to have any definite notions, as to the state in which they shall then be. And although they say that many reappear, after death, to their relatives, yet such visitants communicate no information respecting futurity. They consist of those only who have been killed, either in battle with the enemy; or in quarrels with individuals of their own nation, and their errand is to solicit vengeance on the perpetrators of the deed.

Futurity has no terrors to the dying Omawhaw, as he has no idea of actual punishment, beyond his present state of existence. He, however, regrets the parting from his family and friends, and sometimes expresses his fears that the former will be impoverished, when his exertions for their support, shall be withdrawn.

They say that after death, those who have conducted themselves properly in this life, are received into the Wa-noch-a-te, or town of brave and generous spirits; but those who have not been useful to the nation, or their own families, by killing their enemies, stealing horses, or by generosity, will have a residence prepared for them in the town of poor and useless spirits; where, as well as in the good town, their usual avocations are continued.

The Minnetarees believe in the notion that, at their death, they will be restored to the mansions of their ancestors under ground, from which they are intercepted by a large and rapid watercourse. Over this river, which may be compared to the Styx of the ancients, they are obliged to pass on a very narrow footway. Those Indians who have been useful to the nation, such as brave warriors or good hunters, pass over with ease, and arrive safely at the A-pah-be, or ancient village. But the worthless Indians slip off from the bridge or footway, into the stream that foams beneath in the swiftness of its course, which hurries them into oblivion, or Lethe. The Mandans, according to Lewis and Clark, have a tradition somewhat similar, and it strongly reminds us of the Alisrat of Mahomet, over which, it was supposed, that great leader was to conduct his Moslems to the bliss of futurity, whilst the unworthy were precipitated into the gulf which yawned beneath it.

Notions of God.

The Wahconda is believed to be the greatest and best of beings, the creator and preserver of all things, and the fountain of mys-

tic medicine. Omniscience, omnipresence, and vast power are attributed to him, and he is supposed to afflict them with sickness, poverty, or misfortune, for their evil deeds. In conversation he is frequently appealed to as an evidence of the truth of their assertions, in the words Wahconda-wa-nah-kong, the Wahconda hears what I say, and they sometimes add Mun-ekuk-wa-nah-kong, the earth hears what I say.

Their Wahconda seems to be a Protean god; he is supposed to appear to different persons, under different forms. All those who are favored with his presence become medicine men or magicians, in consequence of thus having seen and conversed with the Wahconda, and of having received from him some particular medicine of wondrous efficacy.

He appeared to one in the shape of a grizzly bear, to another in that of a bison, to a third in that of a beaver, or owl, &c., and an individual attributed to an animal, from which he received his medicine, the form and features of the elephant.

All the magi, in the administration of their medicine to the sick or afflicted, mimic the action and voice, variously exaggerated, and modified, of the animal, which, they say, is their respective medicine, or in other words, that in which the Wahconda appeared to them.

Extraordinary Penances.

Annually, in the month of July, the Minnetarees celebrate their great medicine dance, or dance of penitence, which may well be compared with the Carrack-pooja of the expiatory tortures of the Hindoos, so often celebrated at Calcutta. On this occasion a considerable quantity of food is prepared, which is well cooked, and served up in their best manner. The devotees then dance and sing to their music at intervals, for three or four days together in full view of the victuals, without attempting to taste of them. But they do not, even at this time, forego their accustomed hospitality. And if a stranger enters, he is invited to eat, though no one partakes with him. On the third or fourth day, the severer expiatory tortures commence, to which the preceding ceremonies were but preludes. An individual presents himself before one of the officiating magi, crying and lamenting, and requests him to cut a fillet of skin from his arm, which he extends for that purpose. The devout operator thrusts a sharp instrument through the skin near the wrist, then introduces the knife, and cuts out a piece of the required length, sometimes extending the excision entirely to the shoulder. Another will request the bands of skin to be cut from his arm. A third will have his breast flayed, so as to represent a full moon or crescent. A fourth submits to the removal of concentric arcs of skin, from his breast. A fifth prays the operator, to remove small pieces of skin, from various indicated parts of his body; for this purpose an iron bodkin is thrust through the skin, and the piece is cut off, by passing the knife under the instrument.

Various are the forms of suffering which they inflict upon themselves. An individual de-

quests the operator, to pierce a hole through the skin of each of his shoulders, and after passing a long cord through each of these holes, he repairs to a golgotha at some distance from the village, and selects one of the iron skulls collected there. To the chosen ranium he affixes the ends of his cords, and rags it in this painful manner to the lodge, round which, he must go with his burden, if he can be released from it. No one is permitted to assist him, neither dares he to put his own hands to the cords, to alleviate his sufferings. If it should so happen that the horns of the cranium get hooked under a root or other obstacle, he must extricate it in the best manner he can, by pulling different ways, but he must not touch the rope or the lead, with his hands, or in any respect attempt to relieve the painful strain upon his rounds, until his complete task is performed.

Some of the penitents have arrows, thrust through various muscular parts of their bodies, as through the skin and superficial muscles of the arm, leg, breast and back.

A devotee caused two stout arrows to be passed through the muscles of his breast, one on each side near the mammae. To these arrows, cords were attached, the opposite ends of which were affixed to the upper part of a post, which had been firmly implanted in the earth for the purpose. He then threw himself backward, into an oblique position, his back within about two feet of the soil, so as to depend with the greater portion of his weight by the cords. In this situation of excruciating agony, he continued to chant and to keep time to the music of the gong, until from long abstinence and suffering he fainted. The bystanders then cried out "Courage, courage," with much shouting and noise; after a short interval of insensibility he revived, and proceeded with his self-inflicted tortures as before, until nature being completely exhausted, he again relapsed into insensibility, upon which he was loosed from the cords, and carried off amidst the acclamations of the whole assembly.

Another Minnetaree, in compliance with a vow he had made, caused a hole to be perforated through the muscles of each shoulder; through these holes cords were passed, which were, at the opposite ends, attached by way of a bridle to a horse, that had been penned up three or four days without food or water. In this manner, he led the horse to the margin of the river. The horse, of course, endeavored to drink, but it was the province of the Indian to prevent him, and that only by straining at the cords with the muscles of the shoulder without resorting to the assistance of his hands. And notwithstanding all the exertions of the horse to drink, his master succeeded in preventing him, and returned with him to his lodge, having accomplished his painful task.

The Wolf chief, one of the most eminent of the warriors of the upper village of the Minnetarees, on one occasion, sat five days, singing and lamenting, without food, on a small insulated and naked rock in the Missouri river. And it is firmly believed that he did not even palliate his urgent wants by tasting the water, during this long probation.

EARLY INHABITANTS OF EUROPE.

From Webster's Letters to a Young Gentleman.

THE food of the first inhabitants of Europe consisted of fruits of natural growth, and of the flesh of wild beasts, fish and fowls. Although the earth was assigned to man for cultivation, yet it is certain that most of the inhabitants of Europe, for more than two thousand years, subsisted without much attention to agriculture. One principal article of food in the first stage of society is the fruit of forest trees, and particularly acorns. So general was the practice of feeding on acorns, that this fruit received the name of *mast*, or *meat*, an acorn being called in Welsh, to this day *mesen*, and in the plural *mes*; the word signifying acorn or a portion, a meal; and a tradition remains among the Welsh, that this fruit, as well as fern roots, was formerly a substitute for bread. And it may well be conjectured that our word *maiz*, is from the same origin as *mast*, *meat*; being introduced into America by the natives from the north of Asia. Even so late as the time of Strabo, the mountaineers, in Lusitania, [Portugal] made bread of acorns, which they first dried and then bruised.

The next step in the progress of society was the shepherd state. This was the state of almost all the people of Europe, north of the Alps, down to a period subsequent to the Christian era. All the Seythian, Teutonic and Celtic tribes were nomads, as they are called by the Greek writers; that is, tribes moving from place to place, to find pasturage for their cattle, and subsisting on their milk and flesh. Hence the Greeks gave to them the appellation of *galacto phagi*; feeders on milk. Many writers allege that they often ate the flesh raw. At the time the Greeks and Romans became acquainted with these northern nations, some grain was raised among them, particularly barley, not for food, however, but for malting and making beer, which, next to water, was their principal drink. The vine and agriculture were introduced into Gaul by the Phœceans, a colony of Greeks, who settled in that country about six centuries before the Christian era. But when Cæsar invaded Gaul, almost six hundred years after that period, the Germans along the Rhine had made little progress in agriculture, consumed very little grain, and wine was known only as a luxury among their Chiefs; being purchased from the south of Gaul. Their ordinary food consisted of venison, the flesh of their cattle, milk and cheese. Some of the Seythian tribes however had the art of making butter; the name originated among them, and the art of making beer is said to have been learnt by the Greeks from the northern nations. These nations also made methegin or hydromel, from honey collected in the forest.

Contrary to the custom of some eastern nations, who *reclined* at table, the Celtic and Teutonic people took their meals *sitting*, on mats of straw or other litter, or on skins; each with a separate table. This was probably a board laid on the lap, or a small stool with three legs, without a cloth to cover it.

And hence we derive the use of *board* for table, and the application of it as a verb, to *board*. Their vessels were few and simple, made of wood or of baked earth. The ordinary drinking vessel was a kind of pot or pitcher; but in their feasts and on public occasions, the guests were served with liquor in horns of the ox, or in human skulls. These were their most elegant cups. The skulls were those of their prisoners taken in war, many of whom were immolated to their deities. Pliny says that the Seythians near the Borysthenes were *anthropophagi*; and Strabo asserts that they fed on the flesh of such as were sacrificed. Mela mentions a tribe that made cups of the skulls of their deceased parents. Certain it is that human skulls were used as cups, and among the chiefs, these were polished and ornamented with gold or silver. The use of these was not more the effect of convenience, among rude nations unacquainted with arts, than of pride; for the skulls of enemies were valued as the trophies of victory. When a warrior had slain his enemy, or his champion in a duel, he was accustomed to cut off the head and bear it in triumph through the army on the point of a lance, or the bow of his saddle; and then present it to his commander, to obtain a reward for his valor. These heads were afterwards set on trunks of trees in the field of battle, or deposited in some sacred place or kept in the cabin of the heroes as monuments of their bravery. Among the Gauls, these trophies were estimated above the price of gold. Among some tribes it was the last duty of children to drink and cause their friends to drink out of the skull of a deceased parent. This practice subsisted in the age of Diodorus of Sicily; and we learn from Paulus Diaconus, that among the Longobards, the practice was not entirely extinct in the sixth century, nor until after the introduction among them of the Christian religion.

The rude nations of Europe, in early ages, wore very little clothing, even in winter, and for the most part, none at all. And even such garments as they had, were sometimes thrown aside when they went to battle. An instance is mentioned by Polybius when the Gaesatae, a tribe of Gauls, about to encounter the Romans, threw away all their covering, except their buckler, and presented themselves naked to the enemy. It seems to us incredible that men could endure the rigors of the seasons in Central and Northern Europe, without clothing or with a single garment of skin not reaching below the loins. Yet the fact is too well attested to be denied. Elian relates the story of a Seythian, who being without covering when the snow was falling in abundance, was asked by the king whether he was not cold. The man replied by asking the king in turn whether his face was cold. No, said the king. Neither am I cold, said the man, for I am *all face*.

The light of civilization in the north and west of Europe was introduced by the Romans, after their conquest of Gaul and Britain, about half a century, before the birth of Christ. During about five hundred years, Roman garrisons were stationed in those countries, and by them, the rude inhabitants

were instructed in many arts of civilized life. It is obvious that at the time Caesar invaded Gaul and Britain, the inhabitants lived in huts not much superior to the wigwams of American savages—consisting of stakes driven into the ground, interwoven with wattles, covered with boughs of trees, and some of them plastered with mud. The Romans introduced the art and practice of building more convenient and durable houses. The clothing of the inhabitants consisted, originally, of skins, but before the arrival of the Romans, they had the art of making cloth of a coarse texture. They had also the art of refining tin and iron.

At what time the Christian religion began to be preached or published in Britain is uncertain, but it was probably within the first century, and it certainly made considerable progress, before the Romans left the country.

After the Roman troops were recalled from Britain to defend the empire, the Saxons were invited into Britain to aid the inhabitants in repelling the incursions of the Scots and Picts. This was in the fifth century. But the Saxons ultimately turned their arms against the Britons, and after a long series of battles, they conquered the country, and from them we are descended. These Saxons and Angles, were not only pagans and uncivilized, but they entertained the most violent hatred against Christianity. They murdered the Christian clergy, and destroyed their places of worship. Christianity however was not entirely extirpated, and after the flames of war subsided, these pagans viewed it with less enmity, and it gradually spread and embraced their descendants. Paganism, however, was not entirely extinguished in England, for five or six hundred years after the Saxon conquest.

IDOLATRY OF OUR ANCESTORS.

From Webster's Letters.

Our ancestors worshipped many deities, or deified heroes, as Woden, or Odin, under whose guidance they migrated into Europe; Thor, the thunderer, or god of thunder; Friga, who answered to the Venus of the Romans, and from their several deities we received the names of the days of the week. Sunday—Monday, [Moon day] Tuesday, [Teut's day or Tisday,] Wednesday, [Woden's day,] Thursday, [Thor's day,] Friday, [Friga's day,] and Saturday, [Satur's day.] All authors agree that human victims were sacrificed to their deities, and that the festivals devoted to their worship, were scenes of riot and revelry.

FIRST PRINTING IN NEW ENGLAND.

From Webster's Letters.

The first printing press in New England, was established at Cambridge, in March 1639, by one Day; the proprietor's name was Glover, who died on his passage to America. The first thing printed was the freeman's oath—the second an almanac—and the third a version of the psalms. No press was set up in Connecticut until the year 1709, when

inting was begun at New London by one port. The first code of Connecticut laws as revised by the general court held at Hartford, in October, 1672, and printed by Samuel Green at Cambridge in Massachusetts, in 1755. The first Gazette published in New-England, was the News Letter, printed in Boston in 1704. The first newspaper in Connecticut was the Connecticut Gazette, begun at New Haven by James Parker, in January, 1755, but discontinued in 1767, the printer removing to New York.

LONDON MAGAZINE DAY.

AMERICAN Literature, the London Magazine deserves, "has not hitherto enjoyed the advantages of what in London is known by the name of Magazine day; on the last day of every month when all the magazines, reviews and journals appear; and when, in consequence a species of *book fair* is created in the vicinity of Paternoster row. The four score periodical works published on that day cause returns within a few hours in ready money of little short of *three thousand pounds*. In America in the contrary the proprietors of periodical works labor under the disadvantages of being their own distributors and instead of being paid in ready money, and in large sums by wholesale booksellers, they depend on precarious returns from individual subscribers scattered over the wide spread regions of the United States."

GRATITUDE FOR THE BIBLE.

From the Report of the Bible Society in Cincinnati.

Two ladies were affected to tears by their visit to a poor German woman, whom they found, with apparent insensibility, mechanically turning her wheel. To their question, had she a Bible? she answered in broken English she had a piece of a Testament; they informed her they could let her have a Bible, she still unmoved replied, their Bibles would do her no good, as she could not read them; but when they informed her they could let her have a German Bible; she suddenly shoved away her wheel, turned and looked upon them, with anxiety depicted in her countenance, as if to ascertain whether she heard aright, and with clasped hands exclaimed, "what! a whole German Bible?" and when answered in the affirmative, again repeated with energy, (her whole countenance speaking the grateful sensations of her heart) "shall I have a whole German Bible once more? I will work hard to get it, though very poor, and my family to support." Judge if you can of her gratitude, and of the exquisite pleasure of your almoners, when they told her she should immediately possess such a treasure, and pay for it when she could collect the money.

DIFFERENT MISSIONARY TALENTS.

From the Indo-Chinese Gleaner.

SOME Missionary stations require almost exclusively the exercise of **PREACHING** talents:

others afford chief scope for **WRITING**: whilst a third class requires the union of both. Accordingly we find, that the infinitely wise Savior has distributed such gifts to his servants, as he previously knew would be most suitable to the sphere of labor, which he had appointed for them, before they breathed the breath of life. The labors of each of these three classes of variously endowed men, will be found useful in their time and place. Those of the first more immediately so; those of the second more permanently so; and those of the third more extensively so. Could the servants of the churches abroad, take a dispassionate and comprehensive view of the posts which they severally occupy, and look forward to the diversified, but happy, influence of their labors on future generations,—the petty jealousies which the partiality of the current age for talents of a particular class, engenders, would speedily die away; and each individual would feel a paramount conviction of the importance of cultivating his own talents, and of fulfilling the duties of his own station, to the utmost. Jealousy being destroyed, a spirit of friendly co-operation would be cherished; and the efforts of other societies and other laborers, would become a subject of joy, and not, as they sometimes, through the depravity of human nature are—an eye-sore, a bone of contention, a motto for ridicule, or the subject of angry and unreasonable criticism.

CHINA.

From the Indo-Chinese Gleaner.

It seems more than probable, from the high spirit of valor which China displayed during the three contending states, and from the literary spirit which pervaded the empire soon after those contentions, that had China been early favored with the Christian religion, and the surrounding states kept equal progress with herself, (which has been the case in the west) that she would, at this day, have been the admiration of both, for science and religion. Had China been early favored with the Bible, it is more than probable that ere now she would have forsaken her idolatrous temples, and have discarded an unintelligible jargon of Budha for a rational religious worship. But she has not had this light—this treasure of knowledge—this spring of love. She, like a forlorn traveller, (in an uninhabited country) without a compass, or a guide, wanders here and there, and is pleased with whatever he discovers. On reaching the boundaries of the land, he fancies he has travelled over the globe, and arrived at the summit of attainments. He has never imagined that there are other nations, and other people, where the land is cultivated, and the rivers stocked.

THE JEWS.

LETTER FROM THE REV. MR. GOODSELL TO THE
TREASURER OF THE BOSTON JEWS SOCIETY.

Malta, May 8, 1823.

Dear Madam,
You will rejoice to hear, that an Association has recently been formed here, denominated

"The Malta Jews' Society," the object of which is, to facilitate the operations of those Societies in America and Europe, that send Agents or missionaries to seek the welfare of the children of Israel. The Deputy Commissary General of these islands was Chairman of the meeting, and has accepted the office of Treasurer of the Society. Another gentleman, connected with the Commissaries, together with Dr. Naudi, are Secretaries. The Committee consists of six, besides the Treasurer and Secretaries, of whom the Rev. Mr. Jowett, and two of our number, are a part. One of the first judges, and several other gentlemen of distinction, and a number of ladies, were present, and became subscribers to the Society. The Rev. Mr. Way, whose name is familiar to all those, who are waiting for the consolation of Israel, addressed the meeting in a speech of near two hours length, and was exceedingly impressive. You probably know, that a legacy of *three hundred thousand pounds sterling* was left this gentleman, and that he devotes it all, together with his time, and talents, and life, to the good of Israel. He is now on his way to Jerusalem, and hopes to be there, "when the day of Pentecost is fully come." He has with him a converted Jew, a brother of the Syrian Bishop, who visited England a few years since, together with eight or nine other individuals, most of whom are from different countries and of different languages. That in Zechariah 8th chap. 23d verse, seems to be almost literally fulfilled:—"And it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you; for we have heard that God is with you."

This may be considered as a new era in the religious history of Malta. The hands of those who love Zion, have been greatly strengthened, and their hearts greatly encouraged by this reinforcement. Indeed to see a vessel approach these shores, the whole cargo of which consisted of Bibles, and Missionaries, and Missionary Reports and Tracts, was truly a novel and interesting sight; and inspired the hope, that the time would come, when "*Missionary Packets*" would touch here, as regularly every month, as his Britannic Majesty's Packets now do.

Mr. Way has travelled extensively on the continent, has visited, I think, *all* the sovereigns of Europe, not even excepting His Holiness the Pope; and has, to use his own expression, "seen more Jews than Solomon, king of Israel, ever set his eyes upon." After he has visited Jerusalem, and perhaps Persia, he intends to go to the city, where "the disciples were first called Christians," and, from its ruins, to build, if he can obtain permission from the Grand Signior, a chapel, a school room, &c. and to establish a Christian colony. Indeed his head is as full of plans, and his hands as full of good works, as his heart is full of benevolence.

He sets sail this evening, and with all our hearts we bid him God speed. We all unite in hoping that your Society will send out a

missionary the ensuing autumn. You will read the journal of our brethren in Egypt with grateful delight. We forward it, together with this, to Gibraltar in a few days.

That the blessing of Almighty God may attend your Society, and all Societies that have respect to the moral state of Jews or Gentiles, is the prayer of yours in the Gospel.

WILLIAM GOODELL.

ANNUAL MEETING OF THE BOARD.

THE Fourteenth Annual Meeting of the Board will be holden in this city, on Wednesday, the 17th inst. The annual sermon is expected from the Rev. President Day, of Yale College.

LAST NOTICE.

COMMUNICATIONS from Bombay, Ceylon, and the Sandwich Islands, came to hand as this sheet was going to press. We have only room to say, that those missions are evidently making advances in their appropriate work.

Poetry.

Occasioned by the death of the Rev. James Richards, and extracted from "Hymns for the Monthly Concert."

Holy the place, whose kindly soil
Yields for the flesh its sweet repose,
Where rests the pilgrim free from toil,
Where the rich spice of fragrance blows:
Calm be his sleep, whose life
Was given to pain and God,
Who pass'd the vale of strife,
Which his great Master trod.

Who laid mortality's dim robe,
Covering of ills and sorrows, by,
To take the fadeless vesture, wove
By hands of Cherubim on high:
Who bade to time, adieu,
When its brief race was run,
Who hail'd, with steadfast view,
Eternity begun.

Spirit! upon the wings of prayer,
Enfranchised, thou hast gladly flown
To undiscovered glories, where
The ray that burns is from the throne.
Tears are the diadems,
Blest one! that deck thee now,
And souls redeem'd, the gems
That sparkle on thy brow.

Ile of the beauteous Indian deep!
Land of the godless pagan's shrine!
Weep, in your groves of odor weep,
Sigh mid the olive and the vine;
Haste, Ceylonee! and bring
Your tribute to the dead;
Your choicest chaplets fling
Upon the martyr's bed.

Sleep, true disciple! for thy rest,
The rest of piety, shall be
Soft as his dream, who on the breast
Of Jesus lean'd once peacefully
Sleep, for upon thy grave
Shall tropic flowrets bloom;
And the young aloe wave
O'er thee its glad perfume.

W. B. TAPPAN.

THE
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Biography.

LIFE OF MATTHEW STACH.

It has pleased the Lord of Missions greatly to distinguish with his blessing the missionaries sent out, during the last ninety years, by the small community of the Moravians. We think it of use to Christians generally to become acquainted with the characters of those eminent servants of God, who, with small means, but with almost incredible labor and patience, traversed oceans, settled in the most inhospitable climates, and carried the light of salvation into the darkest regions of the globe.

We copy the following article from the London Missionary Register for May last. It was compiled from the Moravian Periodical Accounts and from Crantz's History of Greenland.

Narrative of his Earlier Years.

This narrative is given in Mr. Stach's own words.

I was born at Mankendorf in Moravia, March 4th, 1711. My father, Christian Stach, was a pious man; and labored diligently, though under great oppression, in the Gospel, among the few remaining in Moravia.

The first occasion of my having serious impressions upon my mind, was a circumstance apparently insignificant. I was sitting and crying, that, in a distribution of cake among my companions, I had been neglected. My father reproved me for it, and said, "Ah, my son, could I but once see thee weep as earnestly on account of thy sins!" These words pierced me to the heart, and I retained a lasting impression of them.

In the summer season, I was chiefly employed in tending cattle in the fields; and, in winter, my father taught me, at home, to read and write, fearing lest, if I went to school, I might be hurt by bad examples. He did not agree with the Roman Catholic custom of administering the sacrament to children of seven or eight years old, and therefore kept me from it. I remember about that age, to have been in

great distress of mind about my soul's salvation, so that I often wished to have been any creature rather than a man.

In my twelfth year, I entered into service; and, being no more under my father's immediate inspection, soon got a hankering after the vanities and pleasures of the world; though I was not able to launch out as others did, owing to my father's being counted a heretic, and the young men of the village shunning his connexions. Whenever I visited him, his words penetrated into my heart, and brought back my former reflections.

When I was sixteen, I moved to Zau-chenthal, a place noted for licentiousness; and, alas! soon began to relish it myself. However, God was pleased to bless the frequent admonitions of a friend of my father's, called Melchior Conrad; who, by representing the dangers which I was exposed to, prevailed on me to resolve, that, as soon as I could save a little money, I would leave the country, and join the emigrants who then had settled at Hernnhut, in Upper Lusatia: but, being at my father's house on Palm Sunday, it happened that a cousin of mine, Martin Franke, was there, from Hernnhut; and I felt a great desire to accompany him on his return. He endeavored, by every argument, to dissuade me

from taking this step; painting in lively colors, the poverty, hardships, and distress, which the emigrants had to struggle with, and how much worse my outward condition would be: all this, joined to the pain that my father felt at the thought of parting with me, had nearly overset my resolution: but it soon returned with redoubled force, till at last I packed up my linen in a bundle, and went to take a final leave of my father. On seeing me firmly determined to go, he began to describe the difficulties which he had labored under to provide something for me; "and now," said he, "you are going to leave me, just when, according to the course of nature, you would have soon stepped into your inheritance; but," added he, "if your wish to emigrate originates from a pure desire to save your soul, and to enjoy liberty of conscience, I would not on any consideration in the world detain you." It is impossible for me to tell what comfort I felt at this last speech of my father's. I remained concealed in his house that night; and, the next morning, before day-break, my cousin, two other brethren, and I, set out on our journey. In the forest of Tropau we rested a little, and I prayed earnestly to the Lord to grant me strength to proceed; for the want of sleep, for two nights, had almost broken me down. At night, we arrived in Rosniz, where we celebrated the Easter holidays, and then soon reached Hernnhut safe.

Here I first lodged with my cousin, whose conversation and connexions proved a blessing to me. I soon found great difficulty in earning my bread. I served in the Orphan House for some time; then took to spinning wool. Many a day I subsisted on nothing but a bit of dry bread; and, in short, met with so many trials of this kind, that the brethren thought I should soon quit Hernnhut. But I never forgot my resolution, made before the Lord, when I left my father's house, to persevere, should I even suffer hunger, sickness, and death itself. Thus I looked up in faith to my heavenly Father, and trusted to his kind Providence from day to day; nor did I lack any thing needful for the support of life.

In June, I was followed by my cousin, Christian Stach; but heard, soon after, that both his and my father had been imprisoned, as having countenanced our escape: my father was soon set free, but his father remained in prison till three days before his death. The widow then sent to desire that we would come and fetch her and her two children to Hernnhut. We accordingly attempted it; and, on Whitsuntide eve, 1730, arrived at my father's house, where we lay concealed for a whole week. My father wished us not to stay

for him; and thus we set out with the above mentioned persons, and another widow woman. Finding it very inconvenient to bring the children along, we got a wheelbarrow on the frontiers of Silesia, and put the two youngest into it; and thus arrived safe in Hernnhut.

Meanwhile, the Roman Catholic priests resolved to secure my father. They sent searchers, unawares, into his house, and examined all his papers and books; and, among other things, found a letter from me, with which they went to the parsonage-house, where a number of priests were assembled, taking my father with them. He was left below stairs unguarded, while they perused the contents of the letter. Knowing their evil designs, my father availed himself of his liberty, and ran home as fast as he could, where he informed his wife and children what had happened, and where he should hide himself, so that they might find him and emigrate together. The letter filled a whole sheet of paper in close writing, so that the priests discovered his escape too late. Hereupon they sent four men to watch the house; but, in the dark, my mother and three sisters escaped their vigilance, and joined my father. They now proceeded to Zauchenthal; but not one of my father's old friends would venture to take him in. The second day, therefore, they spent in a cornfield, the owner of which discovered them, and humanely relieved their wants with some bread and milk. In the night they proceeded: but, finding that the strictest search was made after them in all the neighborhood, they remained in a place of concealment eight days; and, at length, fetching a large compass, arrived at Hernnhut on the 15th of June, 1730.

I had now lived two years in Hernnhut; and spent my days, in general, contented and cheerful: but remained always deficient in obtaining an inward assurance that my sins were forgiven. This subject was treated of in all public discourses, and I grew more and more uneasy. But alas! I fell into working and striving to obtain it by my own merit, which caused me many a sad and anxious hour. I felt myself totally under the law and its curse; and the more I strove to keep it, the more I discovered my fall. Therefore, wherever I was, I was wretched and miserable; and, finding that I could not procure peace of mind by any other means, I disclosed my whole situation to a confidential friend for his advice. His answer was, "If thou art hungry, eat—if thirsty, drink: all things are prepared for thee." I thought his advice very unsatisfactory, expecting that he would dictate to me a greater exertion of self-denial, upon which, at that time, I rested my hopes. Thus my distress re-

mained; and I spent a whole night in tears and prayers to the Lord for his help and direction, humbling myself before him as a poor undone sinner.

In the morning meeting, the next day, I can say with truth, that our Savior granted me such confidence towards him, as my strength and shield, and such a firm reliance on his merits and death, that all my doubts and fears vanished; and peace and joy in the Holy Ghost took place within my heart. I was, soon after, admitted to the Lord's supper; and enjoyed, in communion with my Savior, and in fellowship with the whole congregation, daily, new blessings and spiritual consolations. In general, love and simplicity reigned among us, and we forgot all outward poverty and difficulty.

After the labor of the day was over, the single brethren usually took a walk into the wood, two and two, to converse with each other concerning what the Lord had done for their souls; and when they returned, they sang a hymn together before going to rest. Once, as we were passing by the house of the late count Zinzendorf, he was just stepping out with Dr. Schaefer, a Lutheran divine, then on a visit to Hernhut. On seeing us, he addressed the Doctor—"Here, sir, you see future missionaries among the heathen." I was much struck at hearing these words; and a desire, which I had felt for some time, to preach the Gospel to the heathen, began to increase within me. About the same time, two brethren, Leonard Dober and Tobias Leopold, wrote a letter to the congregation, mentioning their desire and willingness to preach the Gospel to the negroes in the West Indies; and that, to gain this end, they were even willing to become slaves themselves. Hitherto I had hesitated to mention a similar impulse of my heart to any one; but this letter gave me courage to speak to brother Boehnisch, my confidential friend, about it. I rejoiced greatly to find in him the same disposition of mind; and we resolved to lay our desire before the elders and the congregation, in the same manner as the above mentioned two brethren had done, offering to go to Greenland. We had to wait two years before our wishes were accomplished; and, in the mean time, frequent inquiries were made, whether we continued in the same mind: and, thanks to the Lord! we could always cheerfully answer in the affirmative. During this period, I was sent to Hall in Saxony, and to Jena; with a view to inquire into the circumstances of the emigrants from Salzburg. On this journey, I had the misfortune to fall into the hands of some Prussian soldiers, who detained me a whole night, and treated me very cruelly in order to compel me to enlist. How-

ever, through the interference of count Zinzendorf, I was set at liberty the next day. This happened in 1732.

Obtains the Patronage of the King of Denmark.

Leonard Dober and Tobias Leopold, mentioned in the preceding narrative, having set sail August 21, 1732, "ten years," says Crantz, "after the building of Hernhut, when the congregation consisted of no more than 600 poor exiles, including women and children," that writer gives the following account of the proceedings of Matthew Stach and his associates:—

At the same time, the plan of a mission to Greenland was also agitated. As that country was under the Danish government, which was very friendly to the Brethren, it appeared to them the more eligible for the establishment of a mission; and the forlorn state of the poor natives, who had already received Christian instruction from Mr. Egede, loudly called upon their compassion. Matthew Stach and Frederick Boehnisch, two young men, being at work together, in preparing a piece of ground for a burial-place at Hernhut, in the course of conversation, found that they had both, unknown to each other, formed the design of going as missionaries to Greenland. They, therefore, proposed themselves for this service; but, the delay of a year intervening before their offer was accepted, and Boehnisch having, mean while, undertaken a considerable journey, Christian Stach consented to accompany his cousin. These two missionaries, along with Christian David, the principal agent in the Moravian emigration, who intended to return to Europe after the settlement of a mission, set out from Hernhut, January 19, 1733, attended with numberless good wishes from their brethren.

The congregation, which was as yet totally inexperienced in missionary affairs, could give them no instructions. They were but the second company who had to make the untried experiment, whether the heathen would receive the message of peace from their Creator and Redeemer; and were therefore left to act in every circumstance, as the Lord and his Spirit should lead them. It was only suggested, that they should cherish an affectionate brotherly love; that they should respect the venerable Christian David as a father, and profit by his advice; and that they should offer themselves as assistants to that long-tried apostle of the Greenlanders, Mr. Egede; but if he did not want their help, they should by no means interfere in his labors.

With scarcely any provision for their

journey beyond the most necessary articles of clothing, our missionaries travelled, by way of Hamburg, to the Danish capital. Here they met with a kind reception from professor Ewald, member of the college of missions, and M. Reuss, his majesty's chaplain, and from several other friends, to whom they had been recommended.

Their intention of going to Greenland could not, however, but be regarded as a visionary scheme, particularly while the fate of the Danish mission at Godthaab was yet in suspense. But they took little notice of these gloomy forebodings; and cast their confidence on Him, who, as they believed, had called them to the work, and would support them in the prosecution of it. They learned, shortly after, that his majesty had granted leave for one vessel more to sail to Godthaab; and that M. Pless, the first lord of the bedchamber, had engaged a merchant of the name of Severen, to send a trader to Disco Bay, on trial. Though the latter would be ready to sail almost immediately, they preferred, after deliberate consideration, to wait for the king's ship, and made their application to this effect to the chamberlain.

Their first audience with this minister was not a little discouraging. Indeed it might well seem strange to him, that young laymen, who possessed no advantages of study or experience, should hope to succeed, where the indefatigable exertions of the learned and pious Egede had accomplished so little. But, being convinced, by a closer acquaintance, of the solidity of their faith and the rectitude of their intentions, he became their firm friend, willingly presented their memorial to the king, and exerted all his influence in their behalf. He is said, on this occasion, to have made use of the following argument:—"That God has, in all ages, employed the meanest and apparently the most despicable instruments, for accomplishing the grand designs of his kingdom, in order to lead men to ascribe the honor to him alone; and to rely, not on their own power or penetration, but on his hand of blessing. His majesty, moved by the representations of his minister, was pleased to accept their overtures; and wrote, with his own hand, a recommendatory letter to Mr. Egede.

The chamberlain also introduced them to several persons distinguished by rank and piety, who liberally contributed toward the expense of their voyage and intended settlement. Being asked one day by his excellency, how they proposed to maintain themselves in Greenland, they answered—that they depended on the labor of their own hands and God's blessing; and that, not to be burdensome to any one, they would build themselves a house

and cultivate the ground. It being objected, that they would find no wood to build with, as the country presented little but a face of barren rock—"Then," replied they, "we will dig into the earth, and lodge there." "No," said the Chamberlain, "to that necessity you shall not be reduced: you shall take timber with you for building a house: accept of these 50 dollars for that purpose." With this and other donations, they purchased poles, planks, and laths; instruments for agriculture, masonry, and carpenters' work; several sorts of seeds and roots; implements of fishing and hunting; household furniture, books, paper, and provisions.

Arrives in Greenland.

Crantz thus describes the entrance of Matthew Stach and his companions on their mission:—

Thus equipped, they took an affectionate leave of the court where they had been so hospitably entertained, and embarked on the 10th of April, on board the king's ship, Caritas, captain Hildebrand. The congregation at Hermhut had already adopted the custom of annually compiling a collection of Scripture texts for every day in the year, each illustrated or applied by a short verse from some hymn. This text was called the "Daily Word:" it supplied a profitable subject for private meditation, and a theme for the public discourses. It has been frequently observed, that the text appointed for a day, distinguished by some remarkable event, has had a striking coincidence with that event. Thus the Daily Word on the 10th of April, when our brethren set sail on a mission which so often appeared to baffle all hope, was, "Faith is the substance of things hoped for, the evidence of things not seen:"

"We view Him, whom no eye can see,
With faith's keen vision steadfastly."

In this confidence they set sail; nor did they suffer themselves to be confounded by any of the unspeakable difficulties of the following years, till they and we at last beheld the completion of what they hoped for in faith.

They sailed by Shetland, April 22d, passing there out of the North into the West Sea, or Long Reach; and, after an expeditious and agreeable voyage, entered Davis's Strait, in the beginning of May. Here they encountered a field of floating ice, while enveloped in a thick fog; but, the next day, a terrible storm arose, which dispersed the ice, and freed them at the same time from their fears. On the 13th, they came in sight of the coast of Greenland, when a violent tempest, of four days

ontinuanee, preceded by a total eclipse of the sun, drove them back more than 60 leagues. May 20th, they cast anchor in Ball's River, after a voyage of six weeks; and joyfully welcomed the snowy cliffs and savage inhabitants of a country, which had so long been the chief object of their wishes. The Word of the Day was, 'The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.' By this they were frequently encouraged to a peaceful and relieving perseverance, during the first

ensuing years, amidst all the oppositions which they met with, and the slender prospect of the conversion of the heathen.

The sight of the first Greenlanders, though they could not speak a word to them, was accompanied with sensations of lively pleasure: their pitiable condition pierced them to the heart, and they prayed the Lord, "the Light to enlighten the Gentiles," that he would grant them grace, wisdom, and power, to bring some of them at least out of darkness into his marvellous light.

(To be continued.)

American Board of Missions.

PROCEEDINGS AND INTELLIGENCE.

MISSION IN CEYLON.

TILLIPALLY.

Mr. Poor's Account of the Boarding School for Girls.

At the time the last account of the Boarding School was written, six girls were supported and instructed at the station; three of whom have left the school in the course of the year. The names of those who have left it, are, *Valle*, *Miranda Safford* and *Mary Poor*. *Valle* was received into the school in March 1820, being, at that time, ten or eleven years of age. Her conduct was generally commendable. She made good progress in learning to read, write, knit, sew, &c. She committed to memory several catechisms and other writings of a moral and religious nature; and, at several times, her mind was roused to attend with interest to the concerns of her soul. But she gave no good evidence of a change of character, and being detected in secretly giving rice and a few other small articles, to her grandmother,

who came to see her, she was much ashamed, and left the school without leave.

Miranda Safford left the school in April, and was married to a native member of our church.

Mary Poor, who was supported by a number of females, members of the church in Danvers, was compelled by her father to leave the school in July. Having experienced much ill treatment from her father, in consequence of her refusing to be married to a heathen, she left his house, and is now a member of the boarding school at Panditeripo. Her father appears now to have cast her off, and is satisfied with doing her no other injury than withdrawing his legal consent to her being married to Porter, with whom, through her father's influence, a verbal agreement of marriage was made, two or three years ago. As many particulars respecting both *Miranda* and *Mary* have been noted in my journal, it is unnecessary to repeat them here. I will only observe, that our highest expectations in regard to them have thus far been fully realized. They are both members of our church, and give pleasing evidence that they are influenced by the principles of the Gospel.

The following is a list of the names, &c. of the girls now belonging to the school.

Names.	By whom supported.	Time of admission.	Ages.	Casts.	Places of Residence.
Elizabeth Worcester,	Fem. in the So. of Rev. L. Worcester, Peacham, Vt.	Oct. 1818,	8,	Covia,	Tillipally.
Susannah Hopkins,	Education So. Salem, Ms.	Aug. 1819,	9,	Vellale,	Mallagum.
Harriet Newell,	Female Juv. So. do.	Do.	7,	Do.	Do.
Mary Dayton,	Fem. Juv. Hea. Sch. So. Granville, N. Y.	June, 1822,	7,	Do.	Do.
Maria Montgomery,	Baltimore Fem. Mite So.	Sept. 1822,	6,	Do.	Do.
Martha Ramsay,	Do. Do.	Oct. 1822,	6,	Do.	Do.

Elisabeth, Susannah, and Harriet are in the same class. They have all made more progress in their studies than either *Miranda or Mary*. We have had but few children under our care, who have evinced a better capacity for learning than these three girls. Their conduct generally, their love of study, and their habits of industry, are highly satisfactory to us. They devote half of the day to labor of various kinds, and the other half to study. They read and write Tamul, nearly as well as the boys in the boarding school. Their reading has been very much confined to the Scriptures, as we have but a few books in the Tamul language, which is profitable for them to read. They have committed to memory catechisms, extracts from the Scriptures, and other religious writings, to as great an extent as is thought expedient.

They have all, but particularly the two first mentioned, been the subjects of special religious impressions.

We have some reason to indulge the hope, that *Susannah* has obtained the one thing needful.

When we contrast the condition of these girls with that of most females around us, we have an impressive idea of the salutary influence of education upon the female character, and enjoy a rich reward of the labor bestowed upon this branch of our missionary work.

Mary Dayton, Maria Montgomery, and Martha Ramsay, are small girls, who have been in the school but a short time. They are well disposed to learn, and we see no cause for dissatisfaction with them. *Mary* is reading words of two syllables in Tamul. The others are learning the alphabet. They are all committing to memory a catechism.

One girl beside these, was received into the school, in the course of the past year, but we thought it proper to dismiss her. We have recently had opportunity of taking several others; but, as it was doubtful whether they could be properly attended to at this station, it was not expedient to increase the number. Two girls who live in this neighborhood receive their clothes from us, take their food here once a day, and are instructed with the girls in the boarding school. One of these girls is *Onesimus's* daughter. She is now able to read the Scriptures to her father. This is an object of considerable importance to him, as he has never succeeded in his attempts to learn the alphabet.

Hitherto the care of instructing the girls, of providing for the children in the boarding school, and of attending to the concerns of the family, has devolved on sister *Richards*. But, as she is expecting soon to re-

move to Batticotta, the station will be deprived, at least, for a time, of her services.

Common Native Free Schools.

The number of schools connected with this station, exclusive of a small school of girls, has been, on an average through the year, between seven and eight. At present there are nine schools containing three hundred and fifty-five boys. The number, who daily attend, is about two hundred and seventy-five.

Several schools, in the course of the year, have been dismissed; several new ones established; and two or three removed to other parts of the same villages, in which they were at first commenced.

The change, or removal of a school, is attended with advantages and disadvantages. One obvious disadvantage is, that the boys are not under instruction a sufficient length of time to make much progress in their studies. Even though a school be continued several years in the same place, but few boys will regularly attend it. It often happens, that, on examination, a school will appear as well at the close of ten or twelve months from the time of its establishment, as at the end of three years. The advantages of dismissing schools, and of establishing others, are, that a new class of boys are brought under a course of religious instruction; and the inhabitants of those villages, in which new schools are established, will attend for a time the preaching of the Gospel at the school bungalows. Usually the parents of the children will assemble to hear the Gospel preached, until they perceive that it is not suited to their wishes, nor as they think, to their necessities.

Instruction to Females.

Exclusive of those in the boarding schools, thirty-five girls are instructed in the schools, connected with this station. These girls are committing catechisms to memory, and are instructed in reading, and in writing on the ola. Nearly half of them are yet learning the alphabet, and writing in the sand. Besides the girls now under instruction, about twenty others, in the course of the year, attended a short time schools that have been dismissed.

On no subject connected with the mission at this station has the removal of prejudices been more manifest than on this. Instead of being constantly met with the formidable objection, "there is no custom for girls to learn," the schoolmasters make effectual use of this weapon, and urge the people to send their daughters to school by telling them "that is now the custom of the

untry.” It is a custom however, rather *derogated* than *approved*. I rather *hope*, *can confidently believe*, that it will be *soon* extensively adopted.

Preaching.

It is my usual practice to preach three times on the Sabbath. *Nicholas* usually reaches twice, and spends two or three hours of the afternoon, in conversing with the people, in the different villages around us. During the former part of the year, *Ordan* and *Niles*, and for several months *Philip* and *Niles* have, on Sabbath mornings, attended at two of our school bungalows for the purpose of catechising the children, and of reading and explaining the Scriptures to those who attend on such occasions. The service held at the church on Sabbath mornings is attended by very few, excepting those, who are in some way connected with the station. The number of adults, who attend at the school bungalows, is very various, from five to fifty; and on an average, perhaps twenty. I often have the opportunity of conversing with more people by the way-side, than at the bungalow, where I preach. The most important place, at which the Gospel is preached, in connexion with this station, is the court bungalow, at *Malgum*. Brother *Winslow* preaches there alternately every Sabbath.

The practice, which was commenced last year, of holding an afternoon service in the church, mainly for the benefit of the children at the boarding school, has been continued to the present time. At this meeting, *Dwight*, who is now employed as an assistant in teaching English, usually reads a translation made by himself, either of a biblical sketch, or of a sort of sermon.

After the Sabbath, but few attempts are made during the week, to assemble the people to hear preaching. It is found to be more profitable to converse with them, as we may find them either at their houses, or in the streets, than to hold a regular service at an appointed place. The latter course, however, is not wholly neglected.

Miscellaneous.

The number of natives received at this place as members of the church is ten. Of these, five now reside at the station, three are connected with other stations in the mission, and two are absent from the district on a visit to their friends. It is gratifying to remark, that they have, generally speaking, by their exemplary conduct adorned the doctrine of Christ. We have no decisive evidence, that any one of them

has, either in heart or in life, apostatized from the faith.

Nicholas, who was licensed about a year ago to preach the Gospel, continues to labor with diligence and zeal in performing the appropriate duties of his station. His conduct, in all important respects, is highly satisfactory. From the few notices made of him in the accompanying journal, it will be seen, that he renders important assistance to the mission. He is supported by an annual donation from Mr. *John B. Lawrence*, Salem, Mass.

There are five or six persons around us, whose minds have been deeply impressed by the truths of the Gospel. Most of them have, at different times, been urged by a conviction of duty, to make a public profession of their faith in Christ; but a variety of circumstances has hitherto prevented their doing this. It is not easy to form a correct judgment respecting the religious characters of persons situated as these are.

By a close inspection of the state of things around us, and by comparing them with what they formerly were, it is evident that some progress is made from year to year in the important work of enlightening the people. It is true, however, that no deep abiding impression has yet been extensively made in favor of Christianity. I am now constantly met with the inquiry, “Though you have been preaching here six years, who has received your religion?” Those who have joined the church from among the natives, get little or no credit for sincerity among the people. Indeed all, who appear to favor our object, are generally thought to be influenced by some selfish motives.

In some important particulars, the state of things appears to “wax worse and worse.” Fewer persons have attended the church on the Sabbath during the past year than in any preceding year since it was opened. There has been much less apparent seriousness at the station, the last six months than during the twelve months preceding. The people in this village, who have most frequently heard the Gospel preached, appear to have made a formal decision against it; and are less ready than formerly to receive instruction. By the use of those weapons, which they have taken from the Christian armory, they have become more expert in defending their gods, and their temples; and our adversary not unfrequently suggests that if the inhabitants of other villages become as fully instructed as these are, they will be more hostile to the Gospel, and less friendly to those who preach it.

These are circumstances, that call to mourning and humiliation, to searching of heart and wrestlings in prayer, but furnish no just cause for despondency or discour-

agement. While the commands and the promises of God are before us, we have abundant encouragement to persevere in our work, believing, that the few instances of hopeful conversions which we have witnessed, are but as a few drops before a plentiful shower, or rather as those small showers, which at long intervals precede the rainy season.

LETTER OF MR. WINSLOW.

A LETTER has recently been received from Mr. Winslow, as Treasurer of the Ceylon Mission, inclosing the accounts for the year 1822. The greater part of it relates to the particulars of the expenditures. The following paragraphs are on subjects of more general interest:

"It will be seen that the remittance by the Clarion, and the Herald have arrived since the last accounts were forwarded.

"Your very kind letter accompanying the former, came also duly to hand, and we have since received one from Mr. Anderson; but the boxes and pamphlets have not yet arrived. We have had no books, &c. from America the last year, excepting those contained in a small box, which came to us only a few days ago. But very favorably it contained what we most wished to have, complete sets of the Herald, from the numbers formerly received down to April, 1822: also the portrait of our much revered, and greatly lamented Dr. Worcester, the sight of which not only draws forth our tears, but reminds us of his fatherly, and powerful exhortations to be diligent and faithful, even unto death. We have of course a connected account of the operations of the Board, and have traced, with admiration and gratitude, the wonder-working finger of God in them. Surely the missionaries of the Board, need not be discouraged, when God is so evidently prospering his own cause.

"To assist in forming an estimate of the probable expenses of the present year, we shall soon forward a statement of our plans, at some length. We are about forming a native station, to which one of the native preachers, F. Malleappa is to be sent. We are also gradually enlarging our boarding schools, and increasing the number of native free schools. But the principal expense contemplated is to make some preparations towards establishing a *College for Tamul and other youth*. It is designed that the college should eventually derive its support from other sources;—but, in the first instance, it must receive something from our funds. We are now making a Prospectus, or plan of such a college, which

will be submitted to government, and, if approved, immediately forwarded to the Committee.

"The members of our mission are at present generally in health, and we consider the mission in a prosperous state. Many have been the tokens of the loving kindness of the Lord, and they are not withdrawn. There are now twenty native members in our church, and several more are looking forward to the privilege of uniting with us. There is also much to encourage us in a general readiness among the people to hear the word—more solemnity in many cases;—and special seriousness, and apparent conviction in a few.—Oh! may we have the prayers of all who love Zion."

The postscript was written January 30, 1823. It mentions, as an exception to the general health, that Mr. Winslow and his wife were somewhat indisposed. He was suffering from an irritation of the lungs, occasioned by writing too much.

Lieut. Gen. Sir A. Campbell, who was then at the head of the Ceylon government, was decidedly friendly to missions.

There had been a great mortality among missionaries in the east, in the course of the year 1822.

The Wesleyans in Jaffna have erected a large and very handsome chapel, which was to be dedicated in February. The Chh. Miss. So. were about forming a large printing establishment at Nellore.

Mr. Poor was married to Miss Knight, sister of the Rev. Mr. Knight of the Chh. Miss. So. on the 21st of January. On mentioning this event, Mr. Winslow observes; "It is a very pleasant circumstance attending the connexion, that it is highly approved by our brethren of the Chh. Miss. So. on the island, and regarded by them as another tie to bind us more closely together."

In regard to the progress of religion, Mr. Winslow adds; "One additional member will probably be added to our church, the Sabbath after next, at Manepy. The candidate is a man of some respectability, and gives very satisfactory evidence of a saving change. There are five or six others in the mission, of whom good hopes are entertained."

MISSION AT BOMBAY.

A JOINT letter has been received from the missionaries, dated Jan. 6, 1823, from which the following notices are taken; viz.

A statement is made respecting *Kuder* *ar's* letter, agreeing with the one which we published from a more private source, in the *Aty Herald* p. 235.

The number of schools under the care of the missionaries was 18; in nine of which there were some Jewish children; five were taught by Jews; and one contained Jewish children only. Twelve native children were in the families of the missionaries. Three of the boys were employed a part of each day in the printing office.

Since their previous communication, the missionaries had printed 2,500 copies of *Matthew's Gospel*, (a second edition,) two tracts, 100 copies each, and some other small things. They were printing the *Gospel of Mark*; and would proceed much more rapidly, both in regard to the Scriptures and tracts, they possessed the means of defraying the expense.

A piece of ground for a missionary chapel had been purchased, and the walls had begun to rise. The dimensions of the building were feet by 35. It would accommodate two or three schools on week days. The schools will be kept in verandahs, projecting ten feet on each side, and one end, of the principal building. Mr. West, a professional builder, had kindly undertaken the superintendence of the work, without accepting any compensation. He could more advantageously make contracts for materials and labor than the missionaries could do, and they would thus be free to pursue their appropriate duties.

No very material alteration had taken place in regard to the general state of the mission. Christian knowledge was increasing, and hopes were entertained of better years.

Since the preceding paragraphs were in press, a letter has been received from Mr. Hall, giving a particular description of the building, with the estimated cost; which, including the price of the ground, is not far from £1,000, without the pulpit, seats, and ceiling. The whole expense will probably exceed £1,500. Of this sum about \$1,000 have been distributed for the object, by friends of missions in India; \$700 of the \$1,000 having been remitted from Calcutta. These donations were obtained by the generous exertions of E. A. Newton, Esq. which he was induced to make by an application from the missionaries. They addressed a printed circular on the subject to gentlemen in various parts of

India; but all, who were friendly to the cause of missions, were previously so much engaged in the charitable works of the day, that not much more, than is above acknowledged, could be expected from these applications.

The following is the greater part of the letter from Mr. Hall on the subject.

The measures we have taken to provide a house for God, will, I hope, meet the approbation of the Board; and the prospect of soon having one completed, will, I trust, be an encouragement to them, as it certainly is to us. God has, as we conceive, hitherto shewn himself favorable to the object. Various formidable difficulties arose, one after another; but the Lord has suffered none of them to hinder the work a single hour.

Mr. West has been as a kind brother to Mrs. Hall, for fifteen years or more; and, since our marriage, he has been an intimate and much esteemed acquaintance and friend of mine also. He is about to return to England in easy circumstances; and pecuniary considerations could not have prevailed with him to render us that assistance, which, from friendship to us and our cause, he is now most generously bestowing on our mission. He is an accomplished architect, and has taken the whole care and trouble of erecting the building so entirely upon himself, as to leave us all quite free to go on with our missionary work. All we have to do is to furnish Mr. W. from time to time, with money to carry on the work. We hardly know how to estimate the value of this assistance. Besides the saving of our time, and countless vexations, the building will be erected *much better and cheaper, and quicker*, under his management than ours. This *missionary chapel*, (for so we call it,) is the first and only one erected by Protestants for the benefit of the natives, between the southern peninsula of India, and the Mediterranean and the Russian empire. O that we could see houses for God, rising up in every city of this immense region!

Mr. West expresses much pleasure at being authorized to suspend all work at the chapel on the *Sabbath*; and thinks that he can manage so as to have the same men do as much work on the six week days, as, disregarding the Sabbath, they would do in the seven days. This shews the plea of necessity for working on the Sabbath, which is so common in this country, to be as unfounded as it is impious. To the natives it is quite a phenomenon to see a building carried on with activity, vigor, and bustle, on every week day, and on every Sabbath, to observe all business suspended and every thing quiet. It speaks for God and his holy Sabbath, with great emphasis: for

not a building here, so far as I know, is erected, either by professed Christians or by heathens, the work of which is not carried on much the same on the Sabbath, as on other days!

We desire to be thankful to God for that approbation of our endeavor to build Him an house, which he has manifested, and to pray that he would continue to bless the design, cause the house to be finished, his word faithfully preached in it, and make it the gate of heaven to a multitude of the heathen.

APPEAL IN BEHALF OF THE CHAPEL.

IT appears from the preceding statements, than an appeal is made to the American churches for at least \$3,500, to enable the missionaries at Bombay to discharge the expense, which is necessarily incurred for the erection of the *first Protestant place of public worship, designed for the natives*, in the vast region from Cape Comorin to the Russian empire, and from India to the Red Sea and the Mediterranean. Some small appropriations have been already made to this object, and a few individuals have expressed a deep interest in it; but the attention of the public has not been so much attracted to it, as its importance demands.

On this occasion it seems proper to say, that the Prudential Committee have been repeatedly requested, by some of their brethren, to suggest a method of producing united contributions for the purpose here specified. In compliance with this request, and with their own sense of what is due to so important a design, the Committee respectfully propose, that a collection should be taken for the *MISSION CHAPEL AT BOMBAY*, by all churches friendly to the object, at the *Monthly Concert in January next*; or, if more convenient, at some earlier period, and on some other occasion. Should this proposal be adopted, it is desired that the collections should be remitted to the Treasurer of the Board, as soon after they are made as practicable. In some churches and congregations, it may be preferable to have the collection on the Sabbath, or at a public meeting on some other day. The friends of the cause will doubtless select such occasion, as they think will be most favorable to the object.

It may be useful to have it understood, that if a larger sum should be contributed, than will be needed for the erection of the building, (as may easily be the case, if the collec-

tions should be both general and liberal,) the surplus shall be applied, in the first instance; to furnish the Scriptures and hymn books for natives worshipping at the Chapel; and, in the second place, to furnish copies of the Scriptures, hymn-books, and tracts for distribution in the vernacular languages of India. For this latter species of charity the field is very promising, and quite unlimited.

MISSION AT THE SANDWICH ISLANDS.

JOINT LETTER OF THE MISSIONARIES.

Mr. DANIEL CHAMBERLAIN, late a member of the mission at the Sandwich Islands, arrived at Boston, Aug. 21st, with his family, passengers in the brig Pearl. Beside other documents, he brought a joint letter from the missionaries, and a continuance of the journal from Nov. to March last.

After a recapitulation of the letter, from which extracts were printed in our number for August, the missionaries proceed:

By this conveyance we are able to inform you, that the uninterrupted work of instruction, and the demand for more laborers, continue to increase. The government has to some extent, and much to our satisfaction and encouragement, publicly acknowledged the Christian Sabbath, and required a suspension of ordinary business and sport on that sacred day; especially where there are Christian teachers to lead the people into the worship of Jehovah, whom they allow to be the true God.

Various Improvements.

There is, we are happy to say, an increased attention of the rulers and the people, though less than we could wish, to public preaching, to occasional lectures, to funerals, and more private instruction, to family prayer, and to epistolary correspondence, which they are, in many instances, able to maintain among themselves; and in which the king and queen, and some others, are very pleasantly engaged with the rulers of the South Sea Islands. Of their ability to engage in such a correspondence, the king's letter to the American Board, and to the Directors of the London Missionary Society, indited by himself, and written by his own hand, will, we doubt not, be regarded as very interesting and satisfactory proofs. We cannot but hope, that the very suitable acknowledgments which this young ruler has made

to the Board, and to the Christian public, or the favor they have conferred on him and his people by sending Christian teachers to enlighten them, and shew them the way of salvation, will greatly encourage our patrons, and all the friends of the mission, to persevere in their kind exertions, and their fervent prayers for the conversion of the king and his people. As a pleasant proof of the carefulness and proficiency of the king, as a pupil in the art of writing, we send to the Board his second copy book, written principally in December last, in his more lucid days, and which may be regarded as marking his improvement for the quarter preceding the 9th of Jan. last. The covering is a neat specimen of native manufacture from the bark of the tapa tree.

Domestic Industry.

We might also mention the obviously increasing attention of the people at this place to the use of the needle, and to the wearing of decent apparel of foreign manufacture. Bonnets, hats, gowns, shoes, stockings, &c. are becoming more fashionable in the higher classes. Our female helpers have assisted the principal women in furnishing themselves with gowns, bonnets, &c. Some have bought them from merchant vessels; some have received bonnets from the chief women in the Society Islands, manufactured there by native females, and somewhat resembling chip. They are valued by the female chiefs here, as tokens of affection, as specimens of improvement in kindred tribes, and as convenient articles of Sunday dress.

Attention to Public Worship.

Honoruru, the present seat of government, occupies about one square mile, and contains about 550 houses. Allow 50 to be uninhabited, and allow eight souls to each house of the remaining 500, including persons who are present from other districts and other islands, and the number of souls in the village of *Honoruru* is 4,000. It is truly animating to see one fourth of this number, including the king and several of the principal chiefs of the islands, come out on the Sabbath to the place of worship, filling the house to overflowing, and thronging the doors and windows, as if they would know what our new doctrine is. We are, in answer to your prayers and by the favor of God, allowed to call on them from Sabbath to Sabbath in the language of the prophet, *O, ye dry bones, hear the word of the Lord*; and, in the midst of this great valley, to lift up the aspiration, *Come from the four winds, O breath, and breathe upon these slain that they may live*. But

alas, how few are the signs of returning life! Will not our patrons, will not the churches, especially on the Sabbath and on the monthly concert, now observed by our congregation, more earnestly and fervently pray, that as the people have begun to lend their ears to the preaching of the Gospel, they would also give their hearts to Christ; and that the life-giving Spirit of God would descend upon them and new-create their souls.

In our communications we have acquainted you with our prospect of assistance from the Rev. Wm. Ellis, a missionary of the London Missionary Society, stationed at *Huahine*. We are now able to apprise you of his safe and seasonable arrival, with his family, on the fourth of February;—of their welcome reception and quiet settlement among us; and of his prompt and cheerful entrance into our labors, with a fair prospect, not only of a happy and permanent union with us, but of great usefulness to the people. Though his associates at the Society Islands clung to him, and for some time studiously endeavored to put a different construction upon the language of Providence from that which we had conceived the Lord of the harvest intended, they at length held their peace, believing it was of the Lord. The movements of Providence, which led the way, and which were so striking from the beginning, have continued to be marked through every step of his progress in leaving the Society Islands, and settling in the Sandwich Islands. He seems to have had the cloudy pillar continually before him, which has occasionally shown so much of the dark side, as clearly to evince its presence.

Clerical Association and License of Mr. Whitney.

Mr. Thurston, Mr. Bingham and Mr. Ellis, have already united in an association for mutual improvement and aid in this great work; and as the first important act, they examined Mr. Whitney and gave him license to preach the Gospel; who, having preached here once in English, has returned to *Tauwai* to hold forth the word of life in that opening field. Thus two preachers, in addition to the number before employed, have taken up the trumpet, and we are daily looking for five more, with their associates, to join our little band.

It is a peculiarly encouraging feature in the present aspect of things, that the chiefs are desirous to engage teachers for themselves and people from among those, who have not yet arrived.

Governor Adams at *Kairua*, where *Hepu* has a school of 60 pupils, wishes some of our expected helpers to settle on *Hawaii*, which others also approve. Most of

the chiefs we believe desire that some may settle on Maui. Taumuarii has given permission to build two houses at Tauwai for the accommodation of two of them; and should one of us remove to a new station, there will be room at least for two of the number at this place. Thus the way appears to be open for their reception.

Obstacles to Secular Improvement.

But little or no encouragement is yet given to our cultivating the soil. We have not yet been able at this station to procure from the government, or from any other quarter, a cow, or an ox, or a horse, though we could wish, that some of these animals might be possessed at each station. This fact is the more remarkable, as there are cattle and horses in considerable numbers on the plain, and as our large and small carts are in great demand for drawing stone and other materials for buildings, and for fences, &c. but they are still drawn entirely by hand. Such, too, is the very precarious tenure, by which land, or even the fruit of it, is held, united with the natural suspicion of the government, that any considerable attempts to cultivate the soil, to change the mode of agriculture, or to meet our current expenses by the fruit of our labor, would, we fear, tend to embarrass, rather than facilitate, what we deem the more important work of the mission in its present infant state.

The facts already mentioned in this letter, together with others that might be stated of the same bearing, seem to indicate, that it is the design of Providence to diminish the proportion of laymen and increase the number of preachers; though schoolmasters, physicians and mechanics, would find encouragement, and be highly important agents in the cause.

The letter then repeats, much at large, the reasons for Mr. Chamberlain's return, which our readers have seen, in the letter of Messrs. Tyerman and Bennet, *Herald* for April, p. 104. The reasons are briefly these: the decline of Mr. Chamberlain's health, the difficulties in the way of his being useful as an agriculturist, or in any way by his personal labor, and the exposure of his children to contaminating influence, against which it is almost impossible to guard. While the health of Mr. Chamberlain was good, he rendered essential service to the mission, by superintending many of the domestic concerns; and, notwithstanding the necessity of his leaving the mission, he is not less attached to it in feeling than ever.

In all their deliberations on this subject, the missionaries were unanimous, and were supported in their decision by the deputation of the London Missionary Society.

At the close of their writing on this subject, the missionaries give Mr. and Mrs. Chamberlain the following affectionate testimonial.

It only remains for us to recommend them affectionately to the Board, and to the churches in our native land whither they are bound. They now leave this little church, in person, but not in heart; and when they shall be united with any other local church of Christ, they will be considered as dismissed from this.

LETTER FROM THE KING.

Composed and written wholly by himself.

"Oahu, March 18, 1823.

"To the body of the American Board. Great affection for you all, dwelling together in America.

"This is my communication to you all.

"We are now learning the palapala, (reading, writing, &c.) We have just seen, we have just now heard, the good word of Jehovah. We are much pleased with [or much do we desire or love] the good instruction of Jesus Christ. His alone is the good instruction for you and us. [That is, for all.] This recently, is the first of our being enlightened. We have been compassionated by Jehovah. He has sent hither Mr. Bingham, and Mr. Thurston, and the whole company of teachers to reside here with us. Our islands are now becoming enlightened. Our hearts greatly rejoice, in their good instructing of us. Greatly do our hearts rejoice in what Jehovah hath spoken to us. This part of my address is ended.

"This is another communication to you. You have heard perhaps before; but I will make it more clearly known, for your information; our gods in former times were wooden gods, even in the time of my father before me; but lately, in my time, I have cast away the wooden gods. Good indeed was my casting them away, before the arriving here of Mr. Bingham, and Mr. Thurston, together with all the company of instructors.

"Our common Father hath loved you all. Benevolent also was Jesus Christ, that in speaking unto you, he should say unto you, 'Go ye, teach all nations, proclaim the Good Word of Salvation.' The ministers came hither, also, to do good to us, and we have been exceedingly glad. Moreover, at some future period, perhaps, we may possibly become truly good. We are now

observing the *Sacred Day* of the great God of heaven, the Author of our salvation.

"Spontaneous was your love in your thinking of us, and in your sending hither, to this place. Had you not sent hither the teachers, extreme mental darkness would even now have pervaded all our islands. But no. You have kindly compassionated us;—and the people of our few islands are becoming enlightened.

Grateful affection to you all. May you and we be saved by Jehovah, and also by Jesus Christ our common Lord.

TAMEHAMEHA,
King of Hawaii.

It will be observed that the king signs his name *Tamehameha*. The reason is, that, in public documents, he takes the name of his father.

LETTER OF MR. ELLIS.

THE Rev. William Ellis, a missionary under the direction and at the expense of the London Missionary Society, though closely united, in every labor of love, with the missionaries from this country at the Sandwich Islands, wrote to the Corresponding Secretary by the same conveyance. This letter gives a particular account of the numerous events, which led to his settlement in the present field of his exertions. Our readers are acquainted with this part of the history from other sources.

Our dear brethren and sisters of the mission family, says Mr. E. greeted our arrival in the most affectionate manner; and, by their kind attentions, have laid us under the most lasting obligations. The king and chiefs also heartily welcomed us to their shores.

We have been happy in uniting most cordially with your indefatigable missionaries here, in bearing a part of the burden resting upon them, and sharing the toils and fatigues peculiar to the station we appear called unitedly to fill. The only interest I desire to promote is the advancement of that cause, which we have given ourselves up to support and extend. In the translation of the Scriptures, preaching the everlasting Gospel of the Son of God, gathering and planting Christian churches under the Great Head of the Church, and advancing the moral and intellectual improvement of this interesting people, I shall always feel the greatest satisfaction in lending my feeble aid.

I am happy to present you by this opportunity with two copies of the Gospels by Matthew and John in the Tahitian language, together with a specimen of the

hymns, used in the various congregations of the Society Islands. Most of the hymns are original compositions, and are employed constantly by many thousands of worshippers. I trust the period is not very remote, when you will receive similar portions of the Scriptures from your interesting mission here.

STATION AT OAHU.

Journal of the Mission.

(Continued from p. 283.)

Nov. 30, 1822. Mr. Chamberlain returned safely with his family from *Tauwai*, having been absent about two months on a visit to that station. He assisted the brethren there in erecting a stone dwelling-house for each; Mr. Whitney's on the eastern bank of *Waimea* river about 80 rods from its mouth, and Mr. Ruggles's at *Hanapepe*, a few miles distant. Both hope to occupy their new houses by the time the reinforcement arrives. Mr. C. left them and their families in comfortable health, and was very politely brought hither in the Parthian, capt. Brewster, who deserves our thanks.

The King able to write on business.

Dec. 6. The king, attending daily to instruction, wrote upon his slate a letter for *Kaahumanu* and *Taumuarii* at *Tauwai*, (which he requested Mr. B. to copy for them,) giving them his permission to purchase goods at his own prices.

17. Received a letter from Mr. Whitney, containing the news of the sudden death of the wife of Gov. Cox, at *Waimea, Tauwai*, which took place on the 8th inst. and which was followed by a scene truly distressing to the heart of a Christian missionary, while, for several successive days, prayers, and sacrifices of fowls, hogs and dogs, were offered on the occasion, by some of the people according to their former customs; though it does not appear that Cox himself, or *Taumuarii* or *Kaikioeva*, three principal chiefs that were there, approved of it, or took any part in this abomination.

Under date of Dec. 23d, the arrival of the schooner *Rover*, 180 days from Boston, is mentioned.

We received from the Board by this conveyance a box, containing recent pamphlets and magazines, various other small books; and, with the rest, a bed-quilt from young ladies in Miss E. Dewey's school, Blandford, for *Kaahumanu*, which was very acceptable to this honored female ruler.

The King's views of Geography and Astronomy.

24. One of our valued correspondents suggests, that some of the New England invention should be put into exercise to make the lessons of Rihorihō inviting and interesting. His lesson to day embraced the divisions of time, and the revolution of the earth. The former, Mr. B. endeavored to make him understand by the help of his watch, and the latter by the globe, and such arguments as seemed most likely to convince him. He readily comprehends the divisions of time, but having conceived of the earth as an extended plain, he supposed that the ships, which come from Boston to his islands by the way of Cape Horn, and return to Boston by the way of Canton, must pass round the earth upon a plain, just as a vessel would sail round one of his islands. He had conceived, also, that the sun, and stars were inherent in the vast arch over our heads, and all moved together round the earth every day. He had therefore agreed with his father and others, even of the best informed in the nation, in supposing that such a revolution of the earth, as we represent, would derange or scatter off every moveable substance on the earth's surface. When he began to see the evidence of the earth's globular figure, and of its diurnal motion, he appeared to be gratified; but said pleasantly to his people, "Take care of your calabashes as the earth turns over."

Commencement of a New Year.

Jan. 5, 1823. Sabbath. In a new-year's discourse, the death of Mrs. Poor, Mr. Newell and Mr. Parsons were noticed as closely connected with ourselves. Having finished their missionary work, they, we trust, are admitted to their heavenly rest, while we are allowed still to labor on earth in the cause of our Divine Master.

6. Monthly concert. Held a prayer meeting for the natives at the church, and had a pretty full house. Auna, the Tahitian assistant missionary, offered one of the prayers, with apparent humility, freedom and solemnity.

Progress of the Schools.

9. We were happy to remark a very desirable advance, as to the numbers and attainments of the pupils, since the preceding examination. Among those, who are engaged in learning to read and write, besides the king and his brother, we are happy to number twelve chiefs, and as many distinguished women, embracing the heads of the nation in general. About 200 pupils are numbered in seven classes or

schools, at *Honoruru*. The king's letter, which was read at the examination, as he was not present, contained the following sentiment, in language addressed to the chiefs of all the islands. "Let us hear and observe the words of the ministers and lovers of Jesus Christ, that our souls may be right in the way to heaven, and be saved by him." This is an expression of his favorable regards to Christianity, as it is now presented to him and to his people; though by no means evincing any acquaintance with the spirit and power of the Gospel. The day-star beams upon his benighted realm, and we wait to behold the rising Sun.

The following account of the interment of Mr. Bingham's infant child must be regarded with peculiar interest, as this event, and the event which soon followed it, probably form the commencement of a new custom among the natives of these islands. How pleasing to behold the most barbarous and disgusting rites give place to the decencies of Christian burial.

The king, queen, and several chiefs, were present with the mission family, when the babe was baptized, and received the name of *Levi Parsons*.

16. This evening the little Levi Parsons closed his short mission on earth,* and was quietly taken from the embrace of his fond parents, by the same holy hand that had given him to them; the same blessed hand that still very graciously sustains them under their present affliction, as it has done in every former trial. We hope we recognize the tender, solemn and impressive voice of our covenant God and Father, our Divine Shepherd, in calling this dear lamb from this fold, commissioning death to make his first entrance into the Sandwich mission, and thus giving us all a needful admonition to watch, and pray, and labor with our might, that we may finish the work that is given us to do, as we know neither the day nor the hour when the Son of man shall come.

Visit of Condolence.

17. *Kaahumanu*, and *Taumuarii*, who have lately returned from *Tauavei*, and *Kamamalu*, and others, called in a very friendly manner to sympathize with the bereaved parents. As strangers and sojourners with the people, we felt the affecting necessity of asking of the rulers of the land the possession of a burying place with them, that we might bury our dead out of

* Aged less than three weeks.

our sight. At our request the king and queen and *Kaahamānu*, granted us a place near the church as the burying ground of the mission.

18. The burying place was marked out, and the first grave opened in it for the remains of a tender infant. How affecting to look upon this spot on this distant heathen island, "far off" from "the sepulchres of our fathers," as the receptacle of the mission family. Here probably, many of us, and of our children, will slumber till the resurrection morning.

Interment of the Child.

19. *Sabbath.* Sermon to the natives as usual in the morning at the chapel; after which the king and principal chiefs and distinguished women, many of them in habiliments of mourning, with a number of gentlemen, assembled at the mission house. After a hymn was sung, and a prayer offered, they went to the place of worship in regular procession, where, previous to the interment, Mr. T. preached a sermon on the occasion, from Lam. iii, 39, 40, 41, by request of the bereaved parents. *Wherefore doth a living man complain, a man for the punishment of his sins. Let us search and try our ways, and turn again to the Lord; let us lift up our hearts with our hands unto God in the heavens;* closing the discourse with a few remarks to the natives on the death of the child, and on the wonderful doctrine of the resurrection. We hope the scenes and instructions of the day have made a favorable impression on the people, and that we ourselves shall not soon forget the mercies so richly mingled with our afflictions. In the afternoon, Mr. B. preached to the natives from 2 Sam. xxii, 31, *As for God, his way is perfect.*

22. This morning the little half sister of the king and queen called *Kauwai*, died of the dropsy, and they propose to have funeral services at the interment, in the same manner as on last Sabbath. *Kaahumanu* requested one of us to pray, "that the soul of the child might go up to heaven."

Interment of the King's half sister.

24. The king, in a letter to us respecting the time of the interment, has this singular remark. "This day, perhaps, may be the suitable time for giving the child to Christ." These two remarks forcibly remind us of the blind man, who, under the restoring hand of Jesus, when his eyes began to be opened, *saw men as trees walking.*

In the afternoon, we went down to join the procession, at the house of *Karaimoku*, where the corpee had been dressed for the

grave, and laid into a decent coffin; and the king and principal chiefs, and distinguished women, were assembled, all habited in mourning, much in the same manner as the same number of respectable men and women in America, might be supposed to have appeared, on a similar occasion. After a prayer was offered, a large procession, arranged by the American consul, Mr. Jones, moved to the chapel. Mr. Thurston and Mr. Bingham preceded the corpse, the king, chiefs, gentlemen, &c. following. Probably not less than a thousand of the natives assembled in and about the house, and a sermon was preached by Mr. B. from Heb. ix, 27, 28, in the language of the country. Then, in due order, the procession returned to the fort, where the remains were decently interred.

The death of this young member of the king's family was attended by very different circumstances, from those which would have attended it, if Christianity had not visited these islands. In most of the islands in the Pacific, human sacrifices are offered to avert death from any distinguished person. Many other sacrifices are resorted to, and self-torture is inflicted. When death actually comes, the most lamentable howlings are set up; multitudes tear out their own hair, knock out their teeth, cut off a joint from one of their fingers, beat their heads with clubs, cut their faces, arms, and breasts with sharp instruments, and indulge in the most abominable licentiousness.

How different the scene, when the light of the Gospel begins to shine. See the order, the restraint, the decorum of Christian society. Who will not pray, that all deeds of darkness and shame may speedily fly from every heathen country.

In the latter part of January, the king went to reside a while at *Puuloa*, 12 miles from *Honoruru*. As he had been quite attentive to his studies, and quite regular in his habits, Mr. Bingham thought it very important to be with him; and accordingly followed him.

During the absence of the king, though his retinue was numerous, the meetings were yet full at the mission chapel on the Sabbath.

Second Monthly Concert with the Natives.

Feb. 3. At four a meeting with the natives in our place of worship. Not less than 200 attended. Two prayers were offered, the first by *John Honoru*, and the last by *Auna* the Tahitian chief, with much ability and fervency. Between the prayers, Mr. B. addressed the people on

the design of the meeting. They were told that the good people of England and of America, and of other lands were praying to the great Jehovah for them, that He would open their ears to hear and give them hearts to love and obey the Gospel; and that He would send his ministers, with his holy word, to all the dark places of the earth, that the whole world might be filled with the knowledge and glory of his name. This is the second prayer-meeting which we have had with the natives on such an occasion.

Law of the Sabbath.

At the close of this meeting the chiefs consulted together respecting the observance of the Sabbath, in consequence of a letter addressed to *Karaimoku*, by the king, requesting the chiefs and people to observe the Sabbath; and, announcing that if any one should be found at work on the Sabbath he should be fined a dollar.

In the evening the public crier was sent round to publish this law.

It ought, perhaps, to be mentioned, that the design and duties of the Sabbath were urged upon the chiefs and people yesterday, both at this place and at *Puuloa*. Some of the king's men asked for permission to go a fishing and hunting yesterday, but he refused to give them liberty. It is to be hoped, that this law respecting the observance of the Sabbath will be regarded, and be the means of hastening the period when it shall be universal in these islands.

At the close of this interesting day the missionary family assembled again to unite their prayers and thanksgivings before the mercy-seat of our covenant God and Father. We feel our need of heavenly wisdom to guide us, and of strength from heaven to support us under our trials and labors. *As our day is so may our strength be.* Our cares and labors are continually increasing; calls for books and teachers are multiplying; we greatly rejoice in the prospect of soon greeting on these shores some additional laborers, and we rejoice also to say, that God has seemed wonderfully to have prepared the way for their welcome reception. The chiefs and people appear to be anxious that additional laborers should come among them. To Him, to whom it is due, we would ascribe the praise.

AMERICAN ABORIGINES.

It must be interesting to the religious public to learn, from authentic sources, all which can be learnt, respecting the history and pres-

ent condition of the Indians. The following remarks were written by Mr. Harmon, the author of a volume of travels in the north-west parts of our continent. Since that volume was published, Mr. Harmon has taken another journey into the same regions, which he had formerly visited; and these facts are the result of his earlier and later observation, and of what he was able to gather from the traditions of the natives.

Country and Condition of the Chippeways.

The Chippeways, when the white people first came among them, were a numerous and brave nation, who could turn out twenty or thirty thousand warriors; but now they are dwindled down to a mere handful of people, there being at present not more than 800 or 1,000, including old and young. Their country is about Michilimackinaw, lake Huron, Soult St. Mary, and the south side of lake Superior; but it is now a number of years since many of them began to emigrate to the extensive country lying between lake Superior and the north-west end of lake Winipek. Notwithstanding the small number, who inhabit that great extent of country, they are a miserable people, who suffer greatly with cold and hunger, especially in the winter; more, however, from indolence and mismanagement than from the poverty of the country. Were they more industrious, they might generally, every fall, lay up large quantities of wild rice; and the rivers and lakes are tolerably well furnished with fish of different kinds. Large and small animals, it is true, have now become very scarce on their lands.

Though the Chippeways are greatly degenerated, from what they were before they became acquainted with white people, still they do, even now, pay some attention to their political laws, and to their religious rites and ceremonies.

Some of their Religious Rites.

When a lad arrives at the age of twelve or fifteen years, it becomes his indispensable duty to observe a kind of penitential fast, of thirty or forty days continuance; during which long space of time he generally remains entirely alone in the woods; and, for three or four of the first days, he is not allowed to take any kind of nourishment whatever. After the expiration of that time, some one of his family daily carries him a small portion of the most unpalatable food; just a sufficiency to keep soul and body together. On his continuing, for a considerable time, this very spare regimen, his body of course, becomes quite

maciated, and his intellects much weakened, if not somewhat deranged. Therefore it is not at all surprising, that he should have uncommon and incomprehensible dreams; and at such moments he will say some supernatural being appears before him, and encourages him to persevere in his penitential fast, by promising, that provided he will accept of the apparition, as his guardian genius, or tutelary god, that is, in his turn, will grant the youth his powerful protection while on the face of his earth; (for they believe in a plurality of worlds;) and, when he meets his dissolution, will guide him safely to the world of spirits, where his deceased relations are gone. From that moment the young devotee considers the supernatural being as his guardian spirit; to whom he ever after makes frequent sacrifices; and, in all his troubles and misfortunes, he invokes this spirit alone, whose image, he will affirm, never can be effaced from his memory. The propitious spirit, it is said, gives the lad much useful instruction respecting his future conduct. He commands him to kill some small animal—such as an ermine, a squirrel, or a bird, the skin of which he must ever keep in his medicine bag, by the virtue of which, whenever he goes to war he will not only possess the same agility, as the animal killed, but no greater part of his body will be vulnerable to his enemies, than the size of that animal.

Some time after the above fast is over, the father of the young devotee, lights his calumet, or pipe, draws a few whiffs, then presents it to his son. Now the old gentleman, in a thoughtful mood, places his elbows on his knees, and rests his head between both hands, with his eyes earnestly fixed either on the fire or the ground; and, in that attitude, he remains silent for several minutes, but at length, in a mild and low voice, he begins to explain to his son all the

Accomplishments of a Well-Bred Indian,—

Which are as follows:—"My son, (he will say,) if you wish to be esteemed and considered as an Indian of sense by your relations and acquaintances, you must adopt our customs and learn all our ceremonies. You must not be ignorant of any thing respecting our religion or political affairs. Among many other things, of which, as I see fit, I shall make you acquainted, there are also certain songs to be learnt, which are to be sung on certain occasions, such as when feasts are made in remembrance or in honor of our departed relations, as well as when you sacrifice to your tutelary god; which spirit, provided you do not, from time to time, neglect to pay him your devotional regard, never will

withdraw from you that protection, which he seemed to promise you in your late penitential fast."

Then the old gentleman raises his head a little, and with great gravity sings such songs, as it is necessary his son should learn; which he, from time to time, will repeat, accompanied by the voice of the lad, till he has them all by heart. Then the anxious father lays open his medicine bag, and, in the most solemn manner, explains to his attentive son, the great virtue of each parcel which it may contain; and also informs him on what occasions such and such drugs are to be applied.

Now the fond parent takes his hopeful son into the woods, and shows him where grow all the different roots, &c. which form his stock of medicine, and from whence he says, "You, my son, can from time to time supply yourself, as you may stand in need of these indispensable simples."

However, there are some medicines which he will be under the necessity of purchasing, and at a dear rate, from some of their skillful physicians.

Thus, as above described, most Indians pass much of their time, when quiet in their tents, in instructing their sons. But a father, among savages, pays little or no attention to his daughters. The care of them belongs solely to their mothers.

Should an Indian have an untractable son,—one who will not listen to his father's counsels; still the fond parent will not cease from admonishing him; but he does it in the most affectionate and loving manner possible:—and, at such moments, it is seldom that the profligate and unworthy son will open his mouth;—but, with his head hanging down, he sits in a kind of sullen silence, till some time after his father ceases from speaking; when the incorrigible lad gets up, casts towards his disconsolate father a surly and contemptuous look, and then hastily leaves the hut, to which he probably will not return for several days. Several hours after he does return, the father will begin to question him, very mildly,—where he has been? and what he has been about? and at the same time tries to convince him of the folly and impropriety of his undutiful conduct, by telling that, if he persists in such behavior, every one will look upon him as a son void of sense.

Preparations for War.

The following ceremonies are observed by the Chippeway or Sautux tribe, previous to their departure, and on the route, in their war excursions.

In the first place, they must have what they conceive to be a just and legitimate

cause for their *sharpening their tomahawks*, and *pointing their spears and arrows*, as they express themselves.

The following are the usual provocations which urge them to war. If their enemies come to war against them, whether the enemies have been so successful as to kill or not, the affront is the same, as though they actually had shed blood. Or should the war chief, or any other respectable man among them, lose one of his children or a near relative, even if it was by natural death, this would be quite sufficient cause to rouse them from their natural state of lethargy, and irritate their savage tempers to such a degree, that nothing can pacify their rage of revenge, but the spilling of the blood of their enemies, which, they will say, must be sacrificed to the spirits of their deceased friends, ere their perturbed minds can become tranquil as heretofore.

The chief or partisan, previously to intimating his design to any one, observes a penitential fast, of several days continuance, when he earnestly invokes some god; for they think there are many gods, but, at the same time, believe that there is one only supreme being, who governs all the others, allowing the inferior gods considerable power and influence over mortals. It is to his tutelary god alone, that he looks up to for aid in his meditated enterprise. Therefore, after several days of spare diet and constant reflection, he so works upon his imagination, that he actually has, or at least pretends to have had, a dream, in which he affirms, the invoked spirit presented himself before him and favored his project. From that propitious circumstance, he of course prognosticates his complete success over his enemies.

Now he convenes some of the principal men of his neighborhood, and, when they

are assembled, he in the first place lights his calumet, and gives it them to smoke; and then explains to them the reason why he has invited them to enter his tent. Should they favor his design, he then selects a young man from among them—one who has a volubility of tongue, and is somewhat of an orator. To him he delivers a bit of tobacco painted red, which among savages is the symbol of war. The tobacco, with a few branches of wampum, the young warrior takes to all the neighboring Indians of their tribe, and also to those who are in alliance with them: all of whom the young orator addresses in the most persuasive and enticing manner possible, and ends his harangue by saying,

"You all, no doubt, participate in the affront shewn to our whole tribe, by our enemies, who have had the presumption to come in a hostile manner upon our land." "As you, my friends, must be sensibly touched by the great affliction of—such a one, (meaning their chief or head man,) whose last child's ghost cries for vengeance." Therefore he invites them to follow the banners of their bereaved chief into their common enemy's country; where he assures them, that, agreeable to the chief's dreams, they infallibly must be successful, and make a terrible slaughter among their inveterate enemies. "For," adds the young speaker, "the chief cannot possibly be mistaken, in the result of the proposed expedition; for previous to his having undertaken any thing he first sacrificed to his tutelary god, who appeared to favor his project; which was made known to him in a dream. Were that not the case, our chief would by no means solicit his compatriots to go and shed innocent blood."

(To be continued.)

Miscellaneous.

PAUL A MISSIONARY TO THE HEATHEN.

WE select from the Christian Spectator, the following well-written article on a very important subject. Our readers will find that it contains much truth, conveyed in a clear manner, and with powerful effect.

THAT Paul was a Christian Missionary is evident, in the first place, from the signification of the term, *apostle*, which was customarily applied to him. The literal, etymological import of this term is, *one who is sent forth*; and when taken in a religious sense, as it is by Christians, it signifies *one*

who is sent forth to preach and propagate the religion of Christ. In precisely this sense we find the term used by our Saviour and the Evangelists. Matthew, after mentioning the giving of this name to the twelve disciples, immediately adds, "These twelve Jesus *sent forth*, and commanded them, saying, Go not into the way of the Gentiles, but go rather to the lost sheep of the house of Israel; and as ye go *preach*, saying, *The kingdom of heaven is at hand.*"—Mark's account of the same or a similar transaction is as follows: "And Jesus called unto him the twelve, and began to send

sent forth, by two and two: and gave them power over unclean spirits. And they went out and preached, that men would repent. And the Apostles those who had been sent forth to preach, when they returned, "gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught."—Luke also introduces and uses the word *Apostle* in the same sense: And when it was day, he called unto him his disciples, and of them he chose twelve, whom he also named *Apostles*. And he sent them to preach the kingdom of God."—It is plain therefore, that the word *apostle*, in its literal and primary acceptation, signifies one who is sent forth to preach and propagate the religion of the Savior.

But this is precisely the import of our word *Missionary*. This word, whether we regard its etymology, or its general use, signifies one who is sent forth from the churches, to preach and propagate the religion of the Savior.—These words therefore, the one of which has been received into our language from the Greek, and the other from the Latin, are of the same import; and were it not for a kind of sacredness which we justly attach to the primitive apostolic character, they might without impropriety be used interchangeably, as one for the other. The phrase, "Paul an apostle of Jesus Christ," might with equal verbal accuracy be rendered, "Paul missionary of Jesus Christ."

Several of the primitive disciples, it seems, were domestic missionaries. Their labors were confined principally to Judea, their native country. But Paul was more properly a foreign missionary. While others were sent to "the circumcision," he was instructed and destined to "go unto the heathen."

Secondly; it may be shewn that Paul was a missionary to the heathen, from the close analogy betwixt his labors and circumstances, and those of missionaries in modern times. Some of the more prominent points in this analogy I shall now endeavor to trace.

1. Missionaries at the present period usually receive ordination previous to their going forth to preach the Gospel. They are sent out by the churches directly or indirectly, and go from regions where the truth is established, to others where it is comparatively or totally unknown.—And thus it was with Paul the Missionary. He was sent forth by the great church of Antioch, a city where the gospel had been for a considerable time established, and where "the disciples were first called Christians," to labor and suffer among the heathen; and previous to his departure, he, together with Barnabas, his fellow laborer,

received ordination from the hands of his brethren. Of these important transactions, we have an account in the following words: "Now there were in the church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon, and Lucius, and Manaen, and Saul. And as they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

2. Missionaries in this age, previous to their going forth to publish the Gospel, receive instructions from some authorized individual, or some public body. They are advised and directed relative to the course they are to pursue, and the duties they are expected to perform.—Thus also it was in the days of the apostles. When our Savior sent forth his first missionaries, he gave them their instructions. These instructions were afterwards published, and may be found at large in the tenth chapter of Matthew, the sixth of Mark, and the ninth of Luke. Afterwards, when he sent forth the seventy, he gave them similar instructions, which were also published. (See Luke x, 1—16.) Instructions no doubt were given to Paul the missionary, though we do not find them published in form. It is not likely the church of Antioch would ordain him with fasting and prayer, and send him forth among the heathen, and yet furnish him with no advice as to the course he should pursue.

3. Modern missionaries, in many instances, labor with their own hands for their support. This is particularly true of those who are stationed among the Indians of our own country. The lands they have cleared and cultivated, the buildings they have erected, and the large and numerous establishments they have formed, furnish evidence, that no men and women in America have probably been more diligent or persevering than they. And if other missionaries have not been equally laborious, it is not because they have been less devoted to their appropriate work; but because they have been placed in situations where less manual labor was required of them. It is related too of Paul the missionary, that he in several instances labored with his own hands for his support. Appealing to the elders of Ephesus relative to the manner in which he had been with them, he says, "Ye yourselves know, that these hands have ministered to my necessities, and to them that were with me." In like manner he addresses the Thessalonian converts; "Neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you; not because we

have not power, but to make ourselves an example to you to follow us."

4. Missionaries in these days are *assisted by the churches*. That which they are unable to procure for the support of themselves and their dependent families without improperly interfering with their great and appropriate work, is furnished for them by their Christian brethren and friends. And this is *all* that is furnished for them. From the contributions of Christians, they have no means and no possibility, of ever amassing wealth.—And we are expressly informed that Paul, in the course of his missionary labors, received *frequent charitable aid* from individuals, and from the churches. "The house of Onesiphorus sought him out very diligently," while he was a prisoner at Rome, "and oft refreshed him, and were not ashamed of his chain." In "many things also they ministered unto him," during his abode at Ephesus. While he was laboring at Corinth, he received contributions from other churches for his support. "I robbed other churches," says he to the Corinthians, "*taking of them wages* to do you service." These were probably the churches of Macedonia; for he immediately adds, "That which was lacking to me, the brethren which came from Macedonia supplied." The brethren at Philippi were very liberal, in contributing for the support of the great missionary Paul; and in his Epistle to them he commends them for it. "Ye have done well, that ye did communicate with my affliction; for even in Thessalonica, ye sent once and again unto my necessity. But I have all and abound; having received of Epaphroditus the things which were sent from you."

5. Missionaries in modern times are accustomed to travel from place to place, dispensing the word of life as opportunities are presented. They have not parishes and churches where they constantly reside, and over which they are constituted pastors; but are in the habit of making frequent and extensive circuits, in accomplishing their labors of love.—Now this is precisely the manner in which Paul labored. He was never the pastor of any particular church, or for any great length of time the minister of any particular parish or city. He went about doing good. He travelled from city to city, and from place to place, scattering the seed of divine truth, and dispensing the gospel of the grace of God, wherever he went. At one time he is at Antioch, then in Iconium, then in Syria, then in Macedonia, then in Athens, and next perhaps at Rome. Thus he travelled and labored as missionaries now do, and was enabled to say, several years previous to his death, that "from Jerusalem,

and round about unto Illyricum he had fully preached the Gospel of Christ."

6. Missionaries at the present time are not unfrequently employed in collecting and receiving the contributions of the pious. They are employed as agents in this business, previous to their going forth among the heathen. And so far as the newly planted churches have ability to contribute, they are occasionally employed in the same business afterwards. And in this respect, they are but followers of the great missionary, Paul. He was much engaged, during a certain period of his ministry, in taking up collections among the churches of the Gentiles, for the relief of the poor and persecuted saints at Jerusalem. "Now," says he to the Romans, "I go to Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." "Concerning the collection for the saints," he writes to the Corinthians, "as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come, and when I come whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." It would be superfluous to quote more relative to these contributions; as the whole of the eighth and ninth chapters of the second Epistle to the Corinthians, besides other passages in the writings of Paul, refer to them.

7. Missionaries at the present period are in the habit of keeping and transmitting *journals* of their proceedings. These journals constitute a continued history of their labors and travels, their successes, afflictions, wants, and prospects, and in general of their circumstances. The more interesting parts of them are usually published, and are read and rejoiced in by thousands. Paul the missionary also kept, or caused to be kept, a *journal of his proceedings*; and for the benefit of Christians in all succeeding ages, this journal was early published. The Acts of the Apostles, from the thirteenth chapter to the end, is no other than a journal of the life and labors of Paul. Here we may follow him from place to place, and may study his bright and interesting example, from the time of his being commissioned to go among the heathen, almost to the period of his death. We may listen to his instructions, witness his conflicts, and admire his persevering engagedness and his brilliant success.

8. Missionaries now are in the habit of writing frequent *letters*, to their employers, to one another, to Christian associ-

tions, and to their Christian friends. These in many instances are brought before the public. And Paul the Missionary, it appears, was in the same habit. He wrote a variety of letters, to his fellow laborers, to the several stations he had formed, and to the churches and friends of his divine Redeemer. Several of these letters were probably lost; but many of them were collected and published in the volume of inspiration, and will be read in the churches till the end of time.—I add,

9. Missionaries at the present period frequently present reports of their doings and circumstances to the Societies which employ them. In some instances they return to make these reports; though the foreign Missionaries more frequently make them by means of periodical and joint communications. We read also of Paul, after his return "to Antioch, from whence he had been recommended to the grace of God for the work which he had fulfilled," that he "gathered the church together, and rehearsed all that God had done with him, and how he had opened the door of faith unto the Gentiles." Soon after this, he and Barnabas went up to Jerusalem unto the apostles and elders; "and when they were come, and were received of the church, they declared all things that God had done with them. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them."

It is thought the missionary character of Paul, is now fully established, not only from the meaning of the word *Apostle*, which was customarily applied to him, but from the general similarity of his labors and circumstances to those of missionaries in modern times.

REFLECTIONS.

1. If Paul was a missionary, then the cause of missions is supported by very high authority. It is sometimes questioned whether this cause has any real foundation in the Scriptures—whether it is not an innovation of the times, and a needless expense and burden to the church. The view we have taken is sufficient to put such a question at rest for ever. *Paul was a missionary to the heathen.* From almost the commencement of his public ministry to the hour of his death, he labored and suffered in this glorious work. The cause of missions is therefore supported by the whole example of the apostle Paul. It is supported in like manner by the example of the other apostles. The other apostles were all of them missionaries. They were those whom Christ himself sent forth to preach and propagate the religion of the

Gospel. Indeed the cause of missions has all the support which the *authority and the command of God can give it.* When Paul was set apart and sent forth from Antioch, it was done by the *command of the Holy Ghost.* "The Holy Ghost said, separate me Barnabas and Paul for the work whereunto I have called them." It is moreover asserted, that Paul was an apostle or missionary "of Jesus Christ by the will of God." The cause of missions should be regarded therefore as a *divine institution.* It is as really an institution of God as the Sabbath, or a preached Gospel, or baptism, or the Lord's supper is. It is not a thing proposed to us by our fellow creatures merely and which we are at liberty to think of as we please; but a work committed to us by our Maker, which we are bound to help forward by every method in our power.

2. We may learn how sinful it is to oppose the cause of missions. It is to condemn the whole example—to pass a censure on the whole ministerial life and work of the apostle Paul; for Paul was a missionary. It is to oppose the example of all the apostles; for all the apostles were to some extent missionaries. It is to oppose the commission of Christ; for it was by him that the disciples were sent forth—it was by his express commission that they were constituted missionaries. It is to oppose the will of God; for Paul was a missionary "of Jesus Christ by the will of God." In a word, it is to oppose a divine institution; for we have seen that the cause of missions is to all intents and purposes an institution of God—an institution of the Gospel.

3. The friends of missions have great encouragement to pray and labor for the promotion of so good a cause. This is the cause for which Paul labored, and in which he died. It is the cause for which all the apostles labored, and in which most of them fell martyrs. It is the cause of millions of our fellow creatures who are ready to perish. It is the cause of Christ—the cause of God. It is a cause which will go forward. The same omnipotent arm which rolls the spheres, is pledged to carry forward the cause of missions; and the one of these can be stopped as well as the other. Let all esteem it an honor and a privilege to be engaged in such a cause. Let all pray fervently and constantly for its advancement; and as in the case of good Cornelius, let their "prayers and alms ascend up together, as a memorial before the throne of God."

P.

To this we only add,—that not only were most of the Apostles and Evangelists, like Paul, foreign missionaries, but every church, established beyond the limits of Judea, owed its existence to foreign missions; and that

the Gospel can be made known to unevangelized nations, only by means of such missions.

SPEECHES OF MESSRS. HUGHES AND WILBERFORCE.

At the Annual Meeting of the Methodist, Missionary Society, May 5, 1823.

THE Rev. JOSEPH HUGHES, one of the Secretaries of the British and Foreign Bible Society, proposed the first resolution, and spoke as follows:

That it is both proper and important to encourage missionary institutions, may, at this period of their progress, and after our attention has been drawn to such a satisfactory and interesting Report, be assumed as a position which needs no further establishment. If, however, it were still thought requisite to re-state the arguments and the motives which bear on this solemn, this delightful subject, one might, in the performance of a task so easy, observe that we are born and bound to do good; that the good contemplated by missionary institutions is of the most exalted kind, and endures for ever; that, while prosecuting their objects, we imitate the apostles, obey the Lord of the apostles, and move in the train of inspired promises; that a fearfully large portion of neglected time has already elapsed; that the toil and wealth already expended have been amply recompensed; and, finally, that pledges without number are deposited by us, which Mahometans and heathens, and our fellow Christians, and our consciences, and our Savior, command us to redeem. Waving the illustration of these facts, I am influenced by the felicitous and most welcome (but till of late peculiar, if not unparalleled) circumstances which now surround me, to offer a few remarks on the intermingling of several religious denominations in the public advocacy of a missionary institution bearing the name, and conducted by the members of one denomination. This growing practice ought, in my humble judgment, to be promoted, to the utmost limit which a system of enlightened expediency, and a just reference to our respective ecclesiastical engagements will allow.

Thus, without any unhallowed compromise, we exhibit theological sentiments on a well-graduated scale, subordinating the less to the greater; and demonstrating that the points, respecting which all Christians differ, are not worthy to be compared with those respecting which they cordially agree. Thus, too, we seal a bond which enhances all other obligations to exemplify elsewhere the candor professed within these

walls. We virtually say, 'Nothing opposite to the temper so sweetly cherished here, shall, as far as we are concerned, escape from the parlor, the pulpit, or the press; if we must occasionally touch a controverted question, we will do it with a gentle hand, and whatever may be determined relative to the state of our judgments, there shall be but one opinion relative to the state of our hearts.'

Our conduct, this day, places an edifying spectacle before carping infidels, and rigid Christians;—showing the former, that diversified modes of worship and church-government, and clashing interpretations of certain passages contained in the comprehensive, ancient, and partly mysterious books which we call the Bible, comport with substantial union; and reminding the latter, that, when the disciples of the same heavenly teacher, associate as far as they can, and separate only where they must, much more benefit accrues to the common cause than it is possible to fetch out of the perpetual exhibition of Christianity in all the fractional varieties of distinct and often rival communions.

Nor ought we to forget, that the transactions or societies at home are made known abroad, and operate as examples there. Let the employers of missionaries become envious, encroaching, proselyting controversialists; then will missionaries themselves be likely to receive the infection, and transmit it from station to station, and from age to age. Let us, on the contrary, who send forth those self-denying and indefatigable laborers, maintain, in our references and behavior to each other, frankness, mildness and magnanimity; then will it be easy, and, I had almost said, necessary, for missionaries, from whatever district of the universal church they proceed, to invest their mutual intercourse and dealings with the attractive and beneficial charm of these Christian virtues.

When we come thus peaceably and harmoniously together, we evince a fuller accordance in doctrine than we had previously been aware of; nor can we reasonably doubt, that, by the habit of periodically exchanging these friendly visits, we shall, in part, anticipate the felicities of that day in which the watchmen of Zion shall see eye to eye, and all invidious partitions be removed, and the communion of saints be realized, as well as spoken of, in every sanctuary throughout the whole extent of the christian world. Even now we learn, in these new and happy connexions, to supply some defects in our theological education; and, instead of speaking like those who seem resolved to be technical, sectarian, and particular, we are making a hopeful essay towards the adoption of a phraseology pure, catholic, and free, as the spirit

by which we trust that these great assemblies are more and more animated.

Here, I may add, we tender ingenuous congratulations on the occurrence of glorious events which, under the divine blessing, have resulted from an agency not immediately our own. Many, for example, of those who are listening to this address, are not enrolled among the Wesleyan Methodists; but may I not aver, that we all rejoice in what these our esteemed brethren have been enabled to effect, through the medium of that missionary institution which they more especially support?

Allow me to say, in conclusion, that we may with perfect consistency accept congratulations as well as tender them: for, some of us who belong to other religious denominations are members of the Wesleyan-Methodist Missionary Society; some will, at least, this day, stand forth, as I have been permitted to do, willingly pleading on behalf of that excellent cause. But, whether we bestow money, or make public appeals, or only swell such immense assemblies by our attendance, provided our hearts go with these indications of good will, and all be accompanied with fervent prayers, we connect ourselves with the most strenuous efforts and with the most brilliant successes of this Society; we become identified with its interests and its honor; we are entitled to say, 'These are the triumphs with which it has pleased God to adorn our Society; and we will not cease to exult gratefully in the recollection of having contributed, through such a medium, towards the attainment of an end the noblest that ever awakened the desires of men, or ever employed the energies of God.'

JOHN BACON, Esq. the Right Hon. Sir GEORGE H. ROSE, JAMES STEPHEN, Esq. and several others delivered interesting speeches, from which we may hereafter make extracts.

Mr. WILBERFORCE, in seconding the notion of Sir G. H. Rose, said,

That he should follow the example of his Right Hon. friend, by stating at the commencement that he, likewise, was a member of the church of England. But he made that declaration for the purpose of adding that, in that place, and on that day, he waved all inferior considerations, and would open his arms wide to all his fellow-Christians, engaged in the glorious work for which they were assembled. He came here to lay down those distinctions which were appropriate and peculiar, to take up the common colors, and to march in the ranks of the whole militant church, united in this blessed cause. They all knew that, in ancient times, even in the darkest ages of barbarism, mankind sometimes met each other upon this very principle of mutual

forbearance. They knew that, in those states of Greece, which were often engaged in warfare with each other, there was a sacred tent, whence their differences were excluded; where a spirit of concord prevailed for a time; and where they forgot their animosities. If this was the case amidst the darkness of paganism, what shame and reproach would attach to them, if they acted differently in this religious and enlightened country. With pleasure he could divest himself of the little distinctions of party. He seemed, indeed, to rise above them; to breathe a purer air; and to ascend to those higher regions, where all was peace and love.

They had that day heard from the Report the most gratifying tidings; and, blessed be God, the cause of the Gospel was triumphing over the powers of darkness, and the enemies of the cross. He was much delighted, in particular, by what he had heard, respecting that part of the world, for which he might naturally be supposed to feel a deeper interest, (the West Indies,) and especially was he gratified with what had been said by his right honorable friend, (Sir George Rose,) who might have told them much more which his modesty had concealed. That right honorable friend had strong prejudices to remove, (not his own;) and he had evinced a superior degree of benevolence and liberality in surmounting them. His right honorable friend had nobly determined that no objections should stand in the way of his duty towards those who looked up to him for protection.

Some persons thought, that when they had contributed what they could spare to this cause, they had performed an act of great benevolence; but in his opinion, it was a matter of strict and imperative duty, of solemn and absolute obligation. They should consider how little they did for so important a work, when they merely gave a little money, compared with the personal inconveniences and the numerous privations of those who actually labored in the field of exertion.

It was an honor and a privilege to be engaged in the service of God. He knew that his friend in the chair considered it one of his greatest honors, that the Almighty had permitted him to preside on that occasion, over such an assembly. Christians are said to be, in some sort, "partakers of the divine nature;" and it might be truly affirmed, that a portion of the divine influence was imparted to them, in those heavenly blessings which the Son of God came to bring to the world. There could not be a greater honor and privilege, than to be engaged in promoting such institutions: nor did he confine himself to this or to that society; but he prayed, that the Almighty

would prosper them all.—When they considered the blessed results that had already taken place, their hearts were filled with joy; and they rejoiced to perceive that the light of divine truth was spreading in all parts of the world.

Even in the East Indies, where the prince of darkness seemed to have entrenched himself behind barrier after barrier, his dominion was now declining. The light of truth was there diffusing itself; and the glories of the meridian day would infallibly succeed the rising prospect of the morning sun.

All that he could say to this Society was, "Go on and prosper." He might not be permitted to witness another of their solemnities; but might he not hope to enjoy the triumphs resulting from their labors, with a more abundant and heavenly delight, in that blessed state, to which they would be the means of introducing many, from the east and the west, the north and the south, there to dwell eternally in their Father's house, and in the presence of that common Savior, to whom they owed all their present comforts, and all their hopes of future bliss!

Donations

TO THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

From August 13th to 31st inclusive.

<i>Andover</i> , Ma. char. so. of Phillips' acad. for Ceylon miss. 33, Rev. Leonard Woods, D. D. 50	85 00	<i>Gloucester</i> , (Sandy Bay) Ms. A friend, 3; Joshua Dane, for ed. Indian chil. 1,	4 00
<i>Berlin</i> , Vt. Mon. con. by J. Loomis, Esq.	9 00	<i>Goshen</i> , N. Y. Mr. Booth, a bal. by Rev. R. Bascom,	07
<i>Blountsville</i> , E. Ten. Mrs. "A." by Rev. R. Bascom,	2 00	<i>Greenville</i> , Va. Coll. 1,34; benev. so. of Bethel cong. Mr. William H. Logan, Tr. 20, by do.	21 34
<i>Boston</i> , Ms. For. miss. so. of Boston and vic.	575 15	<i>Hagerstown</i> , Md. Mr. John Kennedy, 5; James Ferguson, 5; by do.	10 00
Clear profits of the Panoplist, collected from old debts, on different volumes,	402 95	<i>Halifax</i> , Vt. Miss. so. S. H. Miner, Tr. by J. Harris,	9 32
Miss. box in H. Farrar's shop for sch. at Brainerd,	2 00	<i>Hamden</i> , Ct. Fem. cent so. Mrs. Sally Goodyear, Tr. by T. Dwight, Esq.	13 65
<i>Brainerd</i> , Cher. N. A present to Mr. Hoyt from Mr. Elijah Hicks, at his wedding, 9; Rev. Mr. Johnson, N. J. 8; Mr. Goddard, Ga. 3,34; Mr. Spencer, do. 3,33; Mr. Whitteley, do. 3,33; D. Campbell, Esq. Me. 30; found in a box of clothing, 1,30,	55 20	<i>Hanover</i> , Pa. Rev. James Snodgrass, by Rev. R. Bascom,	5 00
<i>Braintree</i> , Ms. Mr. John Hayward for a fem. child in Ceylon to be named Silence Hayward, by Rev. J. Perkins,	30 00	<i>Harrisburg</i> , Pa. Coll. in Rev. Mr. De Witt's chh. by do.	22 75
<i>Brattleborough</i> , (West par.) Vt. Mr. P. Knowlton, 1,50; Mrs. H. Gregory, 1,98; fem. cent so. by M. Palmer, Tr. 15,32; mon. con. by Mr. A. Van Doorn, 13,	32 00	<i>Hardwick</i> , Ms. a young lady, for ed. hea. youth, by Mr. S. Eastman,	3 00
<i>Catskill</i> , N. Y. Coll. by Miss Eliza Schuneman, by Rev. J. N. Wyckoff,	12 00	<i>Hartford</i> , Ct. Oliver D. Cooke, Esq. for Pal. miss. 15; for for. miss. sch. 15; young ladies sewing so. 40,	70 00
<i>Chambersburg</i> , Pa. Coll. in the Lutheran chh. and av. of rings, by Rev. R. Bascom,	20 93	<i>Hatfield</i> , Ms. M. f. for foreign Jews, by Mr. Solomon Graves,	12 37
<i>Champlain</i> , N. Y. contrib. fr. cong. 16; mon. con. 12; juv. so. for Joseph Champlain, 12; by Rev. J. Laberee,	40 00	<i>Heath</i> , Ma. A few ladies, by J. Ripley, Esq.	67
<i>Clarksville</i> , Ten. Maryann Minor and Frances J. Hinton, for Choc. miss. by Rev. R. Cushman,	2 00	<i>Holliston</i> , Ms. A number of gent. for Josephus Wheaton, at Elliot, by Mr. L. Rockwood,	17 70
<i>Connecticut</i> , A lady, the savings of her chil. for ed. hea. chil. in India, by Mrs. Homes,	1 00	<i>Hope</i> , N. J. Coll. by Rev. R. Bascom,	1 50
<i>Creek-Path</i> , Cher. N. James Russell and wife, 13 00		<i>Huntsville</i> , Ala. Alexander G. Morgan, for a boy to be named Alexander G. Morgan, 10; two dona. 8; a donation, 50c.	18 50
<i>East Bridgewater</i> , Ma. Fem. cent so. by Miss Deborah Reed, Tr.	9 60	<i>Jonesborough</i> , E. Ten. coll. 16,92; av. of jewelry, by Mrs. N. and sister, 4,30; by Rev. R. Bascom,	21 22
<i>East Guilford</i> , Ct. Miss. field asso. by T. Dwight, Esq.	16 00	<i>Kennebunk-Port</i> , Me. Mon. con. (50 of which to constitute the Rev. Jos. P. Fessenden an honorary member of the Board,) by Rev. J. P. Fessenden,	60 00
<i>Easton</i> , Pa. Coll. in Pres. chh. by Rev. R. Bascom,	7 16	<i>Kittery</i> , Me. Fem. cent so. 5; mon. con. 4; by Rev. Mr. Merrill,	9 00
<i>East Tenn.</i> Coll. in Rev. Robert Hardin's cong. St. Paul's chh. by do.	8 40	<i>Lenox</i> , Ma. "B. C." part av. of m. f. by Rev. R. Bascom,	2 00
<i>Ellington</i> , Ct. Fem. benev. so. Mrs. Agnes Chapman, Tr. by Mr. Eli Ely,	18 82	<i>Lexington</i> , Va. Coll. by do.	10 93
<i>Elliot</i> , Choc. N. Mrs. C. Wood, given her by Mrs. A. V. Williams, on her death-bed, by Rev. R. Bascom,	5 00	<i>Mayhew</i> , Choc. N. Mr. Purinton, 3; Mr. Strong, 7; Mr. Oliver, 3; Mr. Hadden, 1; Mrs. Bryan, 2; four colored persons, 50c. each, by Rev. R. Bascom,	17 08
<i>Enfield</i> , Ct. Fem. Bible so. by Priscilla A. Robins, Pres.	36 00	<i>Middlebury</i> , Vt. A friend, by Mr. E. Brewster,	85
<i>Fairfax</i> , Vt. Silas Swift and Silas N. Swift, by Horace James, Esq.	2 00	<i>Milford</i> , N. Y. Henry Scott, Esq. for Sand. Isl. miss. m. f. 3,69; Rev. Mr. Burbank, of Md. 25c. by Mr. Beebe,	3 94
<i>Franklin Co.</i> Ms. Aux. for. miss. so. by J. Ripley, Esq. Tr.	70 00	<i>Monson</i> , Ms. Mon. con. 2,65; dea. R. Mirrick, 1, by Mr. B. Ely,	3 65
		<i>Montpelier</i> , Vt. Fem. for. miss. so. Mrs. G. Hall, Tr. by J. Loomis, Esq.	37 00
		<i>Montreal</i> , L. C. Char. box, by dea. Elisha Lyman,	2 76
		<i>Morganton</i> , N. C. Maj. John Greenlee, by Mr.	

A. D. Eddy,	12 00
Yew Haven, Ct. Mr. Elihu Speneer, 10; Capt. G. Pardy, for for miss. school, 50c. a friend, 1.45, by T. Dwig, Esq.; fem. miss. so. by Miss A. Dunning, Sec. 16.	27 95
Yew Lebanon, N. Y. Paul Roberts, Esq. 4; Mr. Silas Churchill, Jun. m. f. 6, by P. Roberts, Esq.	10 00
Newton, (E. par.) Ms. Mon. con. for Ann Homer, by Mr. W. Jackson.	15 00
Newton, N. J. Coll. in Rev. Mr. Shaver's chh. by Rev. R. Bascom.	7 09
Northford, Ct. Fem. benev. so. J. A. Maltby, Tr.	8 00
North Branford, Ct. Fem. cent so. Mrs. Merriek Tr. by A. H. Maltby & Co.	13 00
Northampton and Neighboring Towns, Ms. for miss. so. Hatfield, Ms. m. f. No. 1, by Mr. E. S. Phelps, Tr.	17 00
Stego, N. Y. Mesars. Wood and Dewey, 3rd pay. for Silas Dewey, by Mr. Beebee.	12 00
Philadelphia, Pa. A friend,	20 00
Pleasant-Valley, N. J. Mr. John M. Sherrard, by Mr. N. Willis.	10 00
Pomfret, Ct. Fem. char. so. Mrs. Ann Grosvenor, Tr. by Mr. J. H. Payson.	43 30
Portland, and Vic. Me. For miss. so. by Mr. Chas. Blanchard.	94 00
Princeton, Ms. Mon. con. in Rev. Mr. Phillips' so.	13 00
Royalton, Ms. Mr. George Talbot, for ed. youth at Sand. Isl.	1 00
Richmond, Vt. Fem. cent so. by Mr. E. Brewster.	6 37
Roco, Me. Mr. D. Leland, 6; Mrs. Boynton, 1.26; Salern, Ms. Capt. James Harvey, by Rev. E. Cornelius, 5; mon. con. Tabernacle chh. 5; fem. juv. so. for ed. cha. chil. by Rev. Brown Emerson, 5.64; mon. con. by ladies in Tabernacle chh. for Cher. miss. 13.	28 64
Randisfield, Ms. Fem. cent so. by Mr. Aaron Pickett.	14 00
Shelburn, Ms. Martin Severance, m. f. by J. Ripley, Esq.	12 00
Shippensburg, Pa. Wm. Snodgrass, by Rev. R. Bascom.	3 00
Shorcham, Vt. Mr. Lewis Hunt, by H. Everest, Esq.	1 00
Smyna, N. Y. E. Hammond, Esq. m. f. by T. Dwight, Esq.	22 50
R. Albans, Vt. A mechanic, amount of cents saved, by H. James, Esq.	5 00
Stockholm, N. Y. Agricultural so. by Mr. Wm. Staples, Tr.	60 00
Townsend, Ms. Fem. so. a balance,	1 00
Tuscaloosa, Ala. Mr. Battle, recd. at Mayhew,	3 00
Vergennes, Vt. A friend, 1; fem. cha. sch. so. 11.75, by Mr. E. Brewster.	12 75
Virginia, Coll. in Harmony chh. by Rev. R. Bascom.	2 83
Waterford, Me. Ladies for Lincoln Ripley, 5th an. pay. by Rev. L. Ripley.	12 00
Westford, Ms. William Wood, a bal. by Mr. N. Willis.	80
Wilmington, N. C. A friend of missions,	5 00
Vinchester, Va. Lewis Hoff, Esq. by Rev. Wm. Hill, D. D. 50; Daniel Gold, an. sub. by Rev. R. Bascom, 20; James Little, for John Sturgeon, 12; for for. miss. school, by do. 8; coll. in Rev. Dr. Hill's chh. by do. 12.18; fem. benev. so. for William Hill, semi-an. pay. by do. 15; Mrs. "v. 1; an indiv. by do. 25c. coll. by ladies, by do. 8.89.	127 29
Vindham, Vt. Hervey Burnap, a bal. by Mr. N. Willis.	50
Vindor, Ct. Young ladies' so. for Henry A. Rowland, in Ceylon, by Miss S. M. Gillett, Tr.	24 00
Voburn, Ms. Mrs. Mary C. Baldwin, half for for. and half for domestic miss. 6; ladies for Betsey White Chickering, 20; by Rev. Jos. Bennett.	26 00
Woodstock, Vt. William A. Foot, a bal. by Mr. N. Willis.	1 75
Vrentham, Ms. Mon. con. 1.50; a friend, 1,	2 50
Unknown, "E. T." received Aug. 26,	10 00

Amount of donations acknowledged in the preceding list, \$3,515 59.

LEGACIES.

Part of the legacy of the late Mrs. Lydia Goodell, of Nelson, N. H. for six years' education and

support of a child at Elliot, to be named Simon Goodell, by Mr. Simon Goodell, 150 00

DONATIONS

From Sept. 1st, to Sept. 12th, inclusive.

Allentown, N. J. A fem. friend, av. of needle-work, by Mr. D. McKean.	5 00
Andover, Ms. Mr. B. F. Clark's miss. box,	1 53
Ashford, Ct. A schoolmaster, for success in his business, for the for. miss. sch.	3 00
Athens, Pa. Mr. James Williamson, by Mr. S. T. Armstrong, 1; chil. in the acad. by Mr. Daniel Mack, 3; Mrs. Ann Faine, 2.	6 00
Berlin, (Worthington so.) Ct. Fem. benev. so. Mrs. Almira Barnes, Tr. for for. miss. sch. by H. Hudson, Esq.	22 00
Bethlehem, N. Y. Heath. sch. so. A. Mansfield, Tr. for John Denniston, by Mr. J. P. Haven,	14 00
Boston, Ms. United mon. con. for Pal. miss. As indiv. for sou. Am. miss. (prev. rem. 502.88) Mrs. Harrison, Fayetteville, N. C. by Mr. A. D. Eddy, 2.30; Mrs. Mary Greenlee, Morganton, N. C. by do. 1; Miss Leah Hill, Guilford, Ct. m. c. by Miss Hotchkiss, 3; part prof. of the "Retrospect," 10.	7 87
W. & P. Y. Earnings first Monday in the month, 4; John G. Meston's char. box, 87c. a mem. of Park st. chh. 3.	39 40
Bradford, Ms. Fem. mite so. for Elliot, by Miss S. Kimball, Tr. 36; fem. juv. so. for do. by Miss S. Savary, Tr. 3.40.	1 25
Brattleborough, Vt. M. box kept by five small chil. in indigent circumstances, 3rd pay.	40
Bridgewater, N. H. A youth, m. f.	36 00
Bridgewater, N. Y. Mon. con. 10; fem. benev. so. 15; Mrs. Miller, (now deceased) 5; by dea. A. Thomas.	1 00
Brookfield, Ms. (First par.) Israel H. Row, a little boy, m. f. by Rev. E. Phelps.	14 50
Butternuts, N. Y. Fem. miss. so. 14; a friend, 50c. by dea. A. Thomas.	14 50
Cambridge, Vt. Fem. char. so. 12; Abner Brush, Esq. 2.50.	14 50
Caughnawaga, (Johnstown) N. Y. Fem. benev. so. Mrs. Jane Van Horne, Tr. 12; fem. cent so. Mrs. Sarah Giles, Tr. 1.10; Mr. Chauncey Parsons, m. f. 8; Mr. Stephen Sheppard, a birth-day present, 3; by Rev. E. Yale.	21 19
Chester, N. H. (Pres. so.) Fem. cent so. by Judith C. Colby, Tr.	11 12
Clinton and Vic. N. Y. M. f. by dea. A. Thomas.	40 00
Deerfield, Ms. A revolutionary pensioner, for Pal. miss.	2 90
East Hartford, Ct. Mon. con. by Rev. J. H. Fairchild.	26 60
East Stoughton, Ms. An individual, Exec., Vt. M. f. 10; mon. con. 5; a friend, 5; by Rev. Asa Morgan.	15 00
Farmington, Ct. Young men's miss. so. J. N. Norton, Tr. for for. miss. sch. 8; young men's so. for do. 6; by H. Hudson, Esq.	30 00
Ghent, N. Y. Fem. prayer meeting, by Mrs. Van Buren.	14 00
Granby, (Salmon brook) N. Y. Fem. so. 22.84; a fem. friend, 60c. by H. Hudson, Esq.	8 00
Greenfield, Ms. Mr. Fliny Martindale, m. f. by Rev. C. Jenkins.	23 44
Hadlyme, Ct. Fem. benev. so. 6.58; mon. con. 42c. by H. Hudson, Esq.	4 00
Hadley, Ms. so. in Hopkins acad. for Samuel Hopkins, in Ceylon, semi-an. pay. by Mr. G. Lyman, Tr.	7 00
Hampton Village, N. Y. Sab. sch. by deacon A. Thomas.	10 00
Hartford, Ct. A lady, by Miss M. Edes, 1; fem. for. miss. so. by Mrs. A. H. Baker, Tr. 60.	25
Hartland, Ct. Jerusha P. Woodbridge, by H. Hudson, Esq.	61 00
Holden, Ms. Fem. char. so. Mrs. Mary C. Rogers, Tr. by Rev. H. Bardwell.	12 00
Hopkinton, Ms. M. f. Mr. Samuel Morse, 2nd.	38 00
Hudson, N. Y. A friend, by Rev. Dr. Porter.	4 00
Huntington, Ct. Miss. ed. and tract so. 28; ladies, av. of cloth, 8; by Mr. H. Rudd.	12 00
Keene, N. H. Mon. con. by Rev. Z. S. Barstow.	36 00
Kingsborough, (Johnstown.) N. Y. Mon. con. dea. S. Giles, Tr.	6 60
Litchfield, Co. Ct. For. miss. so. (24 of which from Mr. Abel Peck and his wife, for John Langdon and James Wells, in Ceylon) 1800 having been prev. received from this so. the present	13 31

year, by Hon. Benj. Tallmadge, Tr.	140 00
<i>Madison</i> , N. Y. Fem. cent so. for Pal. miss. 26; by a fem. friend, for do. 4; by dea. A. Thomas,	30 00
<i>Marblehead</i> , Ms. Mon. con. in Rev. S. Dana's so.	16 00
<i>Newark</i> , N. J. William Wallace, Esq.	200 00
<i>Newburyport</i> , Ms. First Juv. so. for William Coombs, by Miss C. Frothingham, Tr.	7 00
<i>New Haven</i> , Ct. Juv. mite so. for ed. hea. chil. Master E. Daggett, Tr. by Mrs. S. E. Dwight,	11 00
8; Cornelius Tuthill, Esq., 3,	
<i>New Providence</i> , N. J. Fem. juv. so. 13; Dorcas so. 7; Rev. Mr. Riggs and family, for a child in Ceylon, to be named David Riggs, 30; pres. cong. 14, 50; by Mr. J. P. Haven,	54 50
<i>Newton</i> , (E. par.) Ms. Mon. con. 5th semi-an. pay, for Ann Homer at Elliot, by Mr. Wm. Jackson,	15 00
<i>New York City</i> , Two friends, 5th pay, for P. M. Whelpley, 12; Mr. Leander Mead, 6; indiv. for Gideon Waterbury, 12; by do.	30 00
<i>Northampton</i> , Ms. through the Hamp. Chris. Dep. Northampton, part av. of m. fields, 17, 25; coll. in praying circle 10; Chester, char. box, by Rev. R. Pomeroy, 1, 26; Norwich fem. char. so. by Mrs. M. W. Knight, 12, 43; Cum- mington, heathen sch. so. for ed. hea. chil. 2; Christian knowledge so. 2; Tunbridge, Vt. Vt. Rev. D. H. Williston, 50,	94 94
<i>North Tarmouth</i> , (2nd par.) Me. Fem. cent so. Rachel Hamilton, Tr.	18 25
<i>Onondaga</i> , N. Y. Fem. miss. so. by deacon A. Thomas,	4 00
<i>Paris</i> , N. Y. Fem. asso. for Elizabeth Steele, in Ceylon, by dea. A. Thomas,	30 00
<i>Pelham</i> , N. H. A friend of missions,	2 00
<i>Peterborough</i> , N. Y. First pres. so. by dea. A. Thomas,	8 00
<i>Pennsylvania</i> , A friend of miss. by Rev. Samuel Whittelsey,	5 00
<i>Pittsfield</i> , Ms. Mon. con. 10; Mrs. Hannah Mor- rill, 2; by Rev. H. Humphrey, D. D.	12 00
<i>Portland</i> , Me. Fem. miss. so. Mrs. Elizabeth Greeley, Tr.	66 00
<i>Richland</i> , N. Y. Sally Maria Hasker, a little girl, by dea. A. Thomas,	25
<i>Rutland</i> , Vt. Mon. con. for west. miss. by Rev. Charles Walker,	7 50
<i>Rutland</i> , Ms. A contrib. 13, 80; a friend of miss. 4, 20; by Rev. Josiah Clark,	18 00
<i>Salem</i> , Ms. Mon. con. in south meeting house, by Mr. E. Kimball,	14 41
<i>Shrewsbury</i> , Ms. Mr. Parley Goddard, 10; his son Charles Goddard, 1,	11 00
<i>Simsbury</i> , Ct. Mon. con. by Benjamin Ely, Esq.	13 06
<i>South Salem</i> , N. Y. Fem. cent so. Miss Sophia Hoyt, Tr. 15, 83; Mr. M. Mead, 3; Mr. Josiah Gilbert, 6; Mrs. Mary Gilbert, 5; by Mr. John P. Haven,	29 83
<i>Stockholm</i> , N. Y. Young gent. agricul. miss. so. by Mr. Julius Hulburd, Tr.	13 00
<i>Suffield</i> , Ct. Fem. miss. so. Mrs. Martha King, Tr. by Mr. Eli Ely,	42 45
<i>Utica</i> , N. Y. Mon. con. 2, 77; char. box kept in Miss Worcester's sch. for hea. chil. in India, 2, 55; by dea. A. Thomas,	5 32
<i>Vernon Center</i> , N. Y. Mon. con. by do.	5 00
<i>Verona</i> , N. Y. By a fem. friend, by do.	3 00
<i>Westborough</i> , Ms. Mon. con. 27, 85; earnings of a child, 40 c. by Rev. E. Rockwood,	28 25
<i>West Chester</i> , Ct. M. F. by Rev. J. Seales,	2 83
<i>West Hartland</i> , Ct. Fem. char. so. from Mrs. L. Ensign, 15, 40; mon. con. 4, 20, a friend, Mrs. P. 3; by H. Hudson, Esq.	22 66
<i>West Newbury</i> , Ms. Parents' thank offering,	10 00
<i>Wilmington</i> , Ms. A lady, for Choc. miss. by Rev. R. Bascom,	1 00
<i>Winchester</i> , N. H. Female cent so. for Pal. Miss. Mrs. Eunice Alexander, Tr. by Mr. P. Jew- ell,	21 44
Unknown, received Sept. 9th, 5; do. do. 50c.	5 50
Do. Sept. 6th, for Richard Baxter, in Ceylon,	12 00

Amount of donations acknowledged in the preceding list, \$1,636.64.

Total from August 13th to Sept. 12th, \$4,152.23.

LEGACIES.

Part of the legacy of the late Dr. Solomon Ever- est, of Canton, Ct. (\$4,125 having been ac- knowledged previously,) by Benjamin Ely, Esq. Exr.

150 00

DONATIONS IN CLOTHING, &c.

<i>Dixmont and Jackson</i> , Me. A box from indiv. for west. miss.	
<i>East Windsor</i> , (North So.) Ct. a bed covering from ladies, by Rev. S. Bartlett.	
<i>Hatfield</i> , Ms. Mrs. Lucy Graves, two shirts, two cravats, four pair socks and one vest, by Mr. D. B. Whitney, for the for. miss. sch.	
<i>Huntsville</i> , Ala. A Leghorn bonnet, from Mn. Potter, by Rev. W. Potter,	14 00
<i>Heath</i> , Ms. A bundle from indiv. fem. contain- ing 10 pra. socks.	
<i>Newburyport</i> , Ms. Two boxes books fr. Mr. C. Whipple,	36 00
<i>Petersham</i> , Ms. A box from fem. char. so. by L. Lincoln, Tr. for Dwight,	18 00
<i>Reading</i> , Ms. (Sou. par.) A box, from the fem. retrenchment so. by Sophia M. Parker, for Brainerd,	21 00
<i>Sherburne</i> , Ms. A box from females, by Rev. Mr. Townsend, for west. miss.	

The following have been committed to the care of Henry Hudson, Esq. Hartford, Conn. and forwarded by him.

<i>Ashfield</i> , Ms. A box of clothing in 1890, for Choc. miss.	
<i>Ashford</i> , Ct. A box in 1821, for Elliot.	
<i>Bolton</i> , Ct. A box by Mr. E. Ely, for do.	
<i>Brattleborough</i> , Vt. A box for Cher. miss.	
<i>Brookfield</i> , Ms. A box for for. miss. sch.	
<i>Columbia</i> , Ct. A box for Mayhew; a do. for Elliot.	
<i>East Haddam</i> , Ct. A box from ladies, by Rev. L. Parsons, for for. miss. sch.	
<i>East Windsor</i> , So. two bundles for do.	
<i>Enfield</i> , Ct. A box from fem. benev. so. for do.	
<i>Farmington</i> , Ct. Two boxes, for Choc. miss.	
<i>Hartford</i> , Ct. A box from Miss N. Hinsdale, for Choc. miss.; a box for do.; a do. from Dorcas so. P. I. Carew, Tr. for Cher. mission; a box from Mrs. Sigourney, for for. miss. sch.	
<i>Lebanon</i> , Ct. A package, from Rev. Mr. Ely's so. for for. miss. school.	
<i>Lisbon</i> , Ct. A box from Mr. Ebenezer Allen, for do.	
<i>Longmeadow</i> , A box for Brainerd.	
<i>Middle-Granville</i> , Ms. A box from fem. char. so. for Choc. miss.	
<i>Newington</i> , Ct. Young ladies benev. so. a box for Cher. miss.	
<i>Sandisfield</i> , Ms. A box fr. ladies, for Choc. miss.	
<i>Saybrook</i> , Ct. A box, for for. miss. sch.	
<i>Springfield</i> , (2nd par.) Ms. a box from ladies read. so. for Brainerd; a box for Choc. miss.	
<i>Turin</i> , Lewis Co. N. Y. A box for do.	
Unknown, two boxes.	
<i>West Springfield</i> , Ms. A box from ladies of Mr. Sprague's chl. for Elliot; a do. for for. miss. school.	
<i>Windham</i> , (2nd so.) Ct. A box for Brainerd.	
<i>Windsor</i> , Ct. A box for Choc. mission.	

The following has been committed to the care of Mr. John P. Haven, New York.

Kingsborough, (Johnstown) N. Y. A box from females for Choc. miss.

The following have been committed to the care of dea. A. Thomas, Utica, N. Y.

Onondaga, N. Y. A box from fem. miss. so.
Paris, N. Y. Forty-nine yds. cloth from indiv. for for. miss. sch.
Warsaw, N. Y. A box from fem. char. so.

Note.—The amount from the Rockingham Char. E. Wheelwright, Tr. acknowledged in the Monthly last month, was received as follows:

Brentwood, 3, 87; *Chelsea*, for ed. Ind. youth, 11; *Epom*, 25c.; *Hampton*, 70c.; *Norhampton*, for the Jews, 3, 59; for ed. hea. youth, 7, 81; mon. con. 5, 66; Rev. Mr. French's cong. 12; *Portsmouth*, a lady, 2; north par. branch, for Ind. youth, 2; do. for for. miss. 1, 75; do. mon. con. 43, 37; juv. so. 5th an. pay, for J. W. Far- nam, 12; and 4th pay, for Nathan Parker, 15; *Stratham*, mon. con. 4, 63; *Windham*, 4, 56; *Ashburnham*, dea. Harris, 2; mon. con. for Amer. Indians,

150 00

EXTRACT FROM CORRESPONDENCE.

A FRIEND in the state of New-York lately wrote to us as follows:

I have observed, with deep concern, for some months past, that the donations to the American Board of Missions are much less, than during the same months last year.

Though I can neither fully account for this, nor apply a remedy, yet had I a few Christian friends collected to hear my advice on the subject, I would say:

Be *strong*—be *persevering*—be *consistent*. Doubt not the promise of God that your donations and labors will be blessed; and remember, too, that He requires your hearts and prayers along with them.

I would say be *persevering*. If you have began to contribute to the missionary fund, you have, by that act, acknowledged that you approve of the object, and that you are included in the number of those, who, by these means, are commanded to preach the Gospel to every creature.

But most of all I would say, at this time, be *consistent*. Do not withhold this year, because you gave the last.

Do not lend all your support to one object this year, to another the next, and to another still, the succeeding year. But let your contributions be so regular, that those societies to whom you have contributed, may calculate and depend on them. Let your donation to any particular fund this year, be a kind of pledge that, if equally able, as much shall be

paid the next year, and that it shall be paid for the same object.—I have heard language like this used:—"The American Board have become old, and established, and rich; and let us now turn all we have to spare into another channel—to some of those weak societies."

Now let this sentiment be embraced, and this conduct be pursued, and this strong society immediately becomes weak and powerless.

Who does not know that the American Board usually anticipates its funds, and, as a merchant would say, "extends its business beyond the means actually on hand?"

And so it should be;—and it should be *safe* to do so; calculating on a steadily increasing amount of monthly donations.

To be enabled thus to anticipate an income, is like an additional capital actually in hand for present use, and thus a mission may actually be fitted out and arrive on foreign shores, and our missionaries actually see the gods of the heathen thrown to the moles before them; while yet the public have hardly parted with their annual donations. I would not discourage donations to any society in the United States; but I would hope, that a *consistent* course be pursued by those, who have contributed to our oldest and most active associations for spreading the knowledge of the Lord; so that they may be increasingly useful, and not be hindered in the work of the Lord: and I would also *hope*, and *pray*, and *believe*, that minor societies may be successful in *increasing* the contributions of the public in a ratio proportionate to all their wants.

Annual Meeting of the Board.

THE fourteenth annual meeting of the American Board of Commissioners for Foreign Missions was held at the Court House, in the city of Boston, September 17th and 18th, 1823.—Present,

The Hon. JOHN HOOKER,

Hon. STEPHEN VAN RENSSELAER, L.L.D.

Rev. SAMUEL AUSTIN, D. D.

Rev. JEDIDIAH MORSE, D. D.

Hon. JONAS PLATT,

Rev. CALVIN CHAPIN, D. D.

Hon. WILLIAM REED,

Rev. LEONARD WOODS, D. D.

Rev. JEREMIAH DAY, D. D. L. L. D.

Rev. HENRY DAVIS, D. D.

Rev. JOHN H. CHURCH, D. D.

Rev. WILLIAM ALLEN, D. D.

JEREMIAH EVARTS, Esq.

Hon. SAMUEL HUBBARD, and

Rev. WARREN FAY.

The Rev. LUTHER F. DIMMICK took a seat as an Honorary Member.

The President of the Board having been removed by death, in the course of the

year past, and the Rev. Dr. LYMAN, the Vice President, though in the city for the purpose of attending, being detained from the meeting by bodily indisposition, the Hon. JOHN HOOKER, pursuant to a by-law, took the chair.

The session was opened with prayer by the Rev. Dr. AUSTIN; and, on the second day, by the Rev. Dr. DAVIS.

Mr. EVARTS presented his Report as Treasurer for the month of September, 1822; and HENRY HILL, Esq. as Treasurer for the remaining eleven months of the year, from Oct. 1, 1822, to Aug. 31, 1823; which reports, as examined and certified by the Auditor, were accepted.

From these statements it appeared, that the receipts of the Board, during the year preceding Aug. 31, 1823, were \$55,808.94, and that the expenditures were \$66,379.75.

The Corresponding Secretary read the introduction to the Report of the Prudential Committee; and, at several different times during the session, gave a verbal ac-

count of the missions under the direction of the Board.

A letter from WILLIAM T. MONEY, Esq. and a letter from WILLIAM WILBERFORCE, Esq. both members of the British Parliament, were read, expressing the deep interest, which these gentlemen take in the Eastern Missions conducted by this Board: Whereupon,

Resolved,

That the Board entertain a grateful sense of the very kind attention paid by William T. Money, Esq. to our Missionaries at Bombay; of the testimony he has promptly given to the wisdom of their measures, and the fidelity with which they prosecute their object; and of his readiness to afford every facility in his power to promote the full influence and ultimate success of the American Mission; and that the Corresponding Secretary be desired to communicate this resolution, with all due respect, to Mr. Money.

Resolved,

That the thanks of this Board be presented by the Corresponding Secretary to William Wilberforce, Esq. for the deep interest he has taken in the objects of this Board; particularly in introducing the blessings of the Gospel in the East Indies; and for what he has done and generously offers to do in future, for the attainment of these objects: and that the Board very sincerely reciprocate his wishes for a cordial union and co-operation in carrying forward the great schemes of benevolence, which have been devised and adopted in both countries, for the conversion of the world.*

The following officers of the Board were chosen for the year ensuing; viz.

The Rev. JOSEPH LYMAN, D D. <i>President;</i>	} <i>Prudential Committee.</i>
The Hon. JOHN COTTON SMITH, L.L.D. <i>V.Pr.</i>	
The Hon. WILLIAM REED,	
The Rev. LEONARD WOODS, D. D.	
JEREMIAH EVARTS, Esq.	
The Hon. SAMUEL HUBBARD, and	
The Rev. WARREN FAY,	
JEREMIAH EVARTS, Esq. <i>Corres. Secretary.</i>	
The Rev. CALVIN CHAPIN, D. D. <i>Rec. Sec.</i>	
HENRY HILL, Esq. <i>Treasurer;</i> and	
CHESTER ADAMS, Esq. <i>Auditor.</i>	

The Rev. EDWARD D. GRIFFIN, D. D. and the Rev. HEMAN HUMPHREY, D. D. of Massachusetts; S. V. S. WILDER, Esq. late of Paris, now of Massachusetts; the

Rev. BENNET TYLER, D. D. of New Hampshire; the Rev. LYMAN BEECHER, D. D. of Connecticut; the Rev. JOHN H. RICE, D. D. of Virginia; and EDWARD A. NEWTON, Esq. of Calcutta, were unanimously elected members of the Board.

The Committee,* who were appointed at the last annual meeting of the Board to report what sum, in their opinion, should be allowed the Corresponding Secretary from the profits of the *Missionary Herald*, so that he should receive, in all, no more than a fair compensation for his whole time devoted to the concerns of the Board, reported, in substance, that in case one thousand dollars annually should be paid from the Treasury to the Corresponding Secretary, an additional sum of one thousand dollars should be allowed to the same officer, as Editor of the *Missionary Herald*, from the profits of that work. The report was signed by Samuel H. Walley, Henry Gray, William Ropes, and Thomas Vose, Esqrs. (the Rev. Mr. Dwight being absent from Boston when it was drawn up,) and referred to a previous report of the same Committee, in which the reasons of their decision were stated at large. The principal reasons were, in brief, that the Corresponding Secretary should, in order to the uninterrupted discharge of the duties of his office, be free from care and anxiety as to providing the means of support for his family; and that the sum specified is no more than a suitable support.

A document was communicated to the Board, containing a statement of clear profits of the *Panoplist*, and another document containing an account of the clear profits of the *Missionary Herald* for the years 1821 and 1822.

The Hon. JONAS PLATT, the Rev. President ALLEN, and the Hon. JOHN HOOKER, were appointed a Committee to report on the avails of the *Missionary Herald*, and the application of those avails.

The Hon. WILLIAM REED, the Rev. Dr. AUSTIN, and the Rev. President DAVIS, were appointed a Committee to report the amount of compensation, which JEREMIAH EVARTS, Esq. ought to receive for his services as Corresponding Secretary, and as Editor of the *Missionary Herald*.

The Rev. JOSHUA BATES, D. D. was chosen preacher for the next annual meeting; and the Rev. SAMUEL AUSTIN, D. D. was chosen to preach in case of his failure.

Resolved,

That the appointment of an Assistant Secretary, in the department of Corresponding Secretary, is necessary.

At 7 o'clock in the evening of Wednesday, public worship was attended at Park-

* In the part of his letter, to which allusion is here made, Mr. Wilberforce says: "I can truly declare to you, that I never can be employed in any manner more gratifying to my feelings, than when I am co-operating with my Christian brethren of the United States for the accomplishment of any common labor of love.—It has been delightful to see, that the institutions of both countries, for the purposes of Christian benevolence, have had the blessed effect, besides their direct object, of cementing the mutual attachment of all good men, on both sides of the Atlantic, towards each other."

* See *Missionary Herald* for Nov. 1822, p. 334.

street Church; and the annual sermon before the Board was delivered by the Rev. President DAY, from Nehemiah vi, 3, *And I sent messengers unto them, saying I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?*

When the Board met, on Thursday morning, the Rev. Drs. MORSE, AUSTIN, and DAVIS, were appointed a committee to present the thanks of the Board to the Rev. Dr. DAY for his sermon, and to request a copy for the press.

A letter was communicated from Tamahameha, (usually denominated Rihorihoro,) king of the Sandwich Islands, composed and written by himself, and addressed to the Board: Whereupon,

The President and Secretaries of the Board were appointed a Committee to prepare and transmit to the king an answer, expressing the thanks of the Board for his letter, and for his kindness to the missionaries; together with such other sentiments, as they shall deem advisable.

The Hon. JOHN C. SMITH, the Hon. BENJAMIN TALMADGE, Gen. DANIEL B. BRINSMADE, the Rev. DAVID L. PERRY, and the Rev. CHARLES A. BOARDMAN, were chosen Agents of the Foreign Mission School in Cornwall.

Resolved,

That the Hon. JOHN C. SMITH, the Hon. JONAS PLATT, the Rev. Dr. MORSE, JEREMIAH EVARTS, Esq. and Gen. VAN RENSSELAER, be a committee to prepare a memorial to the Government of the United States, on the general subject of the civilization and moral improvement of the Indian Tribes within the limits of our national territory.

WILLIAM T. MONEY, Esq. member of the British Parliament, was unanimously elected a Corresponding Member of this Board.

The Committee on the subject of compensation to be allowed the Corresponding Secretary reported, that they entirely concur with the Committee, appointed by the Board last year, in the sum reported by them, as predicated upon a reasonable and economical estimate of the expenses to which the Secretary is necessarily subjected by his office, in supporting a family in Boston, and to which the entire devotion of his time and talents to the service of the Board eminently entitle him, together with the gratitude of the Christian community. They therefore recommend, that the sum of one thousand dollars be granted to Jeremiah Evarts, Esq. as Corresponding Secretary of the Board; and that the further sum of one thousand dollars be allowed to him as Editor of the Missionary Her-

ald, to be included in the expenses of that publication.* This report was accepted.

The Committee on the subject of the avails of the Missionary Herald, and the appropriation of those avails, reported,

That they find the profits of that work, for the year 1822, already received, amount to the sum of \$4,200;51.—or, deducting the sum allowed for editorial services, and the sum charged for copies of that volume distributed gratuitously, the clear profits, already received, amount to the sum of \$1,225;51.†

The committee also recommended, that, for the present, the clear profits of the Missionary Herald, after paying the compensation of the Editor, be placed in the general funds of the Board. Accepted.

Resolved,

That the Board approve the conduct of the Prudential Committee in appointing suitable agents to visit the missionary stations among the Indians, from time to time, and recommend a continuance of similar measures.

The Rev. Dr. MORSE, the Rev. Dr. DAY, and the Hon. JONAS PLATT, were appointed a committee to communicate with the Prudential Committee on the subject of a missionary establishment at Green Bay.

Mr. RUFUS ANDERSON was elected Assistant Secretary, in the department of Corresponding Secretary.

* Since the meeting of the Board, five gentlemen in Boston, well acquainted with the circumstances of the case, all of them liberal contributors to the general objects of the Board, and four of them subscribers of \$100 annually to the Printing Press for Western Asia, have addressed a letter to Henry Hill, Esq. Treasurer, expressing their full acquiescence in the above report, and engaging to pay \$100 each toward the support of the Corresponding Secretary, for the next year; thus leaving \$800 to be drawn from the Treasury, and \$1,000 from the profits of the Herald.

† The sum remaining due from subscribers and agents, cannot be exactly ascertained before this sheet goes to press; but it exceeds \$2,000. How large a part of this sum will be ultimately received, is uncertain. About 1000 copies of the volume remain on hand, which, (or so many of them as shall not be sold,) can be gratuitously distributed, in such a manner as very essentially to promote the objects of the Board.

Thus, taking into the account the value of the copies which have been and will be gratuitously distributed, the support which has been afforded to an officer of the Board, and the clear profits received and to be received in money, the direct aid yielded to the missionary cause, by this volume of the work cannot be estimated at a less sum than somewhere between \$6,200 and \$6,400; a larger sum than was ever before received by any society as the profits of a similar publication, and quite as large as was ever expected from this work, by any persons acquainted with the expenses, the allowance made to agents, and the unavoidable losses.

The profits of the preceding volume, estimated in the same way, do not vary much from \$2,500. That volume was subjected to some extraordinary expenses, and the edition was but half as numerous as that of the last volume. The clear profits, which remain after the sum paid to the Editor is deducted, are added to a permanent fund for the support of the Corresponding Secretary. This fund, commenced by the benefactions of individuals, now amounts to more than \$6,000; and it is deemed by many friends of missions a very desirable object, that a specific fund should exist sufficiently large to support the principal officers of the Board.

The Corresponding Secretary was directed to present the thanks of the Board to the Mayor and Aldermen of the city of Boston, for the use of a room in the Court House, during their present session;—

To the members of Park-street church for the use of their house of public worship, in the religious services of the annual meeting;—

To the choir of singers for their presence and aid on the same occasion;—and

To those families and individuals, whose kindness and hospitality have been experienced by the members of the Board.

Resolved,

That the thanks of the Board be presented to all auxiliary societies, churches, and congregations, and to all individuals, who have contributed to the funds, or in any other way promoted the objects of the Board.

Resolved,

That the success attending the labors of the missionaries, at several stations under the care of this Board, and the progress of missions generally, have been such as to afford abundant reward for past sacrifices, and great encouragement to future exertions.

Resolved,

That the urgent claims of many parts of the heathen world, now open for evangelical exertions, and the recurring wants of the missions already established by this Board, make it the imperious duty of the Prudential Committee to use the most efficient means in their power to obtain re-

sources adequate to the demands for increasing expenditures.

Resolved,

That the Board are concerned to find, that the deficiency of receipts during the present year, compared with the expenditures, has been considerable. They confidently believe, however, that American Christians will never relinquish any of the benevolent objects which they have undertaken; and that they will increase their efforts, till the messengers of salvation shall have visited every country, and the proclamation of mercy shall have been made to all the children of men.

Resolved,

That the next annual meeting of this Board, be holden in the city of Hartford, Conn. on the third Wednesday of September, 1824, at 9 o'clock, A. M. and that the Recording Secretary, make the arrangements necessary for the accommodation of the members at that meeting.

Resolved,

That it shall be the duty of the Prudential Committee to compile and publish a Report, including their Report for the last year; the Report from the Agents of the Foreign Mission School; a statement of the Treasurer's accounts; such a detail of donations as may be found useful; extracts from the minutes of the present session; and such other information, as they shall deem calculated to promote the great and benevolent objects of the Board.

The session was closed with prayer by the Rev. Dr. CHURCH.

Miscellaneous.

HINTS ON MISSIONS.

Hints on Missions; by James Douglas, Esq. First American edition. 18mo. pp. 108, price 37 1-2 cents Boston, S. T. Armstrong, 1823.

THESE "Hints," in connexion with the brief Notes which accompany them, we recommend to the attention of our readers. They are adapted to the spirit of the present age, and also to men of taste and intelligence, who will probably recognize, in the author, one of their own fraternity. The contents of this volume are, however, but *hints*; and though most of them are evidently the result of considerable reflection on the subject of evangelizing the world, the book exhibits marks of haste; especially the latter part of it, where are some unguarded assertions, a few of which have called forth the just animadversions of the American editor.

We shall make several extracts from this little volume, by means of which a judgment may be formed as to its character.

The author considers Christianity to have had three periods of advancement. The first was during the early centuries, by the conversion of the Roman empire; the second was in the dark ages, by the conversion of the Gothic and Slavic nations; and the third, since the discovery of America, by spreading Christian colonies over the New World.

Under the first head, we find the following sensible remark on miracles.

Its early success is justly attributed to miracles and miraculous co-operation: yet miracles are liable to be over-rated; as an evidence of Religion they are demonstrative; but as motives determining to a change of conduct, we may learn from the Jewish history, the only history of miracles, that they have often failed of their full effect; and since the Spirit is

given to those that ask, and in proportion as it is asked, the present age might obtain a full measure of that miraculous influence which, more than miracles, caused the rapid extension of Christianity.

The decline of religion after this period, is thus accounted for by our author.

This decline arose from the mixture with Gentile philosophy among the learned, and with Gentile superstition among the ignorant; every dispute which had harassed the schools, and every superstitious observance which had disgraced Polytheism, cast each its peculiar stain upon that purifying tide, which had once promised to sweep away the accumulated corruptions of the earth.

How Christianity was propagated in the dark ages, may be seen in the following extract.

The second increase of Christianity arose from an event which threatened to overwhelm it in irreparable ruin; the irruption of the barbarians into the Roman empire. But the Gothic race were still in that rude state of society where superstition is local, and where the gods seem less to inhabit the heavens, than the rock and the forest. When the barbarians had left behind them their native mountains, the gods which haunted them seemed also to be at a distance; and they entered into warmer regions, and a new nature, with minds little pre-occupied, and well disposed to receive new impressions; numbers and superior civilization prevailed as usual over force and conquest, and the victors assumed the religion, as they assumed the language, of the vanquished, modified with remaining recollections of their own.

The inter-community of the conquering Goths, and of those who remained in their original settlements, effected the conversion of the northern barbarians, which before had been very imperfectly attempted; the same wild sense of honor, and a savage independence, the same spirit of laws, and for a time the same language, and equal courage, united with a higher degree of military skill, made the southern Goths much more acceptable missionaries, than the slaves, and enemies, and Romans, who had formerly been their neighbors on the opposite banks of the Danube and Rhine, and aided by the good sword of Charlemagne, and the political address of the Pope, occasioned the second great enlargement of the bounds of nominal Christendom.

The Slavic race exemplified on a smaller scale, and more obscurely, the same changes as the Gothic; nor was there any thing peculiar to Christianity in the case of either; both proceeded upon the same principle as the descendants of Zinghis Khan, who, after wavering between Christianity and Islamism, chose the religion of the majority of their subjects, in the same way as the Moguls and Mantcheoux adopted the manners and opinions of the Chinese.

But though it was not the truth of Christianity alone which gained their belief, nor its

morals which strictly regulated their conduct, their very partial and almost nominal conversion has in the end proved the most important acquisition which Christianity has ever made; for the Gothic stem, fruitful in suckers is like the Banian tree of Milton, which

"spreads her arms
Branching so broad, and long, that in the ground
The bended twigs take root, and Daughters grow
About the Mother Tree."

Respecting the other method of increase, the author says:

The colonizing of America has been the third augmentation, and which, though at first but inconsiderable, is now the greatest and most constant source of increase, and is not the less to be depended upon, that it proceeds from the laws of Providence, rather than from the purposes of men. Christianity is likely to derive its widest extension from those transatlantic States which are borne forward to an unparalleled greatness, in spite of themselves; which need no guarantee for their prosperity, but the stability of the present order of nature, for whom the ploughshare does the work of the sword, and whose firmest ally is time.

If Russia is included in the account, upwards of a million every year are added to the number of nominal Christians—a constant rate of increase greater than ever before occurred, and a rate which is ever increasing in geometrical progression. Nor is it merely an increase of numbers, but, in a still higher degree, an increase of power; since it is not only population, but condensed population, which is political strength. From this source alone the predominance of Christianity might be expected; since it is only the mutual jealousies of the different states which have prevented the arts and arms of Europe from subjugating the world. But two nations, Russia and America, are rising into a greatness beyond the control of coalitions, and all the end-less contrivances for preserving the balance of power.

The following paragraph concludes the first section, of which we have inadvertently given almost the whole.

The first success of Christianity appears to have been owing, exclusive of miracles, to the general diffusion of a missionary spirit; the second, to superiority in arts and knowledge; the third, to colonization; and these seem to be the three great sources of conversion with which the history of Christianity acquaints us.

(To be continued.)

THE CHRISTIAN ALMANACK.

Our number for August contained some general notices respecting the Christian Almanack, borrowed from the last Report of the American Tract Society, to which the copyright belongs. Of this work, there were sold, the first year, 12,000 copies; the second, 40,000; and the third, about 58,000;—making in all, not less than 110,000 copies, during its,

three first years. The avails of these to the Society, according to the terms of agreement with the printers, would exceed one thousand dollars, and would print more than one million pages of tracts. We mention this as a part of what it has done *indirectly*. Concerning its direct usefulness, we have not time to speak.

The original editor, after having, at the request of the Tract Society, prepared two numbers, relinquished all connexion with the work, in consequence of other duties. The gentleman, who prepared the number for the present year, has gone to explore a distant country. The number now under consideration, came from the hands of the Agent of the Tract Society.

In this number, there has been a considerable departure, in several respects, from the original plan; but, by most persons, and probably by all, the changes would be regarded as improvements. The most important are in the calendar pages, which are just twice as numerous as formerly. In other words, each month occupies two pages, instead of but one. This gives space for a number of valuable additions, the most important of which are, the equation of time; the sun's declination; greatest heat, greatest cold, course of the wind, each day, and face of the sky, both forenoon and afternoon, in Boston, for the year ending May last; and a farmer's calendar; containing many judicious and valuable observations. At the top of each page, are a number of well selected thoughts of a serious nature; and introductory to the calendar, is a table of the tides for the principal ports in N. America; and, also, a table of the quantity of water, which fell in Boston during one year. After the calendar, comes the usual tabular view of the Christian "System of Benevolence," with suitable corrections, and some additions; which is followed by a number of religious pieces, having a bearing on practical religion: then the customary notices of anniversaries, vacations, courts, stages, roads, &c.

This little work, having had so important a bearing on the religious charities of the day, we have thought worthy of particular notice and so long as it sustains its present character, of which we have the best guarantee, in its being the property of the Tract Society, we shall be happy to aid its circulation.

OBITUARY.

CATHARINE BROWN, who was one of the first pupils and first converts at Brainerd, has lately departed this life. She died of a consumption, on the 18th of July, at the house of Dr. Campbell, Limestone county, Alabama; where she had received the kindest attentions, during the latter part of her illness. She enjoyed a very happy state of mind in view of death; and had no desire to live, unless it were, that she might promote the Gospel among her countrymen. We hope to be able, at some time hereafter, to give a fuller account of this interesting female, than has yet

appeared. Her Christian course, though short, was bright and glorious.

The Rev. WILLIAM WARD, D. D. died suddenly at Serampore, on the 7th of last March. The fatal disease was the cholera morbus, and he was sick but one day. The loss of this zealous and faithful servant of God will be very sensibly felt, not only by his missionary associates, but by great numbers, who had the pleasure of an acquaintance with him, in England and in this country.

ORDINATION.

On the evening of Thursday, the 25th ult. the Rev. EDMUND FROST was ordained, in the Tabernacle Church at Salem, as a missionary and evangelist, with a view to his laboring in connexion with the mission at Bombay.

The Rev. Messrs. AARON W. WARNER, ANSEL D. EDDY, NATHAN W. FISKE, ISAAC OAKES, and GEORGE SHELDON received ordination, at the same time and place, as evangelists.

The Rev. Samuel Walker made the introductory prayer, the Rev. Elias Cornelius preached the sermon from Exodus xiv, 15, *Speak unto the children of Israel that they go forward*; the Rev. Samuel Dana made the consecrating prayer; the Rev. Brown Emerson gave the Charge, and the Rev. B. B. Wisner, the Right Hand of Fellowship; and the Rev. Warren Fay made the concluding prayer.

The nature of the services, together with the recollection that, in that same house, nearly twelve years before, the first missionaries from this land to foreign nations were set apart for the solemn service, and ultimately settled in the same place to which Mr. Frost was designated;—imparted to the occasion a great interest.

Mr. Frost, with his wife and Mrs. Graves, embarked in the ship *Pagoda* for Calcutta, on Saturday the 27th ult. with the intention, should it be the will of Providence, of proceeding thence to Bombay. To the prayers of God's people they commend themselves, and are commended by the Committee.

PALESTINE MISSION.

We learn, that Messrs. Fisk, King, and Wolff arrived safely at Jerusalem, about the 26th of April, where they have found opportunities to sell, at reduced prices, many copies of the Scriptures, and are much encouraged by their prospects of usefulness.

THE
MISSIONARY HERALD.

VOL. XIX.

NOVEMBER, 1823.

No. 11.

Biography.

LIFE OF MATTHEW STACH.

(Continued from p. 309.)

At his first visit to Greenland, Matthew Stach spent seven years. He visited it again, in 1742, 1749, 1753, 1754, and 1757; and left it finally in 1771.

Difficulties on first settling in Greenland.

Of these difficulties, Crantz gives the following account:—

Immediately on their landing they repaired to Mr. Egede. He gave them a cordial reception, congratulated them on their undertaking, and promised them his assistance in learning the language. They next fixed on a spot for building, on the nearest habitable part of the coast, to which they afterwards gave the name of New Hernhut;* and, having consecrated it with prayer, began to run up a Greenland hut of stones and sods, in which they might find shelter, until they had erected a wooden house. They bought an old boat of the captain, in which they intended to procure themselves food by fishing. It was in early season, and the snow disappeared a month sooner than usual; yet the cold was so severe, that the turf often froze in their hands. On the 6th of June, they had so far finished their hut, that they could enter it, pulling down the tent of boards, in which they had hitherto lodged. Directly after the ship had sailed, June 15th, they laid the foundation of their dwelling-house. They likewise began to build a house for such Greenlanders as might resort to them for instruction; but it was long before there was any use for this.

The dwelling-house being completed, they next turned their attention to the

means of procuring a maintenance, and to the acquisition of the language. These things were at first attended with great difficulties. They had but indifferent success in hunting and fishing, as these occupations were strange to them, and they could not imitate the Greenlanders in the use of the kajak. The first time that they went out to seek for drift-wood among the islands, they were overtaken by a storm; and when they had reached home with great difficulty, the wind during the night carried away both wood and boat: the boat was brought in a few days by the Greenlanders, much damaged. This occurrence appeared to them in the light of a warning not to engage themselves too far in temporal cares; and they resolved, like their countrymen, the Silesians and Lusatians, to earn some necessities by spinning.

Mr. Egede, who had kindly offered to help them in learning the language, gave them his written remarks to copy, and his sons explained them. But it may easily be imagined, that they had to struggle with most appalling difficulties. They were obliged, in the first place, to learn Danish, in order to understand their instructors: it was, then, necessary for them to acquire a clear idea of the technical terms of grammar, with which they were wholly unacquainted: and, lastly, to make themselves masters of the uncouth Greenlandic declensions and conjugations, through a number of unusual moods, and an almost interminable variety of suffixes. Besides this, a copious vocabulary was to be committed to memory, the Greenlanders having often ten different words for one thing. It was very natural that they should fre-

* Hernhut signifies "The Lord's Watch."

quently be wearied with such a course of study: especially as the natives themselves would enter into no conversation with them; and, as if inspired by the Wicked One himself, even stole away the manuscripts which had cost so much trouble. But the invincible love of the missionaries for these poor savages, cheered them in their tedious task, and fortified their minds against desponding reflections.

Two hundred families amounting to perhaps 2000 souls, were at that time resident in Ball's River: but they were scattered among the islands and hills, to fish, catch seals, and hunt deer; and, toward winter, they made voyages to their acquaintance, upward of a hundred leagues north or south. A life so wandering left the brethren but little hopes of gaining access to them, still less of making any permanent impression on their minds. No proffered advantages could tempt them to remain for any length of time at the colony. Some, indeed, paid a passing visit to the brethren, but it was only from curiosity to see their buildings, or to beg needles, fish-hooks, knives, and other such articles, if not to steal. If the brethren sought them out in the islands, they seldom found any one who would give them a lodging, even for pay; and, instead of entering into discourse with them, they were continually asking whether they did not intend to be gone.

Arrival of the Brethren Boehnish and Beck.

In compliance with the request of His Majesty that more missionaries might be sent to Greenland, the brethren despatched two of their number thither in this year, 1734. One of these, Frederick Boehnish, was recalled from a journey for this purpose. He had been previously destined for the mission at St. Thomas, but arrived too late to join the company that was proceeding to the West Indies. Being desired to choose one of two brethren, Daniel Schneider or John Beck, for a partner, he fixed upon John Beck. This brother had been before imbued with the missionary spirit by a letter of Matthew Stach's from Greenland; and, in the sequel, had signified his intention of engaging in the service to his elders: he therefore accepted the appointment without any demur; nor had he ever occasion to repent, as his labors among the heathen were blessed with abundant fruit.

Their voyage was far from being agreeable; for, besides hard usage, they were obliged to put up with a great deal of mockery and abusive language. We mention this, in order to excite gratitude in

those missionaries who undertake such voyages at present, for the many tokens of friendship which they enjoy from a class of men, who took all imaginable pains to torment their predecessors.

Matthew Stach had thus the pleasure of being joined by his old friend Boehnish, and by another fellow-laborer who had caught from himself the missionary spirit. The intelligence of their appointment arrived very seasonably.

Just at this crisis, two of the missionaries had begun to think of returning; as they could not see what could be gained, by remaining in a country which seemed almost depopulated, and where the small remnant of inhabitants showed no tokens of any interest in religion. But Matthew Stach could not resolve to go away. He often recollected a text which had had a great share in impressing the first impulse which he received to engage in missionary labor—*At the evening it shall be light:* and determined to stay alone, rather than forsake his charge, Mr. Egede kindly offering his services, while he remained in the country. But when they heard that two assistants were coming, and ascertained the determination of the congregation to support the mission, and the favor of the king, they prosecuted their exertions with renewed courage.

Employments of the Missionaries.

Being illiterate men, they found great difficulty in studying the grammar and peculiarities of an intricate language. However, young Mr. Egede, who had learned the language from the natives while a child, and spoke it with fluency, assisted them very faithfully, and practised with them twice a week in German and Greenlandic.

They also endeavored, as much as possible, to conform to the Greenland mode of living, and thereby to lessen their demands on the brethren in Europe: and God laid His blessing on their endeavors, so that they improved in the art of fishing more and more. They now also regulated their meetings for religious worship according to a fixed order; and, besides the hour destined for prayer and singing, appointed one every day for reading the Holy Scriptures, and meditating thereon: in this exercise, they began with the Epistle to the Romans. Besides, each of them set apart some particular time, both of the day and night, in which he importuned the Lord to bless himself, his brethren, the whole church of God, and, above all, their endeavors to learn the language, and convert the heathen inhabitants of Greenland.

Difficulties of the Language.

Having as yet no field of active labor among the natives, their chief occupation during the winter of 1734-5, was the study of the language. The farther they advanced, the greater the difficulties appeared; especially as they now endeavored to find appropriate expressions for scriptural and religious ideas. They had been told by grammarians, that it would be impossible for them to translate any thing more than historical pieces: but they did not suffer themselves to be discouraged; and, in a few years, their progress exceeded their most sanguine expectations—especially as the natives themselves, when light once broke in upon their minds, soon found words to express their newly acquired sentiments. And they now saw that they had reason to congratulate themselves on their judicious determination, not to speak with their charge on spiritual subjects in the beginning, lest their false or equivocal expressions might give them erroneous conceptions of the christian religion, and fill their minds with a strange medley of ideas.

The preceding extracts have all been made from Crantz. The following extract is worthy of the attention of all Christians, and especially of missionaries.

Serious self-inquiries of the Brethren.

While the brethren were thus anxiously waiting till the light should dawn upon the natives, they were by no means inattentive to their own spiritual concerns. Though they had enjoyed many blessings in their family worship, they were sensible that they had suffered considerable detriment from a want of closer brotherly fellowship, each having endeavored to stand alone, and bear his own uncommunicated burden.

To remedy this defect, they resolved to spend an hour every evening, in free conversation on what had passed in their minds during the day, relative to their main object, and what obstructions and difficulties had occurred to each: they would, at the same time, admonish and reprove one another in love, when necessary, and spread their common wants in prayer before their Master.

That nothing might remain to prevent the closest union, they also allotted a period of some weeks for privately examining themselves on the following point:—

Whether they were convinced that their call was of God; and were determined never to abandon it, whatever trials they might have to endure, until they could conscientiously believe that they had fulfilled their duty as faithful servants to the

utmost possible extent, or until God discharged them from their call.

The results of this self-inquiry were as follows:—

Christian David declared, that his call to Greenland extended no further than to see the foundation of a settlement; and, having obtained this object, he intended to return by the first opportunity: yet he considered himself engaged to support the mission, wherever he was; not only by his prayers, but by active exertions.

Christian Stach had never considered himself bound to devote his whole life to the service of the Heathen: he had rather undertaken the voyage upon trial; but he would remain in his present situation, till God took him out of it, or till he was called away by his brethren.

The remaining three, Matthew Stach, Frederic Boehnish, and John Beck, were ready to enter into a solemn obligation to prosecute the work for life or death, believing, where they could not see, and hoping even against hope: nor would they desert their enterprise, until they could appeal to God, with the testimony of their consciences, that they had done all that man could do: they determined to indulge no anxiety as to the means which God would make use of to glorify Himself in this work; but, through the strength of the Lord, to persevere in the prayer of faith: they would be chargeable to no one who did not freely contribute his share toward the salvation of the Infidels. In confirmation of their vows, the three brethren drew up the following resolutions:—

We will never forget, that we came hither, resting ourselves on God our Savior, in whom all the nations of the earth shall be blessed; not on the principle of sight, but of faith.

The redemption wrought out for us by Christ, through His own blood, shall be our chief doctrine; which we will confirm by our words and actions, as God shall give us ability; and, by this, we will endeavor to bring the heathen to the obedience of faith.

We will prosecute the study of the language with assiduity, patience, and hope.

We will each acknowledge and value the spiritual grace conferred upon the other, in honor prefer one another mutually, and be subject to one another in the Lord.

We will steadfastly maintain brotherly discipline, admonition, and correction, according to the rule of Christ; and will withdraw from any one who swerves from the purity of the Gospel, until he shall humble himself before God and his brethren.

We will do our outward labor in the name of the Lord; and if any one is remis-

we will remind him of his duty: yet we will not be over-anxious for externals, but cast our care on Him, who feeds the sparrows and clothes the flowers of the field.

After this agreement they strengthened the bonds of their union, by a refreshing participation of the Holy Sacrament.

Outward difficulties of the mission.

The brethren continued to suffer great extremities, in the early years of the mission, for want of food. They were often driven to allay the cravings of hunger with shell-fish and sea-weed: they had recourse even to the remnants of tallow-candles, and thought themselves happy when they could procure some train-oil to mix up with their scanty morsel of oatmeal. The severity of their trials, at the end of 1735, may be judged of by the following statement:—

Before the departure of the ship, they were pressed by every one to take their passage in it to Europe; and to return if possible the next year. Even the Greenlanders, who seldom trouble themselves with reflection, wondered much what could induce the brethren to remain among them. Their resolute perseverance only excited the contempt of these savages; who knew no other estimate of a person's value, than his wealth and his ability to give much away. "Your countrymen," they would say, are worthless people, for they have sent you nothing; and you are not wise if you do not return."

Their difficulties and the gracious care of God over them, are seen in the following passage:—

Meanwhile God cared for their necessities. Among the rest, the boatmen found a dead white whale, and shared it with the brethren. On another occasion, after they had eaten nothing but shell-fish for five days, a Greenlander left them a porpoise taken from the belly of its dam, which was enough for a meal. Once, after an unsuccessful chase, they were forced by a contrary wind upon a desolate island, and obliged to lodge there all night: here they espied an eagle sitting on the nest, and shot it: after some trouble they got at the nest, and in it found four large eggs, besides the bird which weighed twelve pounds; it also supplied them with a quantity of quills, an article of which they were much in want. In all their external distresses, the examples of Elijah and Elisha afforded them the most emphatical consolation.

The Greenlanders sometimes had not time to listen, on account of their business, or a dancing-match: at other times, they would hear nothing but news; and told the brethren that they had heard enough al-

ready of spiritual things from abler instructors. At the same time, they were not only volatile and trifling under instruction, but, in case the brethren stopped more than one night in their houses, used all possible means to entice them to conformity with their dissolute practices; and as these did not succeed, but the brethren maintained their serious deportment, they endeavored to tire them out by mocking their reading, singing, and praying with all kinds of ridiculous mimicry, or by accompanying their devotional exercises with drums. They also took occasion, from their outward poverty, to ridicule them with all manner of cutting sarcasms, which the brethren had by this time learned to understand; and if the latter replied that they did not stay in Greenland for the sake of outward advantages, good eating or drinking, they retorted with a jeer, "Fine fellows indeed to be our teachers! We know very well that you yourselves are ignorant, and have learned your lesson of others."

The brethren bore these rude mockeries with equanimity. But, when the savages perceived that they could effect nothing in this way, they began to insult and abuse the persons of the missionaries. They pelted them with stones, for sport—took their things, and shattered them to pieces—and tried to spoil their boat, or drive it out to sea. One night, the brethren heard a noise on the outside of their tent; and perceived that some one was pulling its curtains, which were fastened with pins. On going out, they beheld a company of Greenlanders collected about the tent, some of whom had naked knives in their hands, and could not be driven off till threatened with firearms. The brethren supposed, at that time, that they came only to cut their tent-skins to pieces; but, some years after, when a number of Greenlanders in these parts were converted, they were informed that a conspiracy had been set on foot against their lives, in hopes that the other Europeans would not revenge the death of such poor despised people.

First Convert from the Greenlanders.

The first decided fruit of the brethren's labors was afforded in the middle of 1738. "A wild native of the south," as Crantz calls him, "quite unknown to the brethren, and who had never heard a word about God, was solidly awakened by the doctrine of Jesus's sufferings." This native was named Kajarnak. He and his family, consisting of his wife, with a son and daughter, were taken under special instruction preparatory to baptism, and were admitted into the Christian church, the first-fruits of the mission, in 1739.

Progress of the gospel.

The awakening which had begun with Kajarnak's conversion gained strength during the following year. The severity of the winter had drawn the Greenlanders near the brethren for subsistence, which they were now happily enabled to render to them. Crantz says, on this subject.

The brethren had now their two Greenland houses completely crowded with these people. They embraced the opportunity to address themselves to their hearts; and the attention perceived in several showed that these exhortations were not altogether without effect. "How long," said they, "have we and our fathers neither known nor believed the truth! Who would still refuse to hear and embrace it?"

The brethren on this occasion gratefully acknowledged the favorable change in their outward circumstances. Two years ago, they thought themselves happy, if they could buy such bones or offal as the Greenlanders were ready to throw away: now they had continually fifteen or twenty hungry persons standing round them, and fed from their table.

The brethren now made numerous excursions. The natives, in general, showed greater relish for their company; the brethren

being now able to express themselves more intelligibly in their language, and to enter into familiar conversation with them. The testimony of the truth was often attended with considerable emotion among the hearers; but, as long as they were strangers to the true life that proceedeth from God, their understandings were extremely clouded. They had learned from visible things to own an invisible Creator, to fear Him, and to call upon Him for the supply of their natural wants: but, to representations of the corruption of the soul, the necessity of a renovation, and of faith in Jesus, they returned their customary affirmation, "We believe it all;" the import of which, as the brethren were by this time aware, was, that they were unwilling to be troubled any further on the subject. Even where some degree of reflection was excited, it generally issued, not in a wholesome self-knowledge and fervent longing after a Redeemer, but in curious questions difficult to be cleared up to a raw uncultivated understanding, and of no practical utility. One, for instance, asked, if God could not hear the serpent speaking to Eve; and if He could, why did He not warn her of the danger, and prevent the Fall?

(To be continued.)

American Board of Missions.

PROCEEDINGS AND INTELLIGENCE.

CHEROKEE MISSION.

JOURNAL AT BRAINERD.

(Continued from p. 172.)

March 1, 1823. Two persons were by the church examined and received;—one as a candidate for baptism, the other for communion. The candidate for baptism, mentioned August 30th, as known by the appellation of Wicked Jack. He chooses to bear the name of Jack or John Crawfish. He has been a faithful laborer in the mission family since that time, and is now about to return to Mr. Mills's to labor with him during the season of raising corn. From his account of himself, it should seem, that he not only received his first impressions with Mr. Mills, but that

he there experienced a radical change in the temper and desires of his heart, though he knew, at that time, but little about the Savior. The change has become much more apparent, since he came to us. He knows of no particular time of conversion, or special change, since he came here; but thinks his love to God, hatred of sin, and sense of his own unworthiness, have been greatly increased, as he has learned more and more of revealed truth. His progress in the knowledge of divine things has been very considerable for his advantages, but must necessarily have been greatly retarded by his ignorance of our language, we having always to communicate by means of our interpreter. If we mistake not he clearly understands the fundamental principles of our most holy religion, and we hope will prove a comfortable assistant to Mr. Mills.

The candidate for communion, is a young woman who was baptised about two years since as a member of the household of believing parents, and has recently begun to indulge a hope.

Absent Beneficiaries.

4. One of the evangelists, with Thomas Bassil his interpreter, returned this afternoon. They left Taloney on the 4th ult. The evening of the first day they spent with the chief of Mountain Town. Early the next morning the people assembled. Among the first was John, the father of *Ann Porter*, *Mary Mason*, and *Betsy Mayhew*, with his family. The evangelist in his journal writes, "I knew neither of the girls, but Mary and Betsy took their seats near me, and surprised me by uniting with us in singing Cherokee hymns. I immediately made inquiry, and found that the dear girls, who have been the hope and expectation of many Christians, were before me. Mary can still read. She and Betsy wish to attend school at Taloney, as that place is nearer their parents than Brainerd. Ann Porter was more bashful, and as she is now a young woman, I made fewer inquiries about her; though perhaps she also desires further instruction. The appearance of the whole family was peculiarly neat. Their father seems to be serious, and anxious to hear the Gospel." We now learn, that he is the person, who has been at Taloney, and is mentioned by Mr. Hall as the serious inquirer. Since the above-mentioned time, the evangelist, with his interpreter, has been travelling from place to place, chiefly among the mountains where they found the Cherokees more thickly settled than in any other part of the nation. They were cordially received and found the people ready to assemble and hear what they had to say. They rarely met with a person who could speak any English.

Accession to the Church.

April 6. Mr. Campbell preached in the morning. After sermon, *James Harry Williams*, *David Carter*, and *Polly McPhearsen*, renewed their confessions of faith, entered into covenant with the church, and were admitted to full communion; after which the members of this church, one member from the church at Spring-place, and our visiting brethren, united in the solemn ordinance of the supper. Mr. Bingham preached in the afternoon; and after sermon, *John Crawfish* and *Elizabeth Fields* were baptized, and a woman called *Acha* was examined and received as a candidate for baptism.

Singular Fact.

July 12. A notice, which we have lately seen, of the escape of a bird, in consequence of the protection of his feathers, while his cage was demolished by the electric fluid, reminds us of a fact, which we witnessed last summer. During a heavy storm of thunder and rain, while some persons were standing at the door of the mission-house, the lightning was seen to descend upon or near a small tree, about 10 or 12 rods from the door, from which a smoke instantly arose, as from the combustion of feathers, and as soon disappeared. From the circumstance of the smoke's ascending immediately after the descent of the lightning, several were induced immediately to examine the place, when they found a small bird lifeless near the tree, with his feathers burnt, and his body torn. No other effect of the lightning was to be discovered.

Further Accessions to the Church.

John Crawfish and Acha, who are mentioned in the preceding journal, were re-examined on the 2nd of August, together with Cornelius A. Hoyt. Acha was only a candidate for baptism: while the other two were candidates for admission to the church. "The Committee will understand," say the missionaries, "that we admit none as candidates for baptism, who do not give hopeful evidence of piety. This evidence is, however, expected to increase, or to be more fully confirmed, before they are admitted to the ordinance." After baptism, there is a further period of trial, before the candidates for admission to the Lord's supper, are admitted to that ordinance.

Aug. 3. A large congregation for this place assembled in and around our little house of worship. After sermon by Mr. Butrick, *Acha*, and her six children, were baptized. She takes the name of *Mary*, in addition to her former name. Three of her children are members of the school. Two of these have received the names of *Elizabeth Kean* and *Wheeler Gilbert*. John Crawfish and C. A. Hoyt renewed their covenant, and were admitted to communion. Among the communicants were seven Cherokee youths, all able to read the Scriptures, and to declare the gospel to their people in their own tongue.

At the close of worship in the afternoon, the examination of candidates for baptism was resumed, and the church voted to admit to the ordinance *Kapooly*, (a native of the Sandwich Islands;) *Polly*, a woman

whose hair is nearly white with age; *A-muroi* (i. e. *Noisy-water*), aged about 30; and *Charles Fields*, whose age is about 22. These three last are from Turnip-mountain, the residence of brother S. J. Mills. The mother of Charles is baptized, and would probably have been now admitted to the church, could she have been present.

CARMEL.

THE name of *Carmel* is now given to the place which has been heretofore called *Taloney*. This place, as our readers were informed in our number for April, has been visited, during the past year, by the special influences of the Holy Spirit. A church was organized here, early in the spring, when six Cherokees were admitted to Christian fellowship, and with their households 21 in number, received the ordinance of baptism. The scene was witnessed by a numerous collection of people from different parts of the nation, and excited great interest. "During the whole transactions of that day," says Mr. Hall, "I never saw more order in any congregation at the north."

The following is a letter from five Cherokees at Carmel to the Corresponding Secretary. It is remarkable, that these five are all brothers, and that four of them are of the number above-mentioned, who joined the church at its organization.

"We believe in our Savior, and have given ourselves up to God, and, by his help, we hope to continue faithful to Him. Many of our friends about us are still in the dark; but we hope that they will sometime believe, and come to Christ. We now think we are going straight, and are trying to do all the good we can possibly do. Since we have been baptized, we have had many trials; but, by Divine assistance, we intend to fight our way through, and we do what we can to assist Mr. Hall in doing good, and think we shall always try to strengthen his hands. Since we have turned from our sinful ways, we find more happiness than we ever enjoyed before. We are very glad that God has sent glad news to our country, which has led us into the light. We do not know as we shall ever meet you in this world; if we should, we should rejoice to take you by the hand as our brother; and if we should not, we hope to meet you in the world above.

"We should be much rejoiced, if you would send us a female teacher to instruct our daughters, not only in reading, writing, &c. but also in needle-work, and in cutting

clothes, &c. We think much on this subject, and trust you will do what you can consistently for us in this respect.

"We write now a few lines, which we hope you will accept, and we shall be happy to write whenever opportunity shall offer. We should be glad to receive a letter from you, when convenient.

Your friends and brothers."

NEW STATIONS.

SINCE the commencement of the present year, three new stations have been commenced. One of these was formed at *Willstown*, by the Rev. William Chamberlain. Another is at *Turnip-mountain*, in the neighborhood where S. J. Mills, of whom we have made frequent mention, had been endeavoring, for more than a year, and with some success, to teach the people the way of salvation. This station was formed by Mr. John C. Ellsworth. The third is at *High-tower*, and was formed by Mr. Isaac Proctor. At each of these places schools have been commenced, in compliance with the earnest request of the people, and under favorable circumstances.

PALESTINE MISSION.

JOURNAL OF MESSRS. FISK AND KING, IN UPPER EGYPT.

Messrs. Fisk, King, and Wolff, sailed from Malta, on the 3d of January last, and arrived at Alexandria after seven days passage. In this city they were actively employed during about ten days, when they left for Rosetta and Cairo. They entered Cairo on the 30th of January. As the Journal of Mr. Wolff embraced this period, and has been extensively circulated in this country, we shall, for the present, pass over that part of the Journal of his companions, which was written at the same time, and shall commence with their account of their travels in Upper Egypt.

Feb. 6, 1823. *Thursday*. After putting every thing on board our boat, we dined with Mr. Lee at his residence on the banks of the Nile, between Bulae and old Cairo. At dinner, Mr. Lee read to us a letter from his dragoman at Alexandria, giving the information, that a high degree of fanaticism had been excited among the Mussulmans at that place, by our conversation, preaching, and the distribution of books; that immediately after our departure, the Musselim gave orders to collect all the books we had distributed; and that, if we had remained

a few days longer, we should probably have been in personal danger. We heard a verbal report nearly to the same effect, a few days ago. In view of this we can only commit our way to the Lord, pray for his guidance and blessing, and encourage ourselves by saying, "If the Lord be for us who can be against us?"

After a delightful walk with Mr. Lee and his family in a spacious garden of palm-trees, adjoining his house, we took our leave, and embarked at 5 P. M. in a small boat, committing our past labors and future proceedings to the divine blessing. It is a highly important circumstance in favor of missionaries and the Bible Society, that there are in Egypt two Consuls, Messrs. Salt and Lee, whose influence is so decidedly in our favor. We sailed with a fine breeze till 10, and then moored for the night, near the place where anciently stood Memphis, the city of the Pharaohs.

Monday, 10. We remember, this morning, that it is a year, since the death of our dearly beloved brother Parsons.

Going into the market at Minie, they saw an idiot, walking about perfectly naked.

On returning to our boat, we asked the Arabs who he was. They said a *Marabout*, (a saint.) We inquired why he was in the market in that manner. They answered, *Min Allah*, (from God.) This circumstance illustrates what we have often heard of Mussulmans, viz. that they have a particular veneration for ideots and madmen, on the supposition, that they have some peculiar connexion with the Deity.

Interview with the Bishop.

After breakfast, we visited the Bishop. Our way to his house was through a dirty, narrow lane, and all the people we saw, looked like misery incarnate. We saw several little children, (some in the arms of their mothers,) who appeared sickly, and their eyes were covered with flies, which seemed to hover about them as about a carcase, and no one drove them away. Even the mother did not seem to regard the sufferings of the infant in her bosom. The Bishop, whose name is Thomas, is an old man, upwards of eighty, habited in a coarse, blue mantle, with a turban of the same color. His long white beard formed a fine contrast with his swarthy countenance. We showed him the Patriarch's letter, which he read, and then invited us to sit down. Though so old, yet he can see to read even small print without glasses. He showed us several Arabic and Coptic books, all manuscripts, except an Arabic Bible. We inquired where he obtained

that. He said, "A friend like yourself brought it to us." This was no doubt Mr. Jowett, who, during his journey into Upper Egypt, four years ago, distributed upwards of twenty Arabic Bibles, all he had with him. We offered to purchase some of the manuscripts, but he refused. We showed him several of our books, and offered them as a present, but he declined receiving them, and said they had an abundance of books already. His conduct probably arose from his ignorance and indifference, rather than from opposition. When we were about taking our leave, he invited us to remain and dine with him, which we did. It was interesting to see the simplicity of his fare. The table was a wooden frame, eight inches square, and a foot high. On this was placed a large pewter platter, with four dishes on it. One contained boiled eggs, another preserved dates, and the other two soft cheese. Small loaves of bread were laid in a row around the dishes. This was the Bishop's dinner. We seated ourselves, with him and two or three others, on the floor. A servant then brought water, that we might wash each his right hand, as that was to serve instead of a knife, fork and spoon. Before eating, the Bishop made the sign of the cross, and asked a blessing. Of liquor there was only one kind, the water of the Nile, and we all drank from the same brown earthen jug.

At 1 P. M., we left Minie, and toward evening we began to pass by the grottoes in the hills, east of the river, which were inhabited by the Hermits in the fourth century, and where the early Christians, in times of persecution, found an Asylum.

Bladia.

Friday, 14. Went to a village called Bladia, which consists almost entirely of Copts. On entering the village, saw a boy with a book in his hand reading; went up to him, and then discovered a man sitting at the door of a mud hovel, with a long reed in his hand, which he was swinging over the heads of twenty-six children all engaged in writing Arabic and Coptic on plates of tin. This was a Coptic school.

Siout.

Monday, 17. At 2 P. M. we arrived at Siout, the seat of government for Upper Egypt. Ahmed Pasha is now the Governor. We had a letter to him from Mohammed Ali Pasha. This was given us as a passport. We found the Pasha himself was gone to quell an insurrection among the Arabs in the country. We found the Cadi, or Judge, sitting at the gate, to

whom we made known our business. He invited us to sit with him, and told us the Pasha's lieutenant, who now acts in his stead, was gone to dinner. He ordered coffee for us, and sent to inform the Governor of our arrival. After we had waited a while, the dignified personage came. He was on horseback, preceded by six groomsmen, and followed by a large retinue. He went into a small presence chamber, and the Cadi immediately took us to him. He received the letter, ordered coffee, conversed a little while with us, and then called a writer, and commanded a passport to be made out for the rest of the journey. We then took our leave, and went to the Coptic Bishop. His name is Michael, and his appearance and conversation indicate an unusual degree of intelligence. He seemed gratified that we had brought the Scriptures for distribution, and when we proposed leaving some for sale, he spoke to three priests, Shenooda, Keulta, and Mee-nah, to go with us to the boat, and take them. He thought fifty or sixty would be wanted; we accordingly left fifty Testaments.

Abutig.

Tuesday, Feb. 18. About 2 P. M. we arrived at Abutig on the west bank. Went to call on the Roumus, or Head Priest. Sold a few books, and returned to the boat. Several Copts came and bought books, and we gave ten to a young man to sell during our absence.

Leaving Abutig, the next day, they passed the tents of several hundred black soldiers, who were learning the European discipline. Towards evening, they stopped at *Soodfi*, "a poor, miserable village, a little way from the Nile, on the west."

Thursday, 20. As we were walking on shore, a Copt, from Abutig, came to us, and wished to purchase ten Testaments to sell again. We let him have them at a very low price. This circumstance has encouraged us much. It indicates a desire among the people to possess the Scriptures, for, in this country, the Christians are so poor, that they will not purchase books, even at a low price, unless they really want them.

Friday, 21. In the morning passed a village on the west, called *Souhadg*. Near it was the encampment of the Pasha's Nubian troops, who are learning European tactics.

Akmin.

About noon we arrived at Akmin, a considerable town on the east. Took books

and went to the Coptic church. We there found the Roumus, who immediately purchased some of our books. We saw also four or five priests. There are six or seven in Akmin, and several hundred Coptic houses; some said five-hundred. We sat down in the yard before the church, and offered our books to those who were present. The information was circulated, and others came to buy. We were obliged to go repeatedly to our boat for more books. We took our stations in different parts of the yard, and the Roumus and Priests sent for the people, and assisted us in selling. How different their conduct from that of the Catholic priests in Alexandria! Before nine in the evening, we had sold ninety, and given away nine books, besides tracts. In the evening there fell a few drops of rain, but scarcely enough to be perceived.

Sabbath, 23. When we awoke we found a crowd of Copts, waiting to purchase the Scriptures and Tracts. What was our duty? We had before discussed the question and decided not to sell one on the Sabbath; except, perhaps, in some peculiar cases. But here were a multitude literally clamorous for Bibles. It is lawful to do good on the Sabbath day. The Sabbath was made for man, and not man for the Sabbath. God will have mercy and not sacrifice. We on the whole thought it our duty not to send the multitude away, and accordingly offered our books. The Roumus and the other priests were present, bought some additional copies, and assisted in selling. Before 10 o'clock we sold forty-seven, and gave away two, besides tracts, making the whole number sold at Akmin, one hundred thirty-seven, for four hundred ninety-seven piastres, and tracts for twelve piastres. Thanks and praise be to God for the scenes of last evening and this morning. May his blessing be on the books we have distributed, and on those who have received them.

Minshich.

In the evening we arrived at Minshich, a village on the west. Near it another company of soldiers had their tents. We took books and called on the Roumus. His name is Rafael. He received us first in a stable, where were two jack-asses. After reading the Patriarch's letter, and conversing some minutes, he took us through another stable, in which were buffaloes, and then up stairs to his own apartments. These, however, had but little more of neatness about them, than the stables we had passed through. There was so much dirt and smoke, as seemed to render the rooms really uninhabitable. A bottle of *rakee*, (a kind of brandy,) was produced. The Roumus drank first, out of

a kind of coffee cup, and then offered to us. He continued to drink, at short intervals, the whole evening, in a manner not at all calculated to give us a favorable idea of his temperance. He told us there are two other priests, and about thirty Coptic houses, in the village. We supped with Rafael. The floor was our seat. The supper consisted of one dish of meat, one of soup, and bread. We ate the soup by dipping pieces of bread in it, and from the meat each one helped himself with his fingers. Several Copts came in, and we sold a few books, gave away a few, and exchanged others for a Coptic manuscript, a folio volume of prayers and extracts from the Scriptures. The poverty and misery, in which these people live, is almost beyond description.

Monday, 24. About noon we saw four or five crocodiles, the first we have seen. They were lying on the sand near the water. We came so near them in the boat, as to attract their attention, and they plunged into the river; but we were unable to get a very near view of them. The crocodile is said to move with great rapidity. Our boatmen confirmed this statement. His appearance, however, as we saw him, would indicate clumsiness rather than agility. He has four short legs. His body and tail resemble a fish in form.

Girge.

A little after noon, we passed Girge on the west, which was formerly the capital of Upper Egypt. It has its name from St. George. As the wind was in our favor we did not stop. Here the mountains on the east come very near the river, and are full of grottos.

The Doum, or Palm of Upper Egypt.

Tuesday, 25. When walking on the shore we noticed the *Doum-tree*. It is the Palm of Thebais, or Upper Egypt, but it differs from the common Palm, in that it is neither so large, nor so high; the body of the tree is smoother, the wood seems harder, and the tree often has several branches. The common Palm-tree grows high, perpendicular, and without branches. The trunk of the tree does not increase from year to year in size, like other trees, but only rises higher. You see, therefore, in a grove of Palms, the trees, which are ten or twenty feet high, just as large as those from fifty to one hundred feet. "The trunk of the tree is not solid, like other trees, but its centre is filled with pith." In fact the

tree, when cut down, seems more like a bundle of straws, or splinters closely bound together, than like timber. The date is the fruit of the Palm-tree. The fruit of the Doum is several times larger than the date, and totally different from it. Gibbon says, "The diligent natives celebrated, either in prose or verse, the three hundred and sixty uses, to which the trunk, the branches, the leaves, the juice, and the fruit of the Palm were skilfully applied." We have not had occasion to make three hundred and sixty uses of it; but, besides eating of its fruit, and using the wood for fuel, we have slept under roofs made of its leaves, and our bedsteads made of its branches. It has served us for baskets, mats, brooms, ropes, cages for poultry, and walking sticks. In crossing canals, it has been our bridge, and we have eaten honey made (according to the account of the natives,) from its sap. "The Palm is crowned, at its top with a large tuft of spring leaves about four feet long, which never fall off, but always continue in the same flourishing verdure." Dr. Harris, in his Natural History of the Bible, has given a great deal of information on this subject, as well as on the others, of which he treats.

Thursday, 27. Most of the day there has been a strong wind. About noon the sandy mountains being near us on the west, and the wind blowing high from that quarter, the air was filled with sand, driven before the wind like snow in New-England, when a heavy N. W. wind follows a fall of light snow. It came into our boat, and even into our cabin, so that our clothes and books were covered with it.

Negadel.

About sunset we arrived at Negadel, on the west bank. The greater part of the inhabitants are Copts. We waited on the Roumus. He read the Patriarch's letter, and looked at our books; but said they had already a plenty. He paid us no farther attention, but soon walked away. We sold a Testament and a Psalter, and then a priest named Antonio invited us to his house. He had an Arabic Bible, which he received from Mr. Jowett, whose name he remembered. He said he had read the whole of it, and was much pleased with it. We sold a few more books, and exchanged a few for Arabic and Coptic manuscripts. The conduct of the Roumus was undoubtedly the cause of our selling so few. We will not even conjecture, whether his conduct arose from a natural incivility of disposition, or from religious bigotry, or from ignorance, or a mistaken opinion of our design. "To his own Master he standeth or falleth."

Thebes.

Friday, 28. About sunset we arrived at THEBES, in twenty-two days from Cairo. Here we met with two companies of travellers; one on their way to Assouan, consisting of a Polish Baron, whom we knew in Cairo, one Englishman, and one German; the other company are returning from Dongola, and consists of a Russian lieutenant and two Germans. In the evening these gentlemen called on us in company with Mr. Rifand, a Frenchman, who has been here several years engaged in researches.

Saturday, March 1. We called on the Coptic priest *Makur*, (*Macarius*.) He brought a Testament, and the book of Genesis, and told us there were sixty Coptic churches in the Luxor, and three priests. Many persons were present, but none of whom could read.

Temple of Luxor.

In the afternoon, we took a view of the temple of Luxor. Before the principal gateway, are two immense statues of granite in a bad state of preservation. The height of each statue is about nine feet in height, from side to side. One of them is an obelisk at its back, of the same height, and covered with hieroglyphics. The other is supported by a large granite column. Before the statues are two obelisks like those of Alexandria and Hieropolis. The wall is standing, about fifty or sixty feet high. From the top of it we had a good view of the village. We saw the remains of the ruins of this ancient temple; and immense heaps of rubbish; and in the midst of the ruins and rubbish, one hundred and fifty or two hundred mud huts. These, indeed, is the appearance of these things, that you scarcely seem to be in an inhabited village. The temple seems to have consisted of two principal parts, one near the gate we have mentioned, and the other connected with it by a passage now indicated by two rows of columns, seven in a row, about thirty feet in circumference, built in tones four feet thick. Beyond these columns are a variety of apartments, the walls of which are covered with hieroglyphics; and there are in all not less than one hundred and fifty, or two hundred columns of different forms, sizes, and heights. In these apartments without doubt, were once offered Pagan sacrifices.

Description of a House in Thebes.

Yesterday we made known our wish to have lodgings for a few days on shore. To-day we heard of a house belonging to the Government, which might be had. In the

evening we went to look at it. In the lower apartment we found some Arabs sitting on the ground at supper. There was a jack-ass in the same room. Passing by them we came to the stairs. Three or four of the steps were broken down, so as to render it almost impossible to ascend. On reaching the top, we found the floor of the rooms was made thus. Beams of the palm-tree supported the small branches of the same and reeds, and these were covered with earth, so that the chamber floors had nearly the same appearance, as the streets. In the first room, the branches, which supported the earth, having given way, there were several holes so large that we got over them with difficulty, and, on entering another room, we found the floor so weak that it shook under our feet, and we dared to walk across it only with a very cautious step. In this situation our light was extinguished, and we had some apprehensions about our return, until an Arab brought us another light. Each room had large windows which were entirely open. The roof was of bushes and had several apertures, some of them large.—Such was the house offered us in THEBES; and probably it would not have been easy to procure a better. After looking at this, it did not take us long to resolve on remaining in our cabin, though it was small and much infested with vermin.

Sabbath, 2. In the morning we read the Scriptures in Romic to our servant and gave him religious instruction. We then spent a season in social worship. On this occasion we read from the journal of Brainerd an account of his conversion and trials. We were led to contrast this monument of Brainerd and his character with the character of Businis, Osymandias, Cesostris, Cheops, and Cephrenes, and the monuments which they raised to perpetuate their glory. All their Cities, Mausoleums, Temples, and Pyramids, seemed insignificant compared with the crown of glory, which Brainerd won. They shall perish; most of them indeed have perished already; but this shall remain forever.

Temple of Carnac.

Monday, 3. Visited the temple of Carnac. It is a half-hour's ride from Luxor. We spent about four hours in looking at its ruins. We entered by a gateway, on the south side, and near the west end of the temple. In coming up to the gate, we passed between two rows of Sphinxes, fifty in a row. Some were almost entirely destroyed, and the heads were broken off from them all. Those that were most entire, had each a statue of some god before it, and of the same piece with itself. We then came to the outer gate. The whole

column is forty feet square, and, as nearly as we could judge, seventy high. The passage is eighteen feet wide. From this we advanced between two rows of sphinxes, ten in a row, about forty paces to a second gate, which opened into an apartment where stood thirty columns, twenty feet in circumference. Passing a third gate we entered another apartment, in which are eight similar columns. We then came apparently to the end of these ruins, and found ourselves among the dirty huts, which now compose the village of Carnac, and are inhabited by ignorant and miserable Arabs, all Mussulmans. The number of dogs was to all appearance nearly equal to that of human beings. Advancing two hundred paces, we came to an immense pile of walls, columns, &c. This is the most interesting and magnificent part of the temple. We went to the west end of it, where we found another large gate with rows of sphinxes before it, but they were so nearly destroyed, as to render it impossible to count them. The gate itself, when compared which that by which we first entered, is extremely simple, and without hieroglyphics. We entered and found ourselves in a magnificent apartment, in which were sixteen rows of large columns, of nine in a row. The two rows, which form the passage toward the east gate, were higher than the others, and surmounted with capitals. A part of the stones, which compose the covering of this room, still remain in their places, and are twenty feet long. Before the east gate of this apartment are two pair of obelisks. One of each pair is fallen down, and broken in pieces; the others are still erect and entire. The west one is seven feet square at the base, and we ascertained from its shadow, that it must be about sixty feet high. The east one is still larger and higher. A little east of these obelisks is a gate, whose adjoining walls are all of Syene granite. Here we left this range of ruins, and went three hundred and forty paces west, to a high pile at which is an entrance from the west. It resembles the gate at which we first entered, and has rows of sphinxes before it in the same manner. Between this gate and the principal range of ruins, are, in several places, broken walls and columns. We returned to the principal range, and, proceeding to the east, came to an apartment, the roof of which remains entire. This roof is supported by two rows of columns, eight in a row. In an adjoining apartment east of it, are twelve columns. Then are seen several statues, and ten or twelve more columns. The east gate resembles the west, to which it corresponds, but has no sphinxes before it. From this place we went around to another gate, on the south side. There is an immense statue

by the side of it, and the adjoining wall are of granite. All this granite was brought from Syene, now Assouan, more than one hundred miles. The cost and labor must have been immense. On entering we came to a second, third, and fourth gate. At each of them the wall is still standing, and there are several colossal statues. The ground between these gates was no doubt occupied by apartments now entirely destroyed. Before the gate are two rows of sphinxes, sixty in a row, but, as is the case with the others, all have lost their heads. At the south end of this double row of sphinxes, are also some heaps of ruins, and among them a great number of statues. We counted about sixty of Leo and Virgo, i. e. with the body of a virgin, and the head of a lion; and about twenty of lions, some of which had women's heads; several, also, of rams of an enormous size. South of these ruins is a pond of water. There is another in the south-east part of the area of the temple. The extent of the temple from the south gate to the west is about six hundred and sixty paces, and, from the east to the west, about five hundred and twenty. The walls are very thick, and generally covered with hieroglyphics. We are sensible this is but a very imperfect description of what remains of the temple of Jupiter at Carnac; but to such as have access to no other, it may give some idea of these ruins. Ruins so stupendous, after the lapse of three or four thousand years, show that the temple, in the time of its glory, must have been magnificent beyond conception. But as these walls and columns are now falling and perishing, so all human glory will soon fade and wither in the dust. But there is a Temple, whose columns shall never fall, and whose glory shall never fade; whose worship shall never cease, and whose inhabitants shall never die. O that when all earthly temples and palaces shall be buried in one universal ruin, our spirits may be found worshippers in that imperishable temple.

Antiquities at Gornon.

Tuesday, 5. Luxor and Carnac include what remains of Thebes, on the east side of the Nile. At an early hour we fell down the river a little way in our boat, passed to the other side, took jack-asses, (without saddles, or bridles, and with only a coarse blanket instead of a saddle,) and rode to Gornon, about one hour from the river. We stopped at the house of Mr. John Athanasius, to whom we had a letter from Mr. Salt. He is a Greek, and has spent several years at Thebes, making excavations, and searching for antiquities, in the employ of Mr. Salt. He lived sometime in a tomb, and then built a house over it, which he

ow inhabits. He spent the day in showing us the antiquities of the place. We set out first to see the tombs of the kings, which are in a valley N. W. of his house. Our way we passed over a high mountain. The east side of it, is called Hieropolis, is full of grottos, from many of which mummies have been taken. These are now inhabited by Arabs. From the top of the mountain, we had a fine view of the plain of Thebes, with all its wonderful antiquities. We descended the mountain, and reached the tombs in an hour after leaving the house. We first entered the tomb, which was opened by Belzoni and others in the employ of Mr. Salt, in 1817, and which is therefore called Mr. Salt's. We entered by an avenue eight or nine feet wide, and about as high, descended twenty eight short stairs, then walked thirteen paces still descending, then twenty-five more stairs, then eighteen paces which brought us to the first set of chambers consisting of three apartments, one eighteen feet by fifteen, and the others thirty square, and ten or twelve high. Then descending eighteen stairs and ten paces, we came to a second set of rooms. The principal one was fifty feet by thirty. Here, when the tomb was opened, was a sarcophagus of alabaster, which has been removed to London, and is now in the museum. Adjoining this is a room thirty feet square, on three sides of which is a projection which forms a kind of table. There are also two side chambers, eight or ten feet square, and seven high. In the different rooms are a number of insulated pilasters. All the walls of the rooms, and of the passages, are covered with hieroglyphics of the finest kind, not, like most hieroglyphics, in *intaglio*, but in *Alto relievo*. In one place are portrayed priests dressed in white, handling serpents; in another, persons offering sacrifices; in a third, a company of prisoners; in a fourth, dead bodies; &c. All these apartments are cut out of the solid rock. How much labor to prepare a tomb for one man! The second tomb we visited is called Memnon's. The entrance is ten feet wide, and twelve high. This passage is long, descends gradually, and has small open apartments on both sides; but no chambers like those in the other tomb. At the end of the passage is an apartment fourteen paces by eight, in which is a broken sarcophagus of Syene granite. We entered only one more of the tombs of the kings. After descending sixty-five paces, we came to the sarcophagus almost entire, twelve feet long, seven wide, and seven high. The passage extends twenty paces beyond the sarcophagus. We were told, that twenty-six or twenty-seven of the tombs of the kings are now open. Hamilton, in his *Egyptiaca*, states, on the author-

ity of Strabo, "that it was commonly reported, that there had been forty of these monuments, and that the Theban priests gave an account of thirty-seven." Leaving these tombs we rode down the valley, in which they are situated, passed around the mountain, and returned to the house of Athanasius. We dined with him, and passed the heat of the day at his house. This time was spent in conversation about religion. We found him a deist. We offered him a Greek Testament. He did not seem inclined at first to receive it; said he had never read it, and intimated that he did not wish to read it; but after a long conversation about its excellence, the evidences of its truth, and the advantages that result from reading it with a right spirit, he said he would find time to read it. He showed us several mummies, vases, small idols, coins, rings, and other antiquities, which he has found. O that all Christians had as much zeal for the spread of the Gospel, as men of science sometimes exhibit in literary investigation and antiquarian research. In the afternoon we went first to the temple of Memnon, south-east of his house. The wall of the east end, now standing, is seventy-five paces long, and fifty or sixty feet high. The length of the temple, as would appear from its ruins, was about one hundred and sixty paces. We counted forty-seven columns still standing; but the most wonderful and interesting object to be seen at this temple, is the statue of Memnon, now fallen and broken into several pieces. The body below the arms measures twelve feet through, and the arm is four feet in diameter. Hamilton says, he found that it measured six feet ten inches over the foot, and sixty-two or sixty-three feet round the shoulders. We next visited the temple of Isis, which is west from that of Memnon, and situated among the mountains. It is much smaller than the other temples, which we have seen, but has some very fine apartments, and the painting and hieroglyphics are in a fine state of preservation. Continuing our course around a hill, which stands before this temple, and turning toward the Nile, we came to Medinat Abou, where is a large, magnificent temple; but we did not stop to view it particularly. Thence we went to two colossal statues of Memnon. They are not very far from the temple of Memnon, and are in the sitting posture, with their faces to the east, and both of the same size. The south statue is of one stone, and almost entire. The other had been broken, (it is said by Cambysea,) and has since been repaired. The upper part is built of stones of a different kind from the original. On the legs and feet of this, are a number of inscriptions, several of which, are published by Hamilton. They relate

to the sound, which this statue is said to have uttered at sun-rise. Rollin quotes Strabo as saying, that there was at Thebes a statue of Memnon, which uttered a sound when the beams of the rising sun shone upon it. The size of these statues are enormous. We stood on the pedestal, and measured twelve feet on the leg, and still wanted considerable of reaching the knee. Hamilton says, "the height of the leg and foot is eighteen feet five inches, and the length of the little finger, four feet five inches." The name of Memnon is connected with a temple, a tomb, and several statues at Thebes; but who this Memnon was, or where he lived, it is not easy to ascertain. From these statues we returned to our boat at Luxor in the evening.

While we were thus engaged Mr. Wolff went to two villages south of Gornon, to see the Copts, and supply them with the Scriptures. He went first to Al Baarat, two hours ride from Luxor, where he found three Coptic families. In two hours from Al Baarat he arrived at Ermart. Here Mallem Magrus purchased three testaments. The whole number of Christians at Erment is sixty souls. In the course of the day, he gave eight copies of Genesis to Mussulmans.

We have now taken a glance at what remains of one of the most ancient, and one of the most magnificent cities of the world, which is said to have had one hundred gates, and to have been able to send out ten thousand soldiers from each gate. Her proud monarchs, and their abject slaves, now sleep in the dust, and their spirits receive their just reward from him who is no respecter of persons.

About thirty miles above Thebes is Esneh, a large town, and the see of a Coptic Bishop. Most of its inhabitants are said to be Copts. We contemplated going thither, but finding that all our books are likely to be disposed of before we reach Cairo, and being in haste on account of the season, we concluded to relinquish this part of our journey. Beyond Esneh there are no Christians, except a few at Edfou. There are indeed a number of Copts now employed by the Pasha at Assouan, and we have heard that they are erecting a church there. During our stay at Thebes, we have sold eleven books, and given away thirteen, besides tracts.

(To be continued.)

SANDWICH ISLANDS.

JOURNAL AT OAHU.

(Continued from p. 330.)

On the evening of Feb. 8, 1823, Mr. Ellis presented to the brethren a communication from his associates at the Society Islands, in which

a full conviction is expressed, that it is his duty to settle at the Sandwich Islands, and also a letter from the deputation of the London Society, containing some general instructions: whereupon the following resolution was passed.

As Divine Providence seems so conspicuously to have marked the way for the entrance of Mr. and Mrs. Ellis into this missionary field, and as they have come with the hearty approbation and affectionate recommendation of the agents of the London Miss. Soc. Rev. Daniel Tyerman and George Bennet, Esq. and Messrs. Orsmond, Bourne, Barf, Williams, and Threlkeld, fellow-laborers in the Society Islands, to unite with us as colleagues and fellow-helpers in turning this nation to the service of Christ, our common Lord, the Proprietor and Redeemer of the nations:—*Resolved*, that we affectionately receive them as such, tendering to them heartily our christian and missionary fellowship and aid, with the earnest hope and prayer, that our union and co-operation may be affectionate and uninterrupted, till we shall be called from our labors to our rest.

Feb. 12. The king, returning from Waititi this morning, stopped and took a light breakfast with us; then, as he waited a few moments at the gate of the mission-house, Mr. Ellis carried out to him a large and elegant Astral lamp, as a present from the Deputation. He was much pleased with it, and said to us, keep it, till I shall build a large house of worship, and then it shall be set up there.

Our place of worship on the Sabbath is filled to overflowing. The house is much too small to accommodate all who wish to attend. But we hope soon to have a larger house from the king and the chiefs.

March 5. Yesterday a chief was sent to take charge of Maui. He and his wife are much interested in learning to read and write. We furnished them with a few books at their request. The blind man, of whom we have made mention in our journal, has gone with them to lead in their morning and evening devotions, and supply the place of a missionary, till one shall be sent there. This blind man gives more evidence of possessing spiritual sight, than any other native we have seen since coming to the islands. When he first began to attend our meetings he was obliged to be led by some one, but he has become so well acquainted with the way, that he now comes unattended. He is always seen to be in the place of worship before the services commence, and almost without exception takes his seat on the pulpit stairs. He appears to attend to every word that is spoken by the preacher, and takes it home

with him, and tells it to his friends and neighbors. We have reason to hope that he is truly pious, that He, who commanded the light to shine out of darkness, has shined into his soul with the light of life.

9. *Sabbath.* Mr. Ellis preached in the morning to the natives, upon the lengthening out of Hezekiah's days. At 11 o'clock a mixed congregation assembled, Mr. Bingham addressed them from Luke xxii, 28, 29, 30. "Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom." After which the little church, with seven occasional communicants, including Mr. Ellis and his wife, and two Tahitian converts, who have come with their pious wives to aid in propagating that religion which has made their islands happy, sat down at the table of our Lord to show forth his dying love among the heathen people. It was particularly affecting, as a parting scene with Mr. and Mrs. Chamberlain, who have asked a dismission, and are about to return to their native land.

We have accidentally omitted to insert in their proper place a few extracts from the journal, of a previous date to the preceding. The notices should not be disregarded; we therefore insert them here.

Sept. 10. During the absence of the king, Kamamaru the queen, has uniformly had morning and evening prayers, usually accompanied by a hymn also, in her own language.

North-West Coast.

11. Ship *Henrietta*, Capt. Martin, arrived from the N. W. Coast, where he has been during the whole time of our residence here. He is surprised to see the change among the people since he left this place. He brings us a very interesting letter from Capt. G——, of the brig *Owhyhee*, dated Tumgas, Aug. 9, 1822. The following is an extract from his letter:—

"Some of the better informed chiefs have heard of your being at the Islands, and of your object. They have frequently expressed a wish for their children to be under your care and tuition. A chief by the name of Skittigates, is very desirous to visit the Islands, with his family, and to be under your instruction. I hope and trust these people will become enlightened, and Christians."

Capt. Martin gives us a similar account. We have before given some account of his Skittigates, a chief of the Kigane tribe, on the N. W. Coast, and have some time since written him a letter; and we cannot

but indulge the hope that he will yet be brought under the influence of the Gospel, and made to bow at the feet of Jesus, the King and Redeemer of the nations.*

Progress of Instruction.

13. Several classes were examined in our church, as we had no school-room that would accommodate all that assembled. Besides the usual exercises, four of the pupils read short pieces of original composition, written by themselves in their native tongue, to the admiration of the spectators, and to the satisfaction of their instructors. The two following extracts are translated from these first efforts in composition.

The first is from Pea the friend of the young Prince who lives with Mrs. Bingham.

"We have not loved God the author of our salvation. We must pray to Jehovah to have mercy on us. On account of the love of Jesus Christ our Lord, we may be saved. Let us take heed to the righteousness of Jesus Christ."

The second is from Taumi, the son of Jack, the Tahitian, and the familiar friend of Cox.

"There is one good thing—it is the *pala-pala* to enlighten the lands of dark minds. It is the good word of our great Lord Jesus Christ, the great God of heaven, who taketh away the sin of the world." Kapiolani and Tuhio read a lesson in their book.

Though the king and queen, and most of the principal chiefs are now absent, there are still at this place about eighty pupils, in four divisions. The young prince, with half a dozen of his favorites of equal age, instructed by N. B. Chamberlain, and a considerable number of individuals taught by our foremost pupils, have been engaged during the last quarter. Probably about five hundred persons from the highest to the lowest, have been under instruction, at the two stations, since the last quarter commenced, all learning to read and spell, and many of them to write, and most of them listening, from time to time, to the voice of prayer and praise, and to the preaching of the everlasting Gospel.

SPECIMEN OF IMPROVEMENT.

Soon after the establishment of the mission at the Sandwich Islands, Mrs. Bingham took into her family a little boy, a native of the islands, who had received the name of William Beals. He has uniformly been a docile and obedient child. In the summer of 1822,

* See vol. xviii, p. 204.

after his having resided in the family about two years, he was permitted to accompany *Tamuarī* and *Kaahumanu* at their earnest solicitation, to *Tawai*, and to stay with them during a contemplated absence from *Oahu* of several months continuance. While thus absent, he maintained a written correspondence with his benefactors, both in English and in the *Hawaiian* language. The following letter is a specimen of his English composition. He had previously written a long letter in his native language, addressed to Mr. Bingham; and, in respect to both letters, he had no person with him, who was capable of guiding him. Of course, the letters must have been in the strictest sense original. The one which we now publish was copied by Mrs. Bingham exactly, with the exception of her having corrected the spelling toward the close. This correction she believed would not have been necessary, were it not for the haste with which the latter part of the letter was written.

Waimea, Sept. 10, 1822.

My very dear Mrs. Bingham,

I long very much to see you. I am in hopes I shall see you, in the course of a couple of months. I hope that you are well, and Mr. B. and the little Sophia. I

long very much to see her. I think about her every day, how she used to play with me. I wish kiss her for me. You might be pleased to hear I have a school twice in the day. I have thirty-five scholars—boys and girls; and the remainder of the time I take to teach the king and queen.—So I have no time to write my journal. Once in a while when they are out in swimming, I have a little time to write it. I would thank you to send down some books, for there are some scholars who have none. You have mentioned in your letter about me to live with Mr. Ruggles, and to sleep there—but it is inconvenient for me to cross the river. But once in the day I can get cross, when I says my lesson regular before Mrs. R. I would thank you to let me know whether I sleep there or not. I am going to Onihaw in the Tartar, and my scholars are going with me—so I teach them there. Mr. Whitney is going with us to Onihaw. He say he will hear my lesson any time. I thank you to give my love to Mr. and Mrs. Chamberlain, and to all the family, and to all the family children. Tell them they must all be good children. Give my love to John Honoree and James. King *Tamuarī* give his love to Mr. B. and to you, and *Kaahumanu* too—they say they like the *palapala*. Dont not forget to pray for me.

I am your child, WILLIAM BEALS.

Donations

TO THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

From September 13th. to October 12th. inclusive.

Abington, Ms. Fem. Cent So. by Mary Coolidge, Tr. 15,61; (3rd Par.) mon. con. by S. W. Colburn, 4,66; 19 67
Abington and Bridgewater, Ms. So. for ed. health, by Mr. J. Hersey, Tr. 20 00
Acworth, N. H. Fem. Char. So. Mrs. Mary Grout, Tr. for Pal. Miss.; by Rev. J. H. Church, 30 87
Addison, Vt. Cong. So. 4,20; char. box, 35c. for Mrs. Graves, by Rev. E. Smith, 4 55
Albany, N. Y. Hon. Stephen Van Rensselaer, 50; mon. con. for Mrs. Graves 10,30; Mrs. Stephen Van Rensselaer, for do. 10; several ladies, for do. 21,66; 91 86
Amherst, Ms. m. f. of a child, (since deceased); by Rev. D. A. Clark, 25
Andover, Ct. Mon. con.; by Mr. E. Ely, 12 04
Andover, Ms. Char. box, 5,50; for print of Owhyean youths, by Mr. Wm. Case 1; Mr. Edward Robinson. 10; Mr. Marsh, for Bombay, 25c. Mr. Jonathan Clement, an equivalent of money contrib. by members of Phillips' academy to erect grave-stones at Mrs. Clements' grave, by Mr. David Brown 18; 34 75
Augusta, Co. Va. Mr. John Geairight, by R. Ralston, Esq. 1; Maj. Samuel Bell, by Mr. R. S. Young, 10; Maj. J. Brown, J. Trimble. R. S. Young, 5 each, by do.; J. Guthrie. Wm.

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Barkhamstead, Ct. Fem. Char. So. 12,08; mon. con. 3,96; first chh. 11,63; by T. Dwight, Esq. 26 71
Bedford, N. H. Reed. at Six Towns, Chos. Nation, 4 00
Belchertown, Ms. Rev. Experience Porter, for distrib. Tracts in the Mahratta language in Bombay, by Mr. Armstrong, 1 00
Benson, Vt. Cong. So. for Mrs. Graves, by Rev. E. Smith, 5 92
Berkley, Ms. Aux. Miss. So. 12; mon. con. 12; by A. Hathaway, Esq. 24 00
Berlin, Vt. Mr. Simon Dewey; by Mr. S. Mosely, 8
Bernardstown, Ms. Three fam. 50c. each; a friend of miss. 2; by Mr. Z. C. Newcomb, 3 50
Bolton, N. Y. For Mrs. Graves, 3 06
Boothbay, Me. Mr. J. Fullerton, m. f. by Rev. I. Weston, 4 50
Boston, Ms. Coll. at the Anniversary of the Board, 129 55
*For. Miss. So. of Boston and the vie. United mon. con. for Pal. Miss. including 5, a thank-offering fr. a friend of miss. 60 75
*An. indiv. for Sou. Am. Miss. (prev. rem. 526,18;) m. c. by Miss B. Bartlet, Guilford,**

Ct. 8; by Mrs. A. P. Champlin, Saybrook, Ct. 1; in part from Cent So. in Knox, N. Y. by Miss Sarah Todd, 15,	24 00	Glens' Falls, N. Y. A contribution,	8 00
Maj. Josiah H. Vose, for Pal. Miss. 10; av. of miss. papers for a youth at the For. Miss. Sch. 1,67; av. of Foster's sermons, for do. 50c. by ladies in Providence, Dedham, Boston, &c. av. of "Barley Wood," 9,76; av. of Jay's Remarks, by Miss A. A. Flint, Hartford, Ct. 1,50; do. of "Barley Wood," by do. 25c. do. of m. card, by do. 4; do. of miss. papers, by do. 2,50; several ladies for Ind. Miss. by Mrs. Cooper, 23,58; Charles H. Carruthers, for B. B. Wisner, 89c. Miss Electa May, for 5 doz. "Barley Wood," 10; indiv. for do. 1,75; av. of 3 engravings of Owhyeen youths, 3; ladies, by Rev. S. E. Dwight, 1,25,	70 65	Greenfield, N. Y. Young men's So. Mr. S. Wood, Tr. by Rev. W. Fay,	9 00
Boxborough, Ms. A friend,	12 00	Greenbush, N. Y. Mrs. Kendall, 1; an indiv. 1; for Mrs. Graves,	2 00
Buxford, Ms. (1st par.) Gent. and ladies' So. for ed. hea. chil. Miss H. Briggs, Tr. 12,25, fr. do. for West. Miss. 4,75,	17 00	Greensborough, N. C. Buffalo Fem. Benev. So. for Elliot, by Rev. E. W. Carothers,	12 00
Bradford, Ms. Sisters' Circle of Bradford Acad. for Parker Kimball Hasseltine and Fanny Baker, in Ceylon, by Miss S. Kimball, Tr.	24 00	Hadley, Ms. Mr. N. Coolidge, Jr. for Samuel Porter Coolidge, 12; profits as agent for the Herald fr. do. to constitute the Rev. John Woodbridge, an honorary member of the Board, 60; Mr. H. Montague 1; a fem. friend of miss. 1; (Upper Mills) miss. fields, by Mr. N. Coolidge, Jr. 30; Fem. Mite So. for John Woodbridge and Sarah Smith; by Mrs. P. Smith, Tr. 35,11,	129 11
Bradford, Vt. Mon. con. 12,65; contrib. 5,93; by Mr. David Wright,	18 58	Hampden Co. (Ms.) For. Miss. So.; by Hon. George Bliss, Tr.	155 00
Braintree, Ms. Fem. Miss. So. (15 of which for Richard S. Storrs,) by Mrs. H. Storrs, Sec.	50 00	Hancock, N. H. Mon. con.; by Rev. J. H. Church, D. D.	12 00
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Brooksville, Me. Mite So. for ed. hea. chil. Mrs. M. Shepardon, Tr. by Rev. J. Fisher,	2 27	Hartford, Ct. A friend of miss.; by Mr. E. Ely. 15; Young Men's Aux. Miss. So.; by Mr. A. S. Baker, Tr. 50,	65 00
Blue Hill, Me. Contrib. Cong. So. 20; "D. O." av. of hay, 3; by Rev. J. Fisher,	23 00	Hartford, Co. Ct. Miss. So. (30 of which m. f. in Bristol, Mr. T. Peck, Agent; for the For. Miss. Sch.) by J. R. Woodbridge, Esq. Tr.	433 11
Brunswick, Me. Mon. con. by Rev. Asa Mead,	14 68	Hatfield, Ms. A friend, for Pal. Miss.; by Rev. Dr. Lyman,	10 00
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Cambridge, Vt. Contrib. Cong. So. for Mrs. Graves; by Mr. Safford,	7 65	Haverhill, N. H. Contrib.; by Mr. David Wright, 12 38	5 34
Candor, N. Y. Mon. con. 5; Capt. A. Hart, 7; by Rev. S. Parker,	12 00	Hillsborough, N. H. N. Johnson Esq. m. f.	
Canton, Ct. Benef. So.; by Mr. E. Ely,	45 97	Hillsborough Co. N. H. Bible and Char. So. by Mr. R. Boylston Tr. viz. fr. the Amherst Fem. Tract So. 15; four indiv. an. sub. 4; a fem. friend, 3; a friend of miss. 6; do. 1; Mr. Edward H. — 2; Jane Aiken, of Goffstown, 3; Sarah Emerson, of Francetown, 3; Mary Towne, of Milford, 1; Fem. Ed. So. of Hollis, for ed. hea. chil. 2; Widow M. Cochran, of New-Boston, for ed. hea. youth in America, 60,	90 00
Charlestown, Ms. Two individuals,	1 50	Homer, N. Y. Av. of half an acre of corn, by A. G. Atwater, 14; individ. 5,60; mon. con. 11,81; Juv. So. for Ceylon miss. 2; Mr. G. Hoar, 50c; widow S. Hoar, 30c. Miss C. Powers, 18c; by Mr. A. Hitchcock,	34 39
Claremont, N. H. Mon. con. 6; a friend to miss. 3; by Mr. J. Stevens, Jr.	9 00	Huntington, Ct. Fem. Cent. So.; by Mrs. Betsey Funderston, 30; a fem. friend of miss. 10; by Rev. T. Funderston,	40 00
Clarendon, Vt. Fem. Char. So. for Mrs. Graves; by Rev. E. Smith,	4 48	Jaffrey, N. H. So. of ladies, for Levi Spaulding in Ceylon, by Mrs. E. Parker,	12 00
Columbus, Miss. R. Barry, read. at Six Towns, Choc. Nation,	3 75	Keene, N. H. Mon. con. by Rev. Z. S. Barstow, 6; m. f. by Mr. A. Kingsbury, 4,50,	10 50
Concord, Ms. Mon. con. 4,07; small patch in a garden, 3,93; by Rev. E. Ripley, D. D.	8 00	Kensington, (Berlin) Ct. Contrib. box, by Rev. R. Robbins,	2 81
Concord, Vt. Contrib. by Mr. David Wright,	9 25	Kington, Vt. Mr. R. Jenne, by Mr. S. Hulbut,	1 00
Cumberland, Me. Mon. coll. on Sab. 13,44; char. box of Rev. Mr. Stone, 40c. by Rev. S. Stone,	13 84	Kington, Pa. Miss. So. Miss R. Hoyt, Tr. by T. Borbridge, Esq.	10 00
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Dartmouth College, N. H. Coll. by Mr. Samuel Moseley,	24 34	Lansburg, N. Y. First Fem. Miss. So. by Mrs. H. Alvord, 35,12; Capt. T. Bassel, 2,	37 12
Deposit, N. Y. Fem. Benev. So. by Rev. Dr. Porter,	10 00	Lebanon, N. H. Fem. Bible and Miss. So. Mrs. L. E. Allen Sec. by Mr. Kendrick,	12 00
Dorset, Vt. Contrib. for Mrs. Graves, 5,90; Rev. Mr. Jackson, for do. 75c. a friend, for do. by Rev. Mr. Jackson, 1,50,	8 15	Lebanon, N. Y. Fem. Benev. So. by Dea. A. Thomas,	9 00
Dover, N. H. A friend for for. miss.	2 00	Leominster, Ms. A friend,	2 00
Dracut and Chelmsford, Ms. Fem. Hea. Sch. So. Miss E. Ames, Tr.	17 16	Lexington, Ms. Mrs. Wynan,	1 00
Dudley, Ms. Fem. Char. So. by Mrs. M. Hancock,	8 00	Limerick, Me. Mon. con.; by Mr. S. Martin,	14 00
East Windsor, (North par.) Ms. Fem. Benev. So. 21,49; Candace Cohoon, 1,50; Lois Barber, 1; Thomas Potwine, 1; Men's Benev. So. 1,50; by Rev. S. Bartlett,	26 49	Londonderry, N. H. Indiv. in the West par.,	20 00
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Fairfield, Ct. Chh. and So.; by T. Dwight, Esq.	25 00	Lyne, N. H. Indiv. m. f. by Mr. David Wright,	11 25
Fairfield, Vt. Contrib. Cong. So. for Mrs. Graves, by Dea. Wright,	2 07	Lyons, N. Y. Fem. Miss. So.; by Lavina Geer, Tr.	18 00
Fairhaven, Vt. Cong. So. for Mrs. Graves, by Rev. E. Smith,	6 00	Manchester, Vt. Contrib. for Mrs. Graves,	3 35
Falmouth, Ms. A lad, av. of turnips, 20c; Bible and Miss. So. 25; by Mr. N. Shiverick, Tr.	25 20	Mexico, N. Y. Mon. con. by Dea. A. Thomas,	3 69
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Newburyport, Ms. A coll. in Rev. Mr. Williams's meeting house,	28 04	Sudbury, Vt. Contrib. in cong. So. for Mrs. Graves, by Rev. Mr. Knapp,	8 14
New Gloucester, Me. A coll. by Mr. R. Anderson, 10; Miss M. N. Chapin, 50c. Sophronia Whitehouse, fruit of self denial, 12c.	10 62	Taneytown, Md. William Walker, 10; Isabella Barr, 2; a friend to indians, 10; by Mr. J. Darby,	28 00
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New Ipswich, N. H. Dona. of chil. in various towns for Ind. chil. by Mr. David Gage,	4 20	Thomastown, Me. Union con. by Rev. J. Ingraham,	8 00
New Milford, Ct. Fem. Mite So. Miss U. Farrard, Tr. by T. Dwight, Esq.	17 00	Trenton, N. Y. Fem. Miss. So.; by Dea. A. Thomas,	15 72
Newport, R. I. Miss. box in Miss M. Davis's Sch. 1,10; a friend, 1; by Rev. S. Austin, D. D. "an old revolutionary soldier," 1; a friend, 1,	4 16	Trey, N. Y. Fem. Mite So. for Jonas Cee, in Bombay, by Miss Mary Ann Douglass, Tr. 60; char. box, for schools, 50c.	60 50
Newport, N. H. Miss. Field So. by Mr. J. Breck, Tr.	63 29	Turin, N. Y. Mr. A. Mitchell, for the For. Miss. Sch. by Dea. A. Thomas.	10 00
Northampton, and Neighboring Towns, Ms. For. Miss. So. by Mr. E. Phelps, Tr. viz. Hadley, (Upper Mills) so. of fem. for translations, 1,25; South-Hadley, Cher. So. Mrs. A. W. Allen, Tr. 14,78; Young Ladies' Benev. So. Miss S. White, Tr. 28; Fem. Cent. So. Mrs. M. White, Tr. 42,15; Peter Allen, Esq. to constitute the Rev. Joel Hayes an honorary member of the Board, 50; Northampton, mon. con. fr. Mr. E. S. Phelps, 26,06; Hatfield, coll. 6; Fem. Benev. So. by Mr. T. Graves, 14,31.	182 54	Verona, N. Y. A friend, m. f. by do.	1 50
North Carolina. A friend to for. missions, Orford, N. H. Rev. Mr. Dane, 1; indiv. 1,25; by Mr. David Wright,	15 00	Walpole, N. H. Cent. So. by Mrs. M. H. Bellows, Tr.	23 50
Oxford, Ms. Mrs. S. Hartwell, av. of a cheese, by Mr. H. Wheeler,	2 23	Waterford, Vt. Farmers' and Mechanics' Miss. So. by Mr. David Wright,	5 10
Palmyra, N. Y. M. f. cultivated by the Miss. So. by dea. A. Thomas,	18 62	West Greenwich, Ct. Hea. Sch. So. Miss S. Lewis, Tr. 43,31; Fem. For. Miss. So. Mrs. S. W. Mead, Tr. 58,50; by T. Dwight, Esq.	101 51
Pawlet, Vt. Ruth Sheldon, av. of a pair of earrings, 75c. Francis Farnum 1, for Mrs. Graves; Cong. So. for do. by Rev. E. Smith, 13,50,	15 25	West Springfield, Ms. Young Men's Miss. So. for West Miss. by Mr. A. Chapin, Tr.	30 85
Pelham, N. H. Mon. con. for the Jews; by Rev. J. H. Church, D. D.	12 47	Wilmington, Del. Juv. Miss. So. and Aux. Miss. So. for ed. hea. chil. by Mrs. A. M. Macmillan,	20 00
Philadelphia, Pa. A friend 10; Mrs. J. Telfair, by R. Ralston, Esq. 5,	15 00	Winchester, Va. Young Men's Miss. So. for Christian Street; by Mr. H. M. Brent, Prest.,	15 00
Pittsfield, Vt. Contrib. in cong. So. for Mrs. Graves, by Mr. A. Stewart,	3 82	Windham, N. Y. Mr. M. N. Turney, 2; Mr. J. Strong, 3; by Rev. Dr. Porter,	5 00
Plymouth, Ms. Fem. Miss. Asso. Mrs. H. Haward, Tr. by Rev. W. T. Torrey.	25 00	Windham, N. H. Fem. Cent. So.	12 40
Portland, Me. A friend, 1; a poor woman, by Mr. J. J. Boyd, 1; char. box, by Miss U. O. Woods, 1,75; coll. on occasion of a sermon before the For. Miss. So. of Portland and vic. by the Rev. Tho. M. Smith, by J. Adams, Esq. Tr. 99,22; (2nd par.) a coll. by Mr. R. Anderson, 75,	177 97	Wythe and Montgomery, Co. Va. Miss. So. (including 2 fr. Mrs. Hudson and Mrs. Shannon,) by Mr. J. Hoge, Tr.	18 00
Portsmouth, N. H. Mon. con. for Mrs. Graves, by Rev. J. W. Putnam,	5 70	Unknown, a friend recd. Sept. 17th.	50
Poultney, Vt. E. M. James and L. L. Smith, 61c. E. E. Smith, 25c. Mrs. Dane 1; for Mrs. Graves; Cong. So. for do. by Rev. E. Smith, 9,19,	11 05	do. Oct. 2. For a child in Ceylon, to be named Fanny Coit,	40 00
Princeton, Ms. m. f. by indiv. in Pres. So. by Mr. A. Maynard, 13,37; Young Ladies' So. 4th payt. for Alonzo Phillips in Ceylon, by Miss S. Brigham, Tr. 12,	25 37		
Princeton, N. J. A friend,	5 00		
Rochester, Vt. Mon. con. by Mr. S. Hulbut,	5 00		
Rochester, Ms. From the 1st par. by Mr. P. Jewett,	13 00		
Rockbridge, Co. Va. Fem. Benev. So. of New Providence cong. Mrs. J. M. Beard, Tr., by R. Ralston, Esq.	12 00		
Rutland, Vt. Mrs. Page, 3; Mrs. Pierpont, 1; Miss Hall, 50c. an indiv. 1,25; for Mrs. Graves,	5 75		
Salem, Ms. A friend, by Mr. N. Willis, 30; Mr. J. B. Lawrence, 30; Fem. So. for Brown Emerson, Cornelius, 30; Fem. So. and Susan Hopkins, in Ceylon, by Mrs. S. M. Richardson, Tr. 36; coll. at the Tab. chh. at the ordination of Mr. Frost and others, 80; Mrs. Dodge, by Mrs. Frost, 10,	186 00		
Sangerfield, N. Y. Fem. Char. So. for Pal. Miss. 17; Mon. con. 10,74; Mr. O. Norton, m. f.			

Amount of donations acknowledged in the preceding list, \$4,089,39.

DONATIONS IN CLOTHING, &c.

Abington, Ms. A small bundle fr. Fem. Mite So. by Miss Olive Noyes, Tr.	
Albany, N. Y. Sundry articles of clothing presented to Mrs. Graves,	
Belchertown, Ms. Clothing fr. Fem. Benev. So. Federal St. for West. Miss.; by Mary Abbey, Tr.	16 97
Braintree, Ms. A box fr. the Dorcas So. by Mrs. H. Storrs,	43 31
Brattleborough, (E. par.) Vt. Clothing fr. ladies, for chil. at Bombay, by Mrs. P. Fessenden,	34 00
East Medway, Ms. A box and bundle of clothing &c. fr. the Fem. Social Reading So. for West. Miss. by Mrs. J. Jones, Tr.	51 64
Hartford, Ct. Books fr. indiv. by Mr. E. Bliss, Jr.	6 00
Huntville, Ala. A Leghorn bonnet fr. ladies, for Mrs. Potter, acknowledged in the Herald for October, as from Mrs. Potter; a hat fr. Gent. for Rev. Mr. Potter, Carey's General Atlas, fr. Miss Harriet Allan.	
Middlebury, Vt. Sundry books fr. a friend, by Mr. E. Brewster,	15 00
Various articles fr. Young Ladies Benef. So. by Mr. David Wright,	5 00
Rochester, Vt. Fem. Char. So. a box, by Olive Anthony, Sec.	34 00
Rutland, Vt. A valuable box of linen for Bombay; by Mrs. Graves.	
Springfield, Ms. Clothing &c. by Mr. E. Bliss, Jr.	111 57
Stantstead, I. C. A box fr. Fem. So. by Mr. Wm. Nelson.	
St. Johnsbury Vt. Various small articles, by Mr. D. Wright,	7 50

Winchendon, Ms. A box of clothing fr. ladies.

Committed to the care of H. Hugson, Esq. Hartford, Ct.

Madlyme, Ct. A package fr. Fem. Benev. So.

Committed to the care of Mr. Eli Ely, Hartford, Ct.

Canton, Ct. Sundry articles fr. individuals, 7 00

East Windsor, Ct. Mr. C. Skinner, 2 prs. shoes, 3 00

Enfield, Ct. Sundry articles fr. individuals, 33 28

Farmington, Ct. Sundry articles fr. Miss. So. by Mr. Gad Cowles, 27 81

Sundry articles fr. indiv. 6,58; do. fr. Miss. So. 15,12.

Glasterbury, Ct. 3 prs. shoes fr. Mr. N. Humphrey, 6 00

Hartford, Ct. A friend, various articles 35; sundry articles fr. indiv. 9,25; for Cher. Miss. 44 25

Marlborough, Ct. Sundry articles fr. individuals, 6 80

Norfolk, Ct. 20 yds. flannel, fr. W. Battell, Esq. for Cher. Miss. 10 00

North Mansie d, Ct. A box fr. Fem. Clothing So. 44 30

Simsbury, Ct. Sundry articles fr. fem. friends, 2 10

Southington, Ct. A box fr. Fem. So. for Elliot, 34 21

Suffield, Ct. A box fr. Fem. So. M. King, Tr. for do. 34 50

Tolland, Ct. A barrel for Elliot, 60 00

Torrington, Ct. Sundry articles fr. indiv. 4 00

Vernon, Ct. Sundry articles fr. friends, for West. Miss. 8 25

West Hartford, Ct. Mr. B. Flagg, shoes, 4,50; Dea. J. Mills, do. 2; Mr. A. Flagg, do. 1,75, 8 25

West Suffield, Ct. Sundry articles fr. ladies, 10 95

Willington, Ct. A library of about 60 vols. fr. the Asso. in Tolland Co. by Rev. Hubbel Loomis.

Committed to the care of Dea. A. Thomas, Utica, N. Y.

Lebanon, N. Y. A box of clothing, fr. the Fem. Benev. So. 49 00

Utica, N. Y. A bedquilt fr. Miss Worcester's sch. for Brainerd.

Foreign Intelligence.

EFFICACY OF AUXILIARY SOCIETIES AND LADIES' ASSOCIATIONS.

THE instances, which we are about to select, relate to the Auxiliaries and Associations connected with the British and Foreign Bible Society.

The Bristol Auxiliary Society has distributed, within thirteen years, 75,697 Bibles and Testaments. The Auxiliary Society for Carmarthenshire has collected, since its formation in 1812, more than 10,000 dollars. The Swansea Auxiliary has done the same.

The Taunton Ladies' Association was established in 1818. It was the first institution of the kind in the county; and has prosecuted its design with steady perseverance and unabated zeal. The thirty-four districts into which it is divided, are intrusted to about forty-two collectors, who have obtained no less than 2600 subscribers, being in the proportion of one to every five inhabitants; and have already circulated 2100 Bibles and Testaments. The total amount collected is 826*l.* 5*s.* 7*d.*

The Bridgewater Ladies' Association, established in 1819, has already distributed four hundred and seventy-nine Bibles and Testaments; and has collected 81*l.* 19*s.* 1*d.*

A proposition to establish a Ladies' Bible Association for Swansea and its vicinity having been submitted, was received with unanimous approbation. The town and its immediate vicinity were divided into twenty-one districts, each of which was supplied with two collectors.

The Report of the Clifton Association exhibited a striking evidence, that, by strict adherence to system, a Bible Association may proceed for seven years, not only without a symptom of decay, but with increasing energy and success. The income of the last year

considerably exceeds that of the FIRST; and is nearly one-fourth greater than the average receipts of the preceding six years. The total amount collected by this Association is 990*l.* 7*s.* 3*d.*

A Branch Society bears the same relation to an Association, that a regiment of soldiers sustains to a company of soldiers; and it is related to an Auxiliary Society in the same way, that a regiment is related to a brigade. The Branch includes the Association, and the Auxiliary include both. This economy is for the sake of order and efficiency; and some such economy as this, is as desirable and necessary in the church militant, as in any other militant body whatever.

In Bristol, a Ladies' Branch Society with six Associations, has been established: these six Associations include the city and suburbs, and are subdivided into one hundred and thirty-one districts: upwards of one hundred and fifty ladies have already engaged as collectors.

In the New Church of the Holy Trinity at Kingswood, a Branch Bible Society was established. It was calculated that 1200 persons were present. The body of this singularly neat and commodious church was filled principally by coal-miners, many of whom had actually worked for several hours during the preceding night in order to attend the meeting. May they be enabled to dig, from the exhaustless mine of the Divine Word, those enduring riches which will never perish!

Western Africa.

SIERRA LEONE.

THE Head of the church, has been pleased greatly to afflict the colony and mission here,

by commissioning a fatal fever to remove the two chaplains of the colony, and three of the laborers under the care of the Church Missionary Society. The Rev. Messrs. Palmer and Flood were the chaplains. Of the three connected with the Church Missionary Society, Mr. James Bunyer and the Rev. W. H. Schmel had but just entered on their work. The other, the Rev. W. Johnson, has been long known and esteemed as a faithful and successful missionary among the blacks of Sierra Leone. They all died between the 20th of April and the 8th of May last. We have room for the notice of only Mr. Johnson's last days.

His wife being in England, and having affairs which required his presence there for a short time, he solicited and obtained permission to visit his native land. He accordingly embarked on the 26th of April. The subsequent events are thus described by the Committee of the Society.

Mr. Johnson had in charge Mr. Düring's daughter—his only surviving child; having, as before stated, lost his little son. These were severe trials to the parents, but they bowed to the will of God. A young native woman, one of Mr. Johnson's communicants, accompanied them to take care of the child. This was mercifully ordered; as in the afflicting and final scene which soon followed, this native Christian administered to his comfort, and received his dying words and testimony.

On Tuesday the 29th, the third day after they sailed, his sickness began: though he appeared in health when he embarked, there can be no doubt but that he carried with him on board the seeds of the fatal disease which so soon discovered itself. On Wednesday, the fever increased, and he thought his end was near. On Thursday, a blister was put on his chest, to relieve his pains; but he continued to grow worse. On Friday, he could not turn in his bed: hiccough came on; and he said to his mourning convert, "I think I cannot live." He suffered much under the black vomit.

On Saturday, May the 3d, the day of his death, he would call, in intervals of delirium, for David Noah, his active and laborious assistant, and for his friend Mr. Düring, and endeavor to tell them what he had to say before he died. He expressed his earnest wish to see his wife; and encouraged his attendant, bidding her not to fear, and giving her directions how to proceed on her arrival in London. He then desired her to read to him the twenty-third Psalm: when she had read it, "he told me," she says, "I am going to die. Pray for me. I prayed the Lord Jesus," she adds, "to take him the right way." He charged her to take good care of Mr. Düring's little girl, and to desire the Society to send a good minister to Regent's Town as quickly as possible, or the people would be left in darkness; but added—"If I am not able to go back, you must tell David Noah to do his duty: for if

Noah say, 'Because Massa dead I can do nothing,' he must pray, and God will help him, and so we shall meet in heaven." His last intelligible words were—"I cannot live! God calls me, and I shall go to Him this night!"

Thus died this eminent instrument of the Divine Goodness, to many hundreds of the once most degraded and wretched sons and daughters of Africa! His last thoughts were given, as we see, to his beloved charge at Regent's Town.

The Committee add:—

The mission, which has been thus afflicted, is still greatly blessed of God: its converts continue to multiply in number and to grow in grace; and one and another of them is added, with the best-grounded hope of usefulness, to the body of native teachers. It is obvious that it is on this class of laborers, under the blessing of God, that the extension of Christianity in Africa must chiefly depend. The destructive influence of the tropical climates of this continent on the health and lives of Europeans, renders the preparation and increase of competent native instructors a point of first importance with the societies which are aiming to benefit Africa. The Committee cannot, therefore, but feel thankful, in the midst of the trials of the mission, that these laborers continue to multiply.

France.

PROGRESS OF BIBLE SOCIETIES.

From a Speech of the Rev. Professor Stapfer.

As the Fourth Annual Report of the Paris Protestant Bible Society will be laid before you in a very short time, I shall not trespass on the Meeting, by entering into the details of the exertions and the progress of the last year. I must content myself with stating succinctly, that we have now the active and liberal co-operation of sixty-five Auxiliaries and Branches and forty-nine Associations: of these one hundred and fourteen Societies, fifty-eight have been established since our last Anniversary. The income of the Paris Society has, this year, amounted to 125,000 francs. Since the origin of the Society, 30,000 Bibles and Testaments have been issued from its depositories; and the wants of the country seem to extend with the efforts made for their diminution.

One of the means most successfully employed, under the divine blessing, by the Committee of Paris, to rouse some of our brethren from indifference, and to excite to greater zeal our associates in this beneficent work, has been, the monthly publication of a Paper, containing Extracts from the Correspondence of this Parent Society, as well as from our own; and striking examples of the salutary influence of the circulation of the Scriptures, that come to our knowledge. This publication has been plentifully distributed among our brethren, in all parts of France: it is now eagerly inquired after: we owe to it seventeen Associations, formed at Paris; and we hope

that it will still powerfully contribute to the extension and the consolidation of our Holy Biblical Union.

Russia.

PROGRESS OF THE BIBLE SOCIETY.

From a Speech of His Excellency M. Papoff.

The Committee of the Russian Bible Society have for their object, the promoting the knowledge of the Word of God in the extensive provinces of the Russian Empire, from the shores of the Frozen Ocean to those of the Black Sea, and from the Baltic to the confines of China and America; and we are ready to give the Bible into the hands of Turks, of Tartars, of the Chinese, and other nations, not Christians. Our Clergy take the most active part in the operations of the Bible Society in Russia: all the Governors of the Provinces, and our Bishops, without exception, unite in the cause. We know that our salvation depends only on believing the Word of God; and we look now with joy and delight to those days, in which, according to the promises of our God, all nations shall be united in the Name of Him who was crucified for our sins. We ask for the Bible, because this is the way in which we can learn to worship God in a manner worthy of Him, in the sole manner that he has required from us, in spirit and in truth.

It is with peculiar pleasure that I take this opportunity of assuring the Members of the British and Foreign Bible Society, that the grand principle on which this Society is founded, that of giving the Scriptures without note or comment, and uniting all religious professions in that noble enterprise, is steadily kept in view by the Russian Bible Society; and could I present you to one of our Meetings of Committee, you would be convinced that the Bible, and the Bible alone, is capable of uniting all hearts. There you would see Prince Galitzin, with the Metropolitan of the Greek Church on his right hand, and the Metropolitan of the Catholic Church on his left, and Members of committee belonging to all Christian Denominations, and not a discordant word is heard among them.

The Russian Bible Society pursues its course with vigor. It printed 161,000 copies of the Scriptures last year; and brought into circulation 115,000: this year, it proposes to publish 100,000 copies more.

One circumstance, which has come to our knowledge since we left St. Petersburg, I will state. His Imperial Majesty, still animated by the same sentiment of love to the Scriptures and the cause of the Bible Society, has ordered that the Modern Russian Testament, which was printed in parallel columns with the Slavonic, shall be printed in the Modern Russ alone, that it may be diffused more widely in the Schools and in the Army. I frequently have had the opportunity of witnessing the ardor, with which the brave soldiers of Russia demand the Volume of Divine Truth: there is not a day in which our depository is not visited by Russian Soldiers, who bring their copces and their rubles to

purchase copies of the Bible; and they always desire to have the New Testament in a portable form, in Modern Russ, that they may carry it with them into the field, and read it when they are far separated from the public ordinances of religion. To this his Imperial Majesty has now consented, and 25,000 copies are to be printed this year.

Continent of Europe.

EFFECTS OF BIBLE SOCIETIES.

From a Speech of the Rev. Dr. Pinkerton.

Among the principal nations of Europe, where the operations of the Bible Society during the last twelve years have been so extensive and useful, they have drawn forth, from almost every Protestant Government, declarations of the most unequivocal kind in favor of the truths of the Gospel of our Blessed Lord. These have been contained in their Edicts in furtherance of Bible Societies; and in the Addresses of Princes, Ministers of State, and Nobles, at assemblies of this kind. In many of the habitations of the great on the Continent, where the impure and impious doctrines of Voltaire and his associates had gained a strong ascendancy, we now hear the pure principles of our Blessed Savior, and the sublime doctrines of St. Paul, freely advocated.

A second result of the efforts of Bible Institutions among the principal nations of Europe, is the increase of attendance at the Churches, and an augmented regard for Divine Ordinances.

A third result is, the far more general introduction of the Holy Scriptures into the Schools of both Protestants and Catholics; and the great anxiety manifested by parents to have the minds of their Children imbued with the doctrines of the Sacred Oracles.

A fourth instance is, that, in many of the Universities of Europe, where alas, infidelity has prevailed to an incredible extent, we now find many able Professors, men no less distinguished for talent and learning than for their genuine piety, occupying the Chairs of Theology in those Universities.

The last instance which I shall mention of the good effects produced, is the increased demand for the Sacred Writings among all classes, but especially among the lower orders; for, notwithstanding the many hundred thousand copies which have been disseminated, and the exertions made to print according to the demand, yet, as the copies are circulated, the demand increases, and it is impossible to say to what extent it will still increase.

These effects of the labors of Biblical Institutions abroad, taken collectively, have given a powerful check to the spread of Infidelity; and have produced a strong re-action in favor of pure Christian principles, among all classes.

The Jews.

From the Fifteenth Report of the London Jews Society.

To the existence of such supposed *secret* believers among the Continental Jews, former

Reports of your Committee have borne repeated testimony—and though it cannot be denied that on a *prima facie* view of the question, a presumption lies against the *sincerity* of such dissembled convictions, it ought not to be forgotten, that *presumption* is not *proof*, and that the representations of men of piety and judgment, living in the midst of these Israelites, conversing with them, and showing their conduct, ought not lightly, and upon mere general grounds, to be rejected. Much caution, doubtless, is to be observed, in admitting the existence of an alleged faith in Christ, when that faith shrinks from an open avowal; and from what is known of the character of many unconverted Jews, a reasonable jealousy may be entertained of the operation of sinister views in such cases. Let not, however, this caution and this jealousy be pushed to an extreme, inconsistent with the charitable genius of the Gospel, and repugnant to the spirit and conduct of its Divine Author, and its first professors. When *Nicomodemus* applied to our Lord for instruction, he did not turn him away, nor even upbraid him, because he came to him by night, secretly, *for fear of the Jews*. Nor were the Gentile churches, in the first ages of Christianity, restrained from contributing to the relief of such converts, by any fear of thereby holding out a temptation to insincere pretenders to conversion.

Although, therefore, your Society cannot, as such, for many important and well understood reasons, apply their funds for the temporal relief of persecuted converts, yet they would be far from wishing to check the benevolence of individuals.

A Society for promoting Christianity among the Jews was formed early in last year at Detmold, in Westphalia—and though in consequence of the opposition and misrepresentations of certain individuals, it was not allowed long to subsist as an *independent Institution*, Baron Blomberg, one of its chief supporters, found means to preserve its efficiency, by uniting it, as a branch, to the Society soon after established at Berlin.

Deeply affected with a view of the spiritual wretchedness of the Jews around him, Baron Blomberg and his friends sent out a Jewish convert, named Petri, (recommended to them by M. Von Meier, of Frankfort,) as a missionary among his brethren, in that and the neighboring provinces. Mr. Petri's Journal will be read with interest. It confirms what has been said in reference to other parts of the Continent, of the readiness of the Jews to receive Christian instruction. He had several conversations and discussions with the Rabbies in various places, and with inferior Jews—received from both classes numerous applications for Tracts and Testaments, of which he distributed a considerable number; and though, as might be expected, occasionally opposed and reviled, was in general kindly and even affectionately treated by his brethren. Two facts which he mentions are particularly deserving of notice—one, that he was, in different instances, encouraged by the Jews to address himself particularly to the *children and young people*, who were left at liberty by their parents (though themselves too old, as

they said, to change their religion,) to follow their own discretion—the other, that *many females* applied for New Testaments, *bitingly* lamenting the ignorance in which they were held by their Rabbies. He mentions also, that in one place, where some bigoted Jews attempted to get hold of the books which he had circulated, in order to destroy them, *'the young men and females would not pay on any account, with their New Testaments; but would read and examine them in order to know whether Jesus be the Messiah.*' It is a pleasing fact to mention in this connection that the Jews themselves in the south of Germany, are now publishing extracts of the Old Testament, expressly for the use and instruction of their women. In the course of his tour, Mr. P. found several opportunities of directing the attention of Christians to the measures now in operation for the conversion of the Jews, and received from many of them cordial assurances of their readiness to co-operate in them. At Hanover, he had reason given him to hope that an Auxiliary Society would speedily be established.

Your Committee will next advert to Prussia—it has been already stated in this Report, that Messrs. Wendt and Hoff departed upon the last anniversary as missionaries to Poland. On their way to their place of destination, they were detained some time at Königsberg, where it pleased God to open for them unexpectedly, a wide field of useful exertion. The following extract of a letter, from Mr. Hoff gives some interesting particulars relative to their labors in that place:—

"The first day after we became known, our room was almost always filled with Jews; there was then a great fair at Memel, and Jews came from various quarters, especially from Silesia, and solicited books. They willingly paid the price we asked for the New Testaments and the Prophets. Our books were soon disposed of, and we were glad to obtain more from the Rev. Mr. Eliel. As many wished to have German Bibles, we obtained of the Bible Society here twenty copies, of which we have only five left. They paid for the greater part of these Bibles: almost three hundred tracts, and twenty New Testaments and Prophets were soon distributed. As our second supply was inadequate, we sent for a chest of Books from Dantzia, so that we have now a tolerable supply.

"The first eagerness being over, we had to see if any of the seed would shoot out; and this satisfaction the Lord soon vouchsafed to us. Many Jews came to us, and we became known to many families, and we saw the noble blessing which the Lord vouchsafed to our feeble labors.

"Amongst the Israelites, to whom the word of God found access, a learned young man was especially attentive to it. In his first visit used all his wits to prove that Jews may be happy without Christianity; to this we opposed the word of God, and God blessed our word with respect to this young man. He came to us again and requested us to read the Bible with him, which we did willingly. He now, God be praised, as a sincerely penitent sinner, seeks pardon through Him who was wounded for our transgressions."

bruised for our iniquities." His name is B., and God has gifted him with extraordinary talents. He speaks French, Italian, Polish, and Russian, and he knows Hebrew very well, so that when we read the Bible together, he always reads the Hebrew into German. He knows English a little, and Latin tolerably well. As he lives by teaching languages wholly, he instructs several young Jews, upon whom he now works with truly Christian zeal; and, God be thanked! one of these youths is already brought to an acknowledgment of the truth. Besides him there are several other Jews on the road to the knowledge of the truth. The Jews here are singularly prepared for Christianity; we are beloved by them, and are already in very confidential intercourse with many of them. We may surely hope that our labor in the Lord will not be in vain."

A full confirmation of these statements, and a most satisfactory testimony to the proceedings of your missionaries during their stay at Königsberg, was subsequently received in a letter from Dr. Weiss, professor of philosophy in that city; who communicated also the gratifying intelligence, that, on their suggestion, an Auxiliary Society for promoting Christianity among the Jews had been established under the sanction of Dr. Borowsky, bishop of the Evangelical Church. The directors of this new Institution propose to themselves the two-fold object of '*addressing the adult Israelites, and devoting their particular attention to the younger classes of that people.*' In reference to the former of these objects, they remark:—"To shew to the Jews the Redeemer of Israel, is the official duty of every clergyman; but now the professors of civility, and evangelical clergymen, who are members of our Society, have in a more special manner offered to make it their serious concern." A hope, also, is reasonably cherished that, through the medium of the school which they propose to open for the children, they shall be brought into a very intimate contact with the parents, to whom 'an access will have been opened to the holy books of the New Testament.' They have selected as the teacher of their school, the young Jewish convert mentioned in Mr. Hoff's letter, of whom professor Weiss says, 'he is as willing as fit

to fill that station," adding, "it is affecting to see how the Spirit of God continues his work in his soul, and strengthens and establishes him in humility, faith and love."

At Berlin the cause of the Society continues to be maintained with energy and success; and your Committee have reason to believe that the Auxiliary Institution, last year reported to have been formed there, has been already productive of much benefit. A valuable correspondent, residing in that city, thus writes:

"My conviction, which I have I believe imparted to many here, is, that we should attempt to hasten general, rather than to achieve individual conversion; individual conversion, however, as it were, waits upon us. I have been, since the Society has been established here, requested to attend four baptisms of Jews. Two took place to-day; one was of good, and the other of superior promise; all were performed by a pious clergyman member of our Committee here.

"An elderly Jew, in Silesia, told a friend of mine not long since, that the proofs of the truths of our religion given in one of our Tracts, which came into his hands, *pierced his heart*; that he was too old to change his religion; but that his children should be baptized.

"A young Rabbi was baptized here lately; I was one of the god fathers, and mentioned to you the case. I gave him a few cards and tracts to distribute near Dantzic, where he is placed in a school. I have had a letter from him of the 20th instant, dated from L. near Dantzic. He first says, that he has distributed the Tracts amongst Jews; and he proceeds thus: "When the Jews at Dantzic learnt that I distributed Tracts, their superior (the chief Rabbi, I suppose,) came to me and begged to have some Tracts. I conversed with him, and made him attentive to the Psalms and the Prophets, by which a Jew ought to be convinced that Jesus, our Redeemer, is the Messiah. He said that the Dantzic youth (Jewish, of course) would pass over certainly to Christianity, but that it would be difficult for this to happen with the old." He then begs me to send him Tracts and Bibles for the Jews.—Consider what it was for the head Rabbi to come on such an errand; and to whom? a converted Jew,—in their eyes a renegade."

Domestic Intelligence.

GENERAL CONVENTION OF VERMONT.

THE Woodstock Evangelical Monitor gives the names of all the settled and unsettled Congregational and Presbyterian clergymen, and of the candidates for the ministry, in the State of Vermont, as they were ascertained at the late meeting of the General convention; together with their places of residence. It

specifies, also, the destitute churches.—The following brief table exhibits a general view.

Settled Congregational and Presbyterian clergymen,	73
Unsettled, do.	29
Candidates for the ministry,	24
Destitute Congregational and Presbyterian churches,	93

The Convention passed the following resolution with respect to the cultivation of Missionary Fields.

The Convention believing that the benevolent community, if duly united and associated for the cultivation of Missionary Fields, would with much ease and pleasure afford a most important aid to the funds of our charitable institutions; do therefore recommend to the churches within their limits, that they use special efforts to promote this object, and particularly that each church in our connexion, do annually at the monthly prayer meeting in April, choose a committee to arrange and carry into effect a system of operations for the cultivation of Missionary Fields, and that the avails be applied to such objects of religious charity, as shall be judged most needy of help.

PRESBYTERIAN EDUCATION SOCIETY.

Extract from the Fifth Report.

Presented May 8, 1823.

Of the various executive committees, and auxiliary societies, acting as branches of this institution, sixteen have transmitted their Reports; and these have had under their charge, the last year, eighty-eight young men, in different stages of their education. Allowing to those committees and Auxiliary societies whose Reports have not come to hand, the same number of beneficiaries as the last year, and the result will be, that this society in all its branches, has had under its care in the course of the year one hundred and two young men preparing for the gospel ministry. Several of these have already been licensed, and have gone forth into the vineyard of the Lord. May the angel of the everlasting covenant go with them and keep them, and crown their labors with success.

The academy at Bloomfield, purchased by the society the last year, is still occupied by the Rev. Doctor Armstrong, who, with two capable assistants, keeps a boarding school for classical instruction. In this school there are

usually ten or twelve pious young men in a course of preparation for the gospel ministry. The Board have every reason to be satisfied with the care and attention, which this gentleman pays to his pupils; and they can confidently recommend his school as one where the morals of the students will be strictly attended to, and their instruction in the classics and elementary science faithful and exact.

Donations in books for the use of indigent and pious students, in any part of their course, will be gratefully received. It is hoped that pious parents will feel an interest in supporting this academy, as a place for the education of their sons—and that in time it may be furnished by Christian liberality, not only with a good classical library, but with a philosophical apparatus, adapted to the elementary course given to the youth in this institution. The Board would bespeak for it the prayers and good wishes of those who take an interest in the pious education of the rising generation, and who desire to see the number of able and faithful ministers of the Gospel increased.

In conclusion, the Board cannot fail to remark, that the present aspect of this institution is, in a high degree, encouraging. Scarcely five years have elapsed since the society commenced its operations; and yet, such has been its increasing prosperity, that, notwithstanding the depressed state of the country, and embarrassments arising from other causes, it has seen under its patronage the last year, one hundred young men, in different grades of improvement, pressing forward in their preparations for the work of the Gospel ministry. It is easy to perceive what a few years more of perseverance will accomplish. Before its tenth anniversary comes round, this society will have sent forth more than one hundred laborers into the spiritual harvest; while a still greater number, fostered by its care, will then be actively engaged in preparing to follow them. This, without any new or extraordinary effort, may be considered as the certain result of steadiness and perseverance alone.

Miscellaneous.

PUBLIC WORSHIP OF THE GREEKS.

We have very lately received, from the Church Missionary Society, a copy of the *Christian Researches* of the Rev. William Jowett in the Mediterranean; and shall occasionally enrich our pages with extracts. Our first extract respects the rites of public worship prevailing among the Greeks.

With respect to the rites of public worship, it is well known that the Greeks do not admit the use of images into their churches; but they make up the deficiency with a multitude of pictures, on pannels of wood, all round the church; and to these "*likenesses*," no less than the Latins to their "*graven images*,"

they pay a most profound respect—bowing, touching them, kissing them, and crossing themselves before them.

The fervor of their devotion to the saints is not less remarkable. If a man is ill, or meets with any misfortune, he makes a vow to some saint, that, if he will recover him, he will make an offering of a lamp of oil.

But that which on an English ear falls most heavily, is the perpetual performance of divine worship in a tongue not understood by the people. It is surprising how, under such circumstances, their attention can be kept up. To diversify a long service, there is always something new bringing forward; such as changing the dresses and the readers.

The Greeks have three services in the day: one about four o'clock in the morning, called "*Oghos*:" the second, a liturgy, and which is

the principal service, takes place about six or even seven o'clock, differently in different churches: and, in the evening, vespers.

Every week the priests are obliged to recite the whole book of Psalms through. By repeating," is meant just so much as to move the lips. Often, on entering an open church, having seen a priest, sitting by himself, performing this silent duty. The Psalter, as they print it, is divided into 63 parts; at the end of each of which they repeat the Doxology, "Glory be to the Father, &c." The common way of speaking is, that the priest recites nine doxologies a day.

Besides this, there is a large number of *lallelujahs* and *Kyrie-eleesons* to repeat. The priests are required to repeat, at least three times a day, *Kyrie eleison*: forty times. As they might not exactly remember the number as they went on, they count it off with beads.—Three times forty!

The Greeks have three Liturgies; by Saints Chrysostom, Basil, and Gregory. That of Saint Chrysostom is used all the year through, except in Lent; when a longer one, of St. Basil is read; and, for a few days, that of St. Gregory. There is service, generally, performed every day; but it is little attended, except on Sundays, or on great festivals.

Being at Athens in the year 1818, on the Whitsunday of the Greek church, I went, about five o'clock, to one of the churches, to hear the Liturgy: and to be present at the ceremony, which takes place only once a year, namely, that of kneeling at prayers. A cushion was brought for the priest toward the end of the service, and three times he prayed kneeling upon it; the people all kneeling. There is nothing remarkable in this, except it is infrequency. There were many women in the outer porch, burning lights and incense in the tombs of their relatives. The church was very small. The congregation amounted to about 20 men, 40 women, and 15 boys. Some of the boys had very lovely countenances, with the bright Greek eye; but most of the *ἄνδρες* *Ἀθηναῖοι* seem to have outgrown all particular interest of physiognomy.

GREEKS AT ATHENS.

MR. JOWETT visited Athens in the year 1818. From the Journal of his visit here, we make the following extracts.

In walking with my guide from the city to the Piræus, I was surprised, on asking how many churches they had, to be answered, about 306; while the population is about 2,000 or 14,000: but, in this number, he included every little altar and oratory, which, when Paganism was abolished, the primitive Christians re-consecrated. They gave to these places names of easy transition. Thus, the magnificent temple of Minerva, on the Acropolis, was dedicated by the Christians to "the Wisdom of God." The country is full of such little consecrated places. In the city, there are only about thirty churches really used, and about thirty priests.

My companion pointed out the leading features of the scene. The mountains of Hyettus, Anchesmus, Lycabettus, and Penta-

licus, from which much of the marble comes—the course of the rivers Cephissus and Ilissus, in the summer months almost entirely dry—the two spots concerning which it is disputed, which is Mars' Hill; but on one of which there can be no reasonable doubt but that it must have been the spot from which St. Paul preached—and, at a distance, among the olive-groves, the supposed site of the academy, where Socrates and Plato discoursed.

We then parted: and I pursued my walk alone; often pausing to gaze upon the surrounding scenery, and connect with it ideas of ancient times. "Is it possible," I often thought within myself, "that Cambridge, which now feeds on the harvest that ripened in this spot, should ever become desolate, semi-barbarized, and forgetful of her great men!" In thinking of such changes of this mortal life, I was more than ever impressed with the utter insufficiency of science, learning, and liberty, to preserve the existence of a state. It is religion, and that too the Christian religion, which alone contains in it the seeds of social order, happiness, and stability. For this, we look mainly, under the blessing of God, to our clergy—from our clergy, to their source, our universities. But if our ambitious youth, who delight there—"inter sylvas academique verum"—should limit their inquiries to Newton or Aristotle—should they, like Pilate, barely utter the question, *What is truth?* without waiting and listening long to hear the answer from the lips of Him who spake as never man, not even Socrates, spake—should they thus grow up into nothing better than respectable, learned, gentlemanly clergymen—then England might, in a few generations, become what Attica is now; and, having received a richer talent, would more justly deserve her doom. These thoughts rushed with overwhelming and painful force upon my mind, as I paced along, over the very ashes of the illustrious dead. It needs but to name them, to feel a vision raised of all that is most excellent, in political skill, martial and naval glory, oratory, philosophy, discourse, poetry, sculpture, painting, architecture!—Now "they know not any thing, neither have they any more reward!"

There are nine Englishmen visiting Athens, besides ourselves; three of whom are artists, sitting beneath umbrellas, taking plans and drawings. They have already been one year from England; and they will be another year out, exploring Greece and Italy. Do not such men shame missionaries; or, rather, some who remain at home, but should become missionaries?

At length, we come to the Stadium; so admirably adapted by nature for the purposes of athletic games. It is a very small oblong plain; bordered, on the two sides and at one end, by small hills of very gentle slope; so that many thousand spectators might sit, with convenience and ease, to behold the contest. But where are the panting rivals?—where the eager throng of spectators? How mute is every thing! Here are none to applaud—none to burn and strain with emulation! Only a few men, of another country, stumbling along the stony soil of the plain, or toiling up the side of the hill, faint with the morning sun of June. (1 Cor. ix, 24—27.)

It is needless for me to describe with minuteness, what other travellers have described before; or to attempt to express the rapture and amazement which fill the mind, at the sight of these confused piles of ruins. The havoc of time and war has been most prodigal. Massy fragments of marble, of the finest form, seem to have been tossed about, as if the sport of the children of the giants. Whoever has set foot on the Acropolis, or has observed how antiquities are scattered about in every lane and nook of Athens, will understand the vivid picture drawn by Jeremiah in the Lamentations—*The stones of the sanctuary are poured out in the top of every street.* Still there are vast remains of majesty and beauty.

In the temple of Theseus, the author observed the graves of three of his countrymen—Tweddell, Gott, and Watson; and to these he understands a fourth has since been added. This temple, one of the most ancient and at the same time most perfect, built in the time of Conon, is now used, in fact, as a Greek church.

The temple of the winds, a small octagon building, is now used by the Mahomedans as a mosque. I had formed a slight acquaintance with the Sheikh of this mosque. He is one of the Dervishes, of whom there are five in Athens. He wears a green turban, but has not been to Mecca. He has a wife and two children—a boy and a girl. The girl, about five years of age, was standing by him; and when the door of the mosque was opening, began dancing about, crying "Allah, Allah!" His wife, he tells me, is at Negropont, where they have had the plague many months. On my expressing surprise that he should send her to such a dangerous place, he answered, by the usual motion of indifference, gently tossing his head upward, and coolly adding *Exc.* "God!" implying their passive notion of predestination.

In Athens, and in all these parts, many of the Turks can speak Greek: at Smyrna, they cannot; and affect to despise it.

In the Mohammedan School, cards were hanging about on the walls, with short sentences beautifully written in Arabic. I visited the Greek school also; and enrolled myself a member of the Literary Society. I saw in the Catalogue many Cambridge names which I knew. They have a very good library, of seven or eight hundred volumes.

AMERICAN ABORIGINES.

We continue, from p. 322 of our last number, Mr. Harmon's account of the manners and customs of the Aborigines of this country. We omitted to state, that this account is inserted in our pages from the original manuscript of the writer.

The time and place for the general rendezvous is then specified; and when they are all assembled, the chief makes a feast, at the close of which they sing and dance. The chief rises first with a drawn sword, lance, or

tomahawk in his hand, and begins to dance within the circle, which the others form seated round on the ground. As he takes the first step, he and those about him make a horrible savage yell. Then he begins to sing (accompanied by the tambourine, which some of the others beat,) the words of his song are as follows, which, however, he repeats again and again:—

Hu-ne-se-na Ne-ya-we-na; Hu-ne-se-na Ne-ya-we-na. The meaning of which words are, —*I am a Warrior, or my body is that of a Warrior.* At the repetition of these words, all the others cry out, *Yock! Yock! Yock!*—which signifies, that what has been proposed meets their approbation. It is as much as to say,—"We accept of you, as our War-chief, and we are resolved on following you wherever you may think proper to lead us."

After the chief has danced a few minutes, he sits down, and another person rises and takes his place; and thus they keep changing, till all have been up who intend to be of the war party. But after they have thus danced in public, they cannot with honor decline going to war, unless they have a plausible pretext for remaining at home.

When they are all assembled, and on the eve of their departure, either in canoes, or on horseback, or on foot, all surround their flag, (which formerly was composed of the feathers of rare birds,) near which a lance or spear is stuck in the ground, having suspended on it a belt composed of wampum, and consecrated to the god of war.

Now the chief, in an audible voice, harangues his followers:—

"In my late penitential fast, as I laid myself down in my tent, I shortly after became as in a trance; when I thought the sun was just leaving the eastern ocean, whose bright and glittering rays covered as it were with gold, every hill, tree, and shrub; and, in the mean time, soft zephyrs were lightly passing over my head from east to west, which seemed to announce a most pleasant and happy day,—such as you now behold: therefore my protecting god has performed what he seemed to promise in my late vision. And indeed, in all of my dreams, every thing appeared to our advantage. Consequently we may rest assured, that we shall be victorious, and all return safe to our homes and families.

"Young men, throughout the campaign I will prevent any untoward accidents from befalling you: for that deity, who protects me, cannot deceive, nor will he abandon me, nor my fellow-warriors; for, since I first began to sacrifice to him I have never done any thing that would displease him. In short, I have ever followed the advice he gave me in my youth.

"All of you, both old men and young, it is indispensably necessary that you should strictly observe the rules of war.

"You must be neither playful, nor wantonly neither must any one, on any provocation, insult another, out all must endeavor to live in harmony. This conduct must insure for us victory over our enemies.

"Also, young men, reflect on the penitential fast, which you performed in your younger days; and to the deity, who then appeared

to favor you, make frequent sacrifices of such animals as you may kill along our march.

"All of you, both aged and young, are not ignorant, that, in order to prepare for war, you ought, from time to time, to purify yourselves, by sweating and bathing, as well as by frequent fastings. When you bathe, do it always fasting. When you have extraordinary dreams, relate them immediately to your chief, who, according to his knowledge in those things, will deliberate on their purport.

"Young men, should the dreams you may have on the route, be of such a nature, as to make you apprehensive as to the result of this expedition, you ought by no means to be ashamed or backward in declaring as much to your chief; for why should you strive to hide it, if you fully believe that, by persevering, you shall certainly meet with destruction? But should you still desire to accompany us, you must renew your vows and sacrifices to the angry god, who, should he become appeased, will send you such dreams, as shall convince you that we shall be crowned with success.

"Moreover young men, it behoves you all to take special care of your medicine bags, for their contents ought, of all things, to be most precious to you, especially during such an expedition as the one, on which we are now prepared to embark."

"Should any of you be lying down, none must be so presumptuous, or thoughtless, as to step over him, for that would be an unlucky omen.

"Likewise should the medicine bag of any one, be placed on the ground, and any one inadvertently seat himself upon it, the first person who perceives him in that situation, ought instantly to spring up, and push the other flat on his back; which violent act will prevent any ill consequences arising from the unintended offence, or violation of the laws of war."

Every thing being now in readiness, all join in the war-whoop, and then hastily set out on their march, singing war-songs to the tunes of which they keep exact time with their feet.

Their Customs in case of Murder.

Man-slaughter by the Chippeways is not considered in exactly the same light, as wilful murder, yet they often meet with the same punishment. Should one of them, in a quarrel, take the life of his antagonist, he, to save his own, must instantly fly into a distant part of the country, unless his connexions intend trying to purchase his life from the relatives of the deceased. Should that be their determination, they invite the connexions of the person killed into a large tent erected for that purpose; and each of them gives something, such as cloth, blankets, guns, &c.; and the articles are placed in the centre of the tent, by the side of the murderer, who is painted black. All of his party are seated at one end

of the tent, and those of the deceased are on the opposite side,—all being well armed.

In the first place a Calumet is filled, and then laid upon the ground, by the side of the offered property; when the most eloquent and distinguished person among the connexions of the murderer rises, and with great gravity, makes a long harangue, the substance of which is generally much as follows:

"My friends and relations, (says he, in addressing the other party,) an unfortunate and melancholy occurrence has happened among us. Two of our own tribe have quarrelled and fought, and one of them took the life of the other. The bloody deed has spoilt our lands. Every Chippeway knows it is not lawful for a man to kill his neighbor, (i. e. one of his own nation.) Such a bloody act never fails to bring the anger of the gods upon those who commit it, even though unpremeditated. But some allowance should be made for what is done in a passion. You, I know, were fond of your brother, and we have as great an affection for ours, notwithstanding he is guilty of a deed, which we all greatly deplore, and consequently has forfeited his life, which must be wretched, even if you allow him to live. My friends, consider well, that if every murder was to be avenged by taking the life of the murderer, there would be no end of killing, till every individual of our tribe should be destroyed. Therefore to save the effusion of so much blood, and to preserve the lives of our warriors for the defence of our old men, and our wives, and children against the attacks of our enemies, we wish to purchase our brother's forfeited life with the property you see lying by the side of him. But if nothing short of his blood can satisfy your minds, take his life. Behold there he sits before you."

Then the haranguer puts fire on the calumet, which had been filled, draws a few whiffs, and offers it to the aggrieved party: and should they take it and smoke, they of course accept of the proffered ransom; but should they refuse the offered calumet of peace, one among them instantly rises, and with his dagger, gun, or tomahawk, kills the murderer on the spot, who will not even attempt to ward off the fatal blow, but meets his fate without changing his countenance in the least.

HINTS ON MISSIONS.

(Continued from p. 335.)

SECTION second is taken up with shewing, why the missionary efforts, made at the time of the Reformation, and subsequently, down to the last age, were not more successful. The remaining sections contain a general, and for the most part a very just and animating, view of the moral condition of the world—of the agency actually brought into operation by the Christian church—and of the resources and means which remain to be used. "Of the feasibility of some of the plans suggested by Mr. Douglass," says the Eclectic Review, "different opinions will be entertained; but,

* Their medicine bags contain little else, than a few aromatic roots, the feathers or skins of some rare bird, or of some other small animal, which the Indians fully believe, or at least appear to believe, possess sufficient virtue to render the owners invulnerable, as long as they keep them in their possession.

the impression left by the perusal of his eloquent remarks, cannot fail to be in favor of at least the rationality of the moral enterprise in which we may now be said to have embarked. His Hints must be recognised as proceeding from a comprehensive mind, glowing with a genuine and expansive philanthropy."

With an exception, which we shall make by and by, we are much pleased with the two following paragraphs.

Before going to war, it is right to count the cost; and in the conflict which Christians have begun to wage for the moral subjugation of the world, it is proper to estimate, whether, with their few and scattered numbers, they can cope with the myriads of their opponents. Certainly at no former period had they such means and such a promise of success. All the ancient "war-weapons" of victory, excepting miracles, are at their disposal; and new instruments of still greater potency, which the science of the latter days has been accumulating for a universal revolution of the mind, are ready to be brought into action upon a scale of overpowering magnitude. Even the single resource which is lost may yet be recompensed by equivalents; and a substitute, in many respects, may be found for miracles. The first effect of a miracle is to arouse the attention, and to overawe opposing prejudices; the second, to afford a proof of the truth of the religion of which it is a sealing accompaniment. The first object might be gained by the natural magic of experimental philosophy; and as to the second, the difference in the proof from Miracles lies rather in its being more circuitous, than in its being less conclusive, at the present day, than in the times of the Apostles. Besides, the turning point of receiving Christianity, even in the Apostolic Age, consisted less in having seen the miracles, than in seeing their own need of a revelation, and its adaptation to the present circumstances of humanity. Moral influence has always prevailed more than supernatural influence; the generation that literally lived on miracles, and had "Angels' food" for their daily bread, perished from unbelief in the desert; whilst their children, brought up in the loneliness of the wilderness, far from the corruptions of the surrounding nations, were ever eminent to after times as an example of "a right godly nation."

If there is less of a Missionary spirit than in the times of the Apostles, there is more of a Missionary spirit than has ever existed since the times of the Apostles and their immediate successors; and if it is less capable of great sacrifices, these at the same time are less required; the division of labor now obtains every where, even in Missionary enterprise; and the separation of the two classes, of those who contribute money and exertion at home, and of those who labor abroad, now so distinct, was ill defined in the early ages.

Our proposed exception has regard to the "natural magic of experimental philosophy."

There are practical difficulties of insuperable magnitude in the way of its general use, as an expedient to call up the attention of the heathen. Who will purchase the expensive apparatus for the sole purpose of exciting the wonder of savages? And when on the spot, in what way shall it be used? Shall the population of Bombay unite their hands, in the market place, and be caused to start involuntarily, by means of the electric spark? Shall fire-works be made to play upon the snowy summit of Owhyhee; or upon some icy peak on the North-west Coast? And, after all, how much would be gained?

It enters not into the design of this notice to give any thing like a full account of this little work. We aim rather to excite curiosity, than to gratify it. We therefore close our extracts, for the present, with the author's last paragraph.

Scripture has represented the Renovation of the World under the Image of the Wilderness assuming verdure and the Aspect of Cultivation. It would be a beautiful fulfilment of the prophecy, that it should at once have a double accomplishment,—that Nature, receiving fresh beauties and new riches from the hands of the Missionaries and their converts, should be an outward and visible emblem of that change which had taken place in the mind of man. Let us hope to see the day when all the blessings of civilization will follow more speedily and amply in the train of Missions, than they did of old the conquests and colonies of Rome, and that Missionaries will scatter with a liberal hand the germ of all the arts, and the seeds of all the natural productions, as well as the seminal principle of a better and God-like Nature, *Natura melioris origo*, the ever-expanding germ of Renovation and Immortality.

SCRIPTURE ILLUSTRATIONS.

From Jowett's Christian Researches.

It is a remarkable fact, the value of which, in testimony to the Scriptures, the Christian will know how to appreciate, that the Bible is the very text book of the most intelligent travellers in these countries. The author has seen copies of the Sacred Volume in their hands which have not only served, as it may be hoped, the higher purpose of ministering daily to the spiritual life, but have shewn, by the manner in which they have been marked throughout, that they have been their constant guides through the scenes which they have visited.

Genesis xli, 1, 2.

At Molibus, on the east bank of the Nile, observed a Cattle Fair. Several buffaloes were swimming, from the opposite side, across the water. Their unwieldy body sinks deep into the water, so that only a part of the neck is level with the surface; while

their uplifted head just raises the snorting nostrils above the water. Often, a little Arab boy takes his passage across the Nile upon the back of this animal; setting his feet on the shoulders, holding fast by the horns, and thus keeping his balance. As the buffaloes rose out of the water on the bank, I was struck with their large bony size, compared with the little that had appeared of them while in the water. Their emerging brought to mind the passage Genesis xli. 1, 2.—*Behold, he stood by the river: and behold, there came up, out of the river, seven well-favored kine and fat-fleshed; and they fed in a meadow.* It was the very scene, and the very country.

Exodus i, 11.

At one place, the people were making bricks, with straw cut into small pieces, and mingled with the clay to bind it. Hence it is, that, when villages built of these bricks fall into rubbish, which is often the case, the roads are full of small particles of straws, extremely offensive to the eyes in a high wind. They were, in short, engaged exactly as the Israelites used to be, making bricks with straw; and for a similar purpose—to build extensive Granaries for the Bashaw: Treasure-Cities for Pharaoh.

Exodus iii, 3.

Our boat was ballasted with earth taken from the river-banks—very stiff and rich soil, without stones. With this same mud the sides of the boat were plastered, at those parts in the fore-half of the vessel where moveable planks were placed, in order to raise the gunnel higher: the mud filled up the crevices, and prevented the water from gushing in, as would otherwise be the case. This mud was so rich and slimy, and when dry so firm and impervious, that, together with the strong reed that grows on the banks, it is easy to conceive how the mother of Moses constructed a little ark, which would float: she then placed it among the flags, in order that the stream might not carry it down.

SYSTEMATIC CHARITY.

AT p. 47 of the Herald for February, we suggested some thoughts with a view to induce our readers to make the work of Christian charity their business for life, and to perform it in accordance with some well defined and settled plan. These remarks, however, had principal reference to the exertions of men as individuals. At p. 295 of the number for September, is another series of remarks, having the same tendency, but regarding the

agents more as members of society. That article contained the following paragraph.

We hope it may please God to indulge us with the sight of large and energetic Societies, auxiliary to the Board, springing up over New England, and elsewhere; each embracing a multitude of active Associations in towns and districts; and all having their anniversaries so arranged, in point of time, that a delegation from the Prudential Committee, or from the Board, may attend half a score of them, or even a greater number, in the course of a single month.

This hope has, of late, been much strengthened. There seems to be an increasing conviction, in the religious community, that there must be more system in the method of raising funds for charitable objects, or the year when the kingdoms of this world shall have become the kingdom of our Lord, will not soon arrive. We are glad this conviction is abroad. It is our earnest prayer, that it may continue to increase.

As the case now is, the portion of the church militant, which is stationed in this country, is very badly disciplined; and nothing is more difficult than, when there is an emergency, to bring the whole effective force into the field. Like the American army, at the commencement of the revolutionary war, every man comes when he pleases, and goes when he pleases; and there is little calculation to be made as to the achievements in future campaigns. This damps the spirit of enterprise. The soldiers in the field, who burn with Christian patriotism, dare not make bold inroads upon the enemy's territory, lest they fail of the necessary support, and thus lose, in great measure, their labors, if they do not lose their lives.

There are honorable exceptions to these remarks; and, as we have said, there is among the members of our Christian community, a disposition to reduce their operations to a systematic form.

Without farther remarks of this general character, we shall proceed to give the outlines of a systematic course of proceedings, which is respectfully commended, by the Prudential Committee, to the consideration of the friends and patrons of missions. It is the result of considerable deliberation; and the Committee have been assured, by judicious friends, to whom it has been submitted, that, in its general character, it will meet the exigencies of the case, throughout our country. It can easily be modified to suit particular circumstances.

THE GENERAL PLAN.

Two kinds of Societies are desired—one large; the other small; and the larger to include the smaller. The larger societies are designed for large cities, collections of towns, or counties. They are to be immediately auxiliary to the American Board of Foreign Missions, and should be denominated *Auxiliary Societies*. The smaller societies are designed for towns, parishes, or school-districts. These are to be immediately auxiliary to the larger societies, and should be called, for the sake of distinction, *Associations*. The Auxiliary Societies are to be the medium of communication between the several Associations and the Board. It seems to be expedient, that every town, parish, or school-district, have two Associations—one composed of *males*, the other of *females*. There are many reasons for this arrangement, which we have not room to mention here. The amount of them is, that, in most places, greater funds will be secured, and in the manner least objectionable.

FORM OF A CONSTITUTION FOR AN AUXILIARY SOCIETY.

Article 1. This Society shall be composed of the members of the several Gentlemen's Associations in [here name the towns, or county,*] and shall be called *The Auxiliary Foreign Mission Society of*

Art. 2. The sole object of this Society shall be, to raise funds in aid of the missions under the patronage of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Art. 3. The officers of the Society shall be a President, Vice Presidents, a Treasurer, and a Secretary. These officers, in connexion with at least one person elected from each of the several Associations of gentlemen belonging to the Society, shall constitute an Executive Committee, of whom not less than five shall form a quorum.

Art. 4. Every minister of the Gospel, who is a member of the Society, shall be entitled to attend and vote at the meetings of the Executive Committee.

Art. 5. It shall be the duty of the Executive Committee to adopt the most energetic measures in their power to accomplish the object of the Society; especially by distributing such publications as shall be committed to them by the Parent Institution, or as they shall otherwise obtain—by deputing some of their number to attend the annual meetings of the several Associations—and, in general, by aiming to excite, by the use of all suitable means, a powerful interest in favor of the missionary cause.

Art. 6. The President shall have power to call special meetings of the Society.

* Sometimes a county will be too large, in respect to territory, for one Auxiliary Society. In that case, there might be two or more formed in it.

Art. 7. The Treasurer of the Society shall receive payments from the Treasurers of the several Associations of males and females, and shall pay over the funds in his possession, after deducting incidental expenses, into the Treasury of the American Board of Commissioners for Foreign Missions.

Art. 8. The Secretary shall record the proceedings, and conduct the correspondence, of the Executive Committee and of the Society.

Art. 9. There shall be an annual meeting of the Society on the _____ day of _____, when the accounts of the Treasurer, properly audited, shall be presented; the proceedings of the past year reported; and the other business of the Society transacted. [It will probably be found practicable and expedient to have a sermon, or addresses, on the occasion; and to print the reports of the Executive Committee and Treasurer, and distribute them liberally among the several Associations.]

Art. 10. A copy of the Constitution, authenticated by the Secretary, with the names and residences of the officers annually elected, and also a copy of the Annual Reports, shall be transmitted to the Corresponding Secretary of the American Board of Commissioners for Foreign Missions.

FORM OF A CONSTITUTION FOR AN ASSOCIATION.

Art. 1. All Gentlemen [or Ladies] belonging to the town of _____ [or parish, or school-district,] and contributing, annually, not less than _____, shall be members of the Association.*

Art. 2. There shall be elected, annually, a President, Vice President, Secretary, and Treasurer, and as many Collectors as shall be thought expedient.

Art. 3. The four principal Officers shall perform the following duties:

The President, and, in his [or her] absence, the Vice President, shall preside in all meetings of the Association, and shall have power to call special meetings at pleasure.

The Secretary shall keep the records, and manage the correspondence.

The Treasurer shall take charge of the money collected; and, after deducting incidental expenses, shall pay the same to the treasurer of the Auxiliary Society of the County, [or otherwise, as the case may be,] at or before each annual meeting, on condition of that Society granting to this Association the same privileges, which it receives from the Parent Institution, the American Board of Commissioners for Foreign Missions.†

The four officers above named shall form an Executive Committee, to manage the business of the Association not otherwise appropriated by the articles of this Constitution.

Art. 4. The business of the Collectors is, to obtain funds. And, in order to do this most effectually, they shall, as soon as possible after their election, have a meeting, at which

* The Ladies of the Associations lately formed in Boston, have made one dollar a year necessary a membership.

† What these privileges are, will appear under the subsequent head of "Distribution of the Missionary Herald," and, also, in Article 4th of the constitution for the Auxiliary Society.

they shall elect a Moderator, and Secretary; and shall agree upon their course of operations for the year. They shall either obtain a list of all persons within the limits of the Association of whom it shall be expedient to solicit, or shall divide the town [*parish*, or *district*,] into a suitable number of territorial districts; and shall then agree upon the individuals to whom, or the districts of territory in which, each collector shall make solicitation. The assignments thus made shall be recorded by the Secretary of the Collectors.

Art. 5. The Annual Meeting of the Association shall be held on the _____, and shall be opened with prayer. At this meeting the Report of the Treasurer shall be presented, and shall be audited by a Committee chosen for the purpose; a joint Report of the Executive Committee and of the Collectors, shall be made through the medium of the Secretary of the Association, (a copy of which Reports shall be forwarded, as soon as convenient, to the Secretary of the Auxiliary Society;) the Officers and Collectors for the year ensuing shall be chosen; and such other business and services shall be attended to, as shall be deemed expedient.

REMARKS.

1. The system of raising funds by means of Collectors regularly appointed, promises happier results, than any other, which has been tried, or which occurs to us. If the system is thoroughly pursued, the subject of aiding to send the Gospel to the unevangelized nations, will be distinctly proposed to most persons in the community; and from most persons, it may be presumed, *something* will be received. If a sufficient sum to constitute membership cannot be given or obtained, a less sum should not be despised. The Collectors should, however, adopt for themselves an elevated standard of Christian activity and liberality. As every Christian has virtually covenanted to aid this cause, the Collectors should aim, by a judicious application, to secure this general aid.

2. The first article in the constitution for the Auxiliaries, is so formed, that the subscription is *but for one year*, and, of course, must be repeated annually. Supposing, what ought to be supposed, that there is an active, faithful body of Collectors, this will be the best arrangement.—1. It will tend to create a feeling of responsibility in the Collectors. Unless *they* act, the Association dies.—2. It secures a good share of action, which will conduce, not a little, to the life and perpetuity of the Association.—3. It may fairly be presumed, that the standard of liberality will rise, from year to year, in a place where this system is in operation; in which case, more

will generally be received on the second application, than on the first.—4. Persons will be likely to subscribe more liberally, where the subscription is to be made for one year only, than where it is for several.—It should be remembered, that the application is not for "one dollar," or for "two dollars," so much as for whatever the person, to whom the application is made, can afford to give for so good, and great, and glorious a cause, as that of evangelizing the world. It should also be remembered, that though there are various classes of operations, all indispensable to the attainment of the grand ultimate object of Christian benevolence, there are very few of these classes, if any, so noble in themselves, as that of the missionary efforts for the benefit of the heathen;—nor has there a single one ever been recognized by the Christian Church, which has stronger claims on the affections and aid of the people of God.

3. It is desirable that the several Auxiliaries should ultimately so arrange the times of their Anniversaries, that a delegation from the Board, or from the Prudential Committee, may attend a considerable number of them, during a single tour of a few weeks. This arrangement, however, must be the result of time.

GRATUITOUS DISTRIBUTION OF THE MISSIONARY HERALD AND ANNUAL REPORT.

THE Board has, for several years, made it a rule to give a volume of the *Missionary Herald* to every individual, or society, contributing \$12, at any one time, to its Treasury. Owing, however, to the difficulty of ascertaining the donors, the Herald has not hitherto been generally given in this way, except when the payment was made directly to the Treasurer of the Board.

The Committee design to carry this regulation into full effect, as fast as they can. Every Association contributing, annually, a sum not less than \$12, shall receive the current volume of the Herald, or the volume for the following year, if preferred.

Every individual donor shall be entitled to a volume of the Herald, on paying at any one time to the Treasurer of the Association, a sum not less than \$12.—This is not to be understood, however, as meaning, that any donor will, by a single donation, be entitled to more than one volume.

The Committee have, also, resolved to adopt a practice, which has been successfully

tried in England,—that of giving a volume of the Herald to every Collector of a certain sum. For the present, every Collector of a sum not less than \$20, shall be entitled, on paying the same to the Treasurer of the Association, to a volume of the Herald, in the same manner as a donor of twelve dollars.

The Treasurers of the several Auxiliaries are requested to inform the Treasurer of the Board, how many copies of the Herald, and also which volumes, will probably be needed for donors of not less than \$12, and collectors of not less than \$20. These copies will be forwarded to the Treasurers of the Auxiliaries, to whom the Treasurers of the Associations are requested to apply for the copies to which they are entitled.

The Treasurers of the Auxiliaries are moreover requested to give notice, before the Annual Meeting of the Board in September, how many copies of the *Annual Report* will be desirable for the several Associations of both sexes.

Thus there will be a free and regular circulation through the whole system, and we may hope ere long to see the church stand up for the battle,—an exceeding great, well organized, invincible, irresistible army.

FORMATION OF SOCIETIES.

Auxiliaries.

Tennessee, Giles County; Robertson's-Fort Society. Wm. Usery, President; E. M. Massey, Secretary. Formed, in January. One half of its funds to the Board; the other half to the Chickasaw mission.

Associations.

Massachusetts, Boston; Old South Association of Ladies.—Mrs. Pliny Cutler, President; Mrs. B. B. Wisner, Vice-President; Miss Frances Erving, Secretary; Miss Callender, Treasurer; and twelve Collectors composed of young Ladies. Formed, Oct. 22d.

Park Street Association of Ladies.—Mrs. Henry Homer, Pres.; Mrs. S. E. Dwight, Vice-Pres.; Mrs. J. F. Bumstead, Sec.; Mrs. Henry Hill, Treas.; and fifteen Collectors, composed of young Ladies. Formed, Oct. 23d.

Union Association of Ladies.—Mrs. John McLean, Pres.; Mrs. Samuel Green, Vice-Pres.; Mrs. Bulley, Sec.; Mrs. John Tappan, Treas.; and eight Collectors. Formed, Oct. 24th.

DEFICIENCY OF RECEIPTS.

In the minutes of the Annual Meeting of the Board, at p. 331, it appears that the expenditures of the last year exceeded the receipts by more than \$10,000. The particulars of the accounts will be published in the Annual Report, which is now in the press. The expenses were by no means larger than the

public had been led to expect. It is believed, that no additions were made to the various missionary establishments under the care of the Board, without the cordial approbation of the friends of missions generally in our country. These increasing expenditures can be defrayed with the most perfect ease, if more system is adopted, and activity in obtaining collections adequately increased. Is there a man, or a woman in our country, whose heart burns with love to the Savior, and who will regret that so many missionaries have been sent forth, so many Bibles and tracts have been distributed, and so many children have been brought from the depths of ignorance, and had their minds enlightened by the Gospel?

HYMNS FOR THE MONTHLY CONCERT.

Hymns and Sacred Songs for the Monthly Concert and similar occasions. 18mo. pp. 108, price 25 cents. Andover; published by the Society of Inquiry respecting Missions: 1823.

THIS little volume contains 106 hymns and sacred songs, several of which are original. It was published, as appears on the title page, by the Society of Inquiry respecting Missions in the Theological Seminary at Andover. This respectable association has conferred a favor on the Christian public, by taking the pains to bring together so many pieces appropriate to the Monthly Concert of prayer. The following remarks of the Editor are taken from the Preface.

To criticise is easier than to correct. It has often been remarked that a collection of Psalmody, in which all the deficiencies of the present collections shall be supplied, is a desideratum in the churches. Of this, however, I am well assured,—the man who shall attempt a work like that, will find it as difficult to be executed as it is easy to be conceived. When the business of collecting these hymns was assigned to me, the opinion was indulged in view of the interest which every department of benevolent exertion has excited for the last thirty years, that it would be easy to find a sufficient number of hymns, in which purity of Christian sentiment should be united with purity of expression, and the elevated feelings of true devotion should be embodied in the images, and accompanied with the harmony of genuine poetry. The result must show how far these expectations were correct. The work is not indeed what we might wish; but he who would make it essentially better, must either derive his materials from sources to which I have not had access, or put forth a far bolder and more skilful hand than I have done to the work of remodelling the materials which lay before me.

THE
MISSIONARY HERALD.

VOL. XIX.

DECEMBER, 1823.

No. 12.

Biography.

LIFE OF MATTHEW STACH.

(Concluded from p. 341.)

WE are not particular to notice all the visits, which this enterprising missionary made to the inhospitable climate of Greenland.—The following incident happened during his second visit.

"The settlement was sometimes visited by hostile Greenlanders, who would lie in the watch to injure the Brethren. A party of this description beset it about this time, when all the men were absent except Matthew Stach, whose courage and faithfulness on this occasion were admirable. We quote his own account of what ensued—

"My room was crowded: and the rest of the house was filled by those who could not gain admittance. Though I knew that they had threatened, I felt no alarm, and went on quietly with my translation. After sitting some time, their chief said, 'We are come to hear something good.' I told him I was glad of it. After singing a verse, I prayed that the Lord would open their hearts to understand what he should give me to say. I then proceeded to speak a few words on St. Paul's preaching at Athens. Yet, said I, 'I will not dwell on this topic, for you know already that there is a Creator.' To this they all agreed, with the exception of one man. 'You also know that you are wicked people.' They unanimously assented. 'Now then, come to the main point, that you and we are a Savior—the same great Being who created all things in the beginning. He lived upwards of thirty years on earth, to instruct and bless mankind; after which he was nailed to a cross, and slain by His countrymen who would not believe His words. But on the third day he rose again from the grave, and afterward as-

cended up into heaven. The time is now approaching, when He will come again in the clouds of heaven, and all the dead will rise and appear before Him, as the Righteous Judge, to receive sentence every one according to his works. But thou, poor man!" said I, turning to their Chief, "how wilt thou stand aghast, when all the souls whom thou hast hurried out of this world, shall step forth and say to him that sits upon the throne, 'This wicked wretch murdered us, just as thou hadst sent thy messengers to publish to us the plan of salvation.' What answer wilt thou then return?" He was silent, and cast his eyes down to the ground. Observing that tremor had seized the whole company, I proceeded—"Hearken to me! I will put thee in a way to escape this tremendous judgment: but delay not, or death will seize thee; for thou art old. Fall then at the feet of Jesus. Thou canst not see him, yet He is every where. Tell Him that thou hast heard that He loves the souls of men, and rejects no one that cries for grace. Beseech Him to have mercy on thee, poor, miserable man, and wash out thy sins with his own blood." He promised with an affected heart, that he would.—They all listened with attention to the exhortations of Anna, whose brother they had murdered; and afterward walked up and down the place in a thoughtful mood, and with folded hands; but toward evening they departed."

After assisting in laying the foundation-stone of a church at New Hernhut, Matthew Stach returned to Europe in 1747, taking with him five natives, at their own particular desire. So greatly had the labors of the missionaries been prospered, that, at the close of that year, the congregation

consisted of one hundred and twenty-six baptised, and eight had departed in the faith, since 1741.

In June 1749, Matthew Stach reached Greenland a third time, with three of the natives who had accompanied him to Europe, the other two having died.

He continued to labor in the mission with much diligence and faithfulness, till 1751, when he was called away to begin a mission among the Esquimaux, on the coast of Labrador. With this view, he arrived in London in the beginning of 1752; but the brethren were under the necessity of deferring for a season, the commencement of that mission.

His fourth visit to the mission was made in the summer of 1752; and his fifth, two years afterwards. Of the last visit of our missionary to the scene of his early labors, we have the following account from his Memoir in the Periodical accounts of the United Brethren.

"About this time our late brother met with some very heavy afflictions in his family, which, had not the Lord supported him in an extraordinary manner, would have been sufficient to break him down. In one of his papers, giving an account of these circumstances, he says, that he then prayed that he might be taken out of this vale of tears, to rest from all his labor. But the Lord had reserved him for further services: 'For' continues he, 'on the 22d of February, 1757, I was called to go again to Greenland, and establish a new mission at Fisher's Bay. Two brethren, Jens and Peter Haven, were appointed to accompany me. We set out March 15th, and arrived June 28th in New Herrnhut. I called to mind my first arrival in this country, May 20th, twenty-five years ago: and now rejoiced to see above four hundred Greenlanders who had turned with their whole hearts unto the Lord; two hundred and upward having departed this life rejoicing in God their Savior.'"

In July, Matthew Stach and his fellow-laborers set out for Fisher's bay, accompanied by four Greenland families, consisting in all of thirty-two persons; and pitched their tents at Akonemiok, the spot where Lichtenfels now stands.

Of this new undertaking, and of Matthew Stach's last labors in Greenland, the Memoir thus speaks:—

"In beginning this mission our late brother encountered many difficulties inseparable from such undertakings. July 21st, 1761, the Chapel, sent over from Europe, was erected; and he soon had the joy to baptize the first family of converts from among the heathens of this place, consisting of father, mother, son and daughter. After the death of brother Boehnisch, then first missionary at New

Herrnhut, he undertook the care of the settlement for some time, and then returned to Lichtenfels.

"Having long had a desire of visiting the southern part of Greenland, the inhabitants of which, by trading with our people, had conceived a desire of hearing the Gospel preached in their own country, he made a voyage thither in 1765, accompanied by some Greenland helpers.—Not knowing what dangers he might be liable to in the course of this undertaking, he took a most affectionate leave of the two congregations.—However the Lord was at his right hand, and brought him safe home again; and to complete his joy, he heard afterwards, that a settlement of the brethren was established in the south, called Lichtenau, and that the seed which he had sown sprung up and bear fruit.

"Beside the many and various occupations with which he was continually engaged, he spent his few leisure hours in compiling a Greenland Grammar and Dictionary, by which the study of this difficult language is rendered more easy to beginners.

"In 1771, he returned to Europe; where he laid the whole state of the Greenland mission before the brethren appointed by the Synod to have the direction of the missions, in so clear and circumstantial a manner, confessing whatever he thought mismanaged through too great zeal, that all present were greatly affected, and could not but revere this venerable disciple of Jesus."

His Death.

Having intimated his wish to close his days in one of the Brethren's Settlements in North America, the aged missionary arrived there in August 1772. Of his last days the Memoir gives the following account.

Being unaccustomed and unwilling to spend his time in a state of inactivity, he offered his services to keep a school for boys; and, being used to much exercise, chose to undertake hard labor in gardening, &c. to preserve his health, as much as his advanced age would permit.—The prosperity of Christ's kingdom, and the propagation of the Gospel, were the subject of his daily and most fervent prayers. Nothing gave him more joy, than to hear accounts of the different missions; and the whole Congregation at Salem, where he then resided, joined in celebrating the Jubilee of the Greenland Mission in 1783.

"His mental faculties, which had been remarkably strong, began about this time to fail; and he was so hurt by a fall that he had in 1785, that from that time he was mostly confined to his bed. His pains and confinement he bore with exemplary pa-

tience; and the loss of his memory proved a mercy, in as far as he could never be persuaded otherwise, than that the above accident had happened but the other day. He spent his time in communion with his Savior, and never complained; but, Dec. 14, 1787, grew so weak, that he required constant attendance day and night: he spoke with cheerfulness of that happy moment when he should be released from all pain and trouble; and see his Savior face to face; and his last words were, "O Lord Jesus, come quickly!" During his illness, he used to give out several hymns that had been his particular favorites, desiring those present to sing them for him, and joined now and then with great fervor. On the 21st of Dec. 1787, towards evening, he departed into the joy of his Lord, in the 77th year of his age, and now rests from all his labor with the Lord for ever."

REV. WILLIAM WARD, D. D.

THE following notice of the last hours of Dr. Ward, whose decease we mentioned at p. 336, was handed to us by a friend, to whom it had been forwarded from India.

We are now called to mourn over one of the most afflictive dispensations with which we have ever been exercised. Our dear brother Ward, whose help and Christian society we have enjoyed for nearly twenty-four years, has been removed by death almost without any warning. Since his return from Europe his health had been in general pretty good; but latterly the complaint with which he was so much afflicted before his departure for Europe, indigestion, attended with distressing flatulency in the stomach, appeared to be returning upon him in so great a degree, as to compel him to abstain from rice in every form, from nearly all vegetables, from beer and every kind of wine, and from most kinds of meat. By strictly observing this course however, and taking abundant exercise on horseback, his health seemed so much preserved, as to give us hope that he might be spared to us for years to come. On the Sabbath preceding his death, he was at Calcutta, and preached in the evening there from, "Lead us not into temptation," in so searching a manner, as to attract particular notice. He also attended the monthly prayer-meeting held on Monday evening at the Lall-Bazar Chapel, after having spent the day in visiting, for the last time, the flock he so much loved.

On Tuesday morning March 4th, he returned to Serampore in the boat with Mrs. Marshman, and on the way up read to her

a number of extracts from Brainerd, making such remarks occasionally as sufficiently evidenced the state of his own mind. He appeared quite well the whole of that day, as well as the next, Wednesday the 5th, in the evening of which he preached in the Mission Chapel at Serampore the weekly lecture, intended chiefly for the youth there for education, from Mark xvi, 16. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." No one suspected that this was the last message he had to deliver in his Great Master's name; but the close and poignant manner in which he addressed them, seemed to excite unusual attention. It was particularly recollected, that in the course of his sermon while he was exhibiting Christ as the only Savior, he repeated the following verse:

The best obedience of my hands,
Dares not appear before thy throne;
But faith can answer thy demands,
By pleading what my Lord has done—

and to impress it the more firmly on his audience, he repeated the verse a second time. The earnest affection with which he prayed for the salvation of his own children in his last prayer, was particularly remarked.

He retired to bed about ten quite in as good health as usual; but about five in the morning of Thursday, the 6th, he felt himself affected with a bowel complaint, and instead of taking his morning ride as usual, he returned to bed for an hour. At the weekly meeting for prayer, however, which he and his colleagues established more than twenty-two years ago, and which, amidst every discouragement and affliction, has not, we believe, been omitted for three weeks in the course of these twenty-two years, he united with his brethren and sisters as usual. Thus after more than twenty-three years' labor in promoting this object in the most assiduous and intense manner perhaps ever known, he closed his public life by uniting in prayer with his brethren for the continuance of the Divine blessing on the work.

After the prayer-meeting, which from the beginning has been held at seven in the morning, he breakfasted with his brethren and sisters at Dr. Marshman's, where it has been for many years the custom for all, with any friend occasionally at the Mission-house, to breakfast together afterwards, and converse on the things which relate to the advancement of the kingdom of God around them. He entered so much into discourse of this nature that morning, that no one suspected him to be at all ill, beyond his having a slight bowel complaint, with him not uncommon. He went into the Printing-office as usual about ten, and

among various letters on business, he wrote to the brethren Peggs and Bampton at Cuttack in the course of the forenoon, the following extract from which was sent to his afflicted family in an affectionate letter from Mrs. Peggs, dated the 14th March, the day after they had received from Dr. Marshman the melancholy tidings of his removal—"In his last note to us dated March the 6th, he says, 'How do you feel in your desires after the Holy Spirit? We can have no hope of success but as we are brought to a believing dependence upon his influences, and an earnest solicitude to obtain them. Oh how I should like to be among you, though only for one hour, to sing a hymn with my dear sisters and brethren Peggs and Bampton. What hymn should we choose, 'Jesus with all thy saints above?'—or 'Jesus I love thy charming name?'" Mrs. Peggs properly adds, "We see by this note what a happy frame of mind he was in just before he was taken ill." He had indeed been really ill in the Cholera many hours before he wrote this note, although he was scarcely aware of it, and continued so assiduously pursuing that work of his dear Redeemer to which he had for so many years devoted every moment of his life, not spent in sleep or refreshment. About eleven Dr. Marshman going into the office and thinking he looked very ill, earnestly questioned him on the subject. Our beloved brother then told him, that he had been quite ill in the morning with a bowel complaint, and imputed it to his having taken a little cold during the night. Dr. M. then begged him not to neglect this complaint, but to have instant recourse to medicine. Dr. M. however had not the least idea of its being the Cholera, as he had not then heard of his having thrown up any thing, which is one of the symptoms usually accompanying this disease. The day after his death however, he learned with unspeakable pain, that he had thrown up much bile even before breakfast.

Our lamented brother continued to go on doing business in the printing-office till past twelve, in which interval he wrote the letter to brethren Peggs and Bampton from which the quotation is taken which so fully discovers the happy state of his mind. After this he began a letter to the Rotterdam Bible Society; which was found unfinished on his desk after his death, from which it appeared that before he had finished the second line, he was constrained to desist and retire to his own room. Respecting his state then, the following particulars have been kindly given us by his eldest daughter:

"When my dear father came from the office and reclined on the sofa, I was sitting in the same room writing a letter, and

my mother was busily engaged in another room. I supposed he was fatigued, and said nothing about his lying down. When on the sofa he in his usual affectionate way asked me, what I was doing; to which I replied "writing a letter." He was cheerful, and said something which occasioned us both to smile. Some time after, Mr. Solomon came in and informed him that his child was just dead of the Cholera: my beloved father assured him of his sympathy and gave directions to another native brother to see that a coffin was made for the child, adding, "I fear I have something of the Cholera myself." This startled me; for this was the first intimation I had of his being ill. I asked him to let me send for the doctor. He replied, "No child; 'tis nothing of consequence." Happily however I did not wait for his leave; but wrote to the doctor begging he would call immediately to see my Father. He came and my father again repeated his fears that he had a slight attack of the Cholera. The doctor told him there was no reason to think so, and said he would send him some medicine. Just before the doctor came, I went and told my mother that I feared my dear Father was seriously ill. She was alarmed, and asked him how he felt; to which he replied "not well," as not appearing to apprehend any danger. It being dinner time, and my father being asleep, we thought it best to leave him, as he seemed anxious to remain quiet. As soon as dinner was over, I came into the room where we had left him asleep; but not finding him there, I went into the next room. Some minutes after I heard him make a noise as if calling some one. I approached him and asked, what he wanted; to which he replied, "Nothing child, only I feel very ill." I immediately ran to my mother, begging her to come to my father. She came and learning from him that he had the cramp, and feeling his hands cold, she burst into tears and kindly remonstrated with him for having concealed his state so long. He begged her to make herself easy, adding, "Call brother Carey and brother Marshman." I ran instantly to do this and in a few minutes the alarm spread through the premises and brought the brethren and sisters from every side. Dr. Mundt had come again and seeing the disorder gain ground, prescribed and applied what it seemed immediately to require."

While Dr. Carey, and the sisters were occupied about our brother, Dr. Marshman took the boat and crossed the river to Barrackpore, to bring more medical aid. Meeting with Dr. Grierson at home, who has succeeded Dr. Chalmers there, and who kindly attended Dr. Carey about three months before, he brought him over with him. Dr. Grierson coincided with

Dr. Mundt respecting its being the Cholera, and among other things they prescribed a hot bath. This he took about six in the evening, and seemed greatly refreshed; but still exceedingly inclined to sleep or at least to doze. The medical gentlemen then intimated that he might be left to himself in the hope of his getting a little sleep, adding, that this would do more for him than any medicine they could give. In consequence of this, Mrs. Ward and all his brethren and sisters refrained from conversation with him on the state of his mind; and remained waiting the issue in a state of suspense which words cannot easily describe.

About nine in the evening he told Mrs. Ward that he felt himself sensibly better, and was not in any kind of pain. This excited great hope that he would be able to obtain sleep during the night. Four or five therefore remaining with him, among whom was our young brother, Mr. Brunson, who watched with him during the whole of his illness as a son over a father, and Mr. Williamson, who being acquainted with medicine himself, assisted with the two medical gentlemen in consultations respecting him, and remained with him continually to see their prescriptions administered; the rest retired. Our deceased brother remained quiet and free from pain, apparently sleeping, till about ten at night, when he complained of a pain in the right side, particularly when he turned himself. Mr. Williamson immediately went to Dr. Mundt to consult him. He advised a fomentation of the side if the pain should continue. This was tried, and gave immediate relief. With this exception he was free from pain and perfectly quiet during the night, appearing in a dozing state and saying nothing, Mrs. Ward and his brethren, from the fear of preventing his obtaining sleep, still forbearing to converse with him.

As in the morning there appeared very considerable hope of his recovery, Dr. Carey went to Calcutta in the course of his college duty as usual; and Dr. Marshman again went over the river for Dr. Grierson that he might assist in consulting relative to his case. On Dr. G's arrival, the medical gentlemen recommended an injection, as the calomel he had taken during the night, had produced no effect. It was hoped that this would have relieved him greatly; and that as he had for so many hours been free from pain, he would immediately have felt better. Dr. Grierson indeed said, that he thought there was no cause of alarm respecting his case; and Mrs. Ward's inquiry, our dear brother himself said, that he felt better. The injection however produced no effect; but he still continued quiet and easy. Another injection was then prescribed, but by the

time it was ready, he appeared so weak that his medical attendants forbore to administer it. He was still perfectly free from pain however; and as late as ten in the morning, we had hopes of his recovery. But about eleven, Mrs. Ward offering him something directed to be given, he gently put it away with his hand, and with a sigh said, "Oh dear;"—which were the last words he was heard to utter. Though he continued perfectly quiet and apparently free from pain, about twelve his pulse declined so much as to take away all hope; and about five in the afternoon, he ceased to breathe, in so imperceptible a manner, however, that we for some moments were scarcely aware that his happy spirit had left its tenement of clay. Dr. Carey had returned about an hour previously. His step-son Mr. John Fountain, to whom he had ever been the father, and Mr. B. W. Marshman, had arrived from Calcutta to see him, six or seven hours before his departure; but he was too far gone fully to recognize them.

Thus in the fifty-fourth year of his age, and the twenty-fourth of his missionary labors at Serampore, departed one of the most faithful, disinterested, and arduous laborers in the vineyard of his Glorious Redeemer, that India has ever seen. To enlarge on his character here would be quite superfluous; it is too well known to those who enjoyed the happiness of his acquaintance, for words to add any thing to the impression it has left on the mind. The next day, the news of his departure having been sent early to Calcutta, the Rev. Messrs. E. Carey, James Hill, Adam, Schmid, and Jetter arrived from thence to pay the last testimony of respect to his memory, together with Messrs. Penney, Lindeman, Pearce, Kerr, Ricketts, and various other friends. At five the corpse was conveyed to the Mission Burying ground in a hearse, the body together with the coffin being so heavy, that it was feared our native brethren and the friends around, would not have been able to convey it, as the distance was nearly a mile. All of them attended the funeral however, with the servants of the printing-office, the paper-mill, &c. to all of whom our deceased brother was like a father. The various gentlemen in Serampore and its neighborhood were also present, and a number from Barrackpore on the opposite side of the river. Previously to moving the corpse from the house, the Rev. E. Carey engaged in prayer; at the grave the Rev. James Hill gave out the 84th Hymn in the Selection, "Jesus, thy blood and righteousness;" after which Dr. Carey addressed the congregation on this afflicting and awful providence both in English and Bengalee, and Dr. Marshman concluded in prayer.

The next Lord's-day week, the 16th March, Dr. Carey preached a funeral sermon for our deceased brother at the Lall-Bazar Chapel in Calcutta, from Prov. x, 7. "The memory of the just is blessed," to the largest congregation ever seen at the chapel, many friends of religion, and multitudes drawn by personal esteem, taking this opportunity of testifying their respect for his memory. On Wednesday evening, the 19th, Dr. Marshman preached a funeral sermon for our beloved brother in the Mission Chapel, Serampore, at which were present the Governor, his Excellency Col. Kretzing, and nearly every European inhabitant at Serampore both Danish and English, with a number from Ishera and Barrackpore. As he had fixed on no passage of scripture himself, Dr. M. took this declaration of the Apostle's as expressing the language of our deceased brother's inmost soul; "By the grace of God I am what I am." At the request of the Rev. James Hill, Dr. Marshman, on the next Lord's-day, March 23d, preached a funeral sermon for him from the same text to a congregation of perhaps six hundred, at the Union Chapel, the pulpit and desk of which were hung in black as a testimony of esteem. In this discourse a few particulars were given respecting our deceased brother; with whom and Mrs. Ward, the preacher and Mrs. Marshman had come from England in the summer of 1799, and whom he had therefore known in the most intimate manner for nearly twenty-four years. As the Rev. Mr. Hill and others have strongly requested it, should the pressure of business admit of its being prepared for the press, the sermon with these particulars, may possibly appear in the course of two or three months.

In reviewing this sudden and afflictive providence various reflections crowd on the mind. The first are those of almost indescribable distress at the loss sustained, not only by the denomination to which our brother belonged, but by the church and the cause of God at large, particularly as far as relates to India; for although his family and his immediate colleagues in the work of God, feel the sense of their loss increased by all that recollection of his worth as a man, a Christian, a husband, a father, a colleague and brother, which the space of nearly twenty-four years, spent in perhaps the greatest degree of social happiness capable of being enjoyed on earth, must continually furnish; our brother was not a man who confined his regard for the cause of God to one denomination. He loved all who loved the Redeemer, and sought to promote his cause. Hence his death is a public loss to religion; and those particularly whose spiritual good he labored to promote and whose hands he labored to

strengthen by his preaching, his prayers, and his extensive correspondence, whether they be in India, Europe, or America, cannot but feel this bereavement.

The brethren at Serampore indeed have been thus called to renew their trust in God while wading through the depths of affliction, even from the beginning of their course. We do not here allude merely to the fire at Serampore eleven years ago, in which our dear brother now deceased was himself almost miraculously preserved, and which threatened to overwhelm us; but which through the Divine mercy was succeeded to a greater extent than had ever been experienced at Serampore before. We rather allude to the repeated afflictions we were called to sustain twenty-two years ago, when so many of our missionary brethren were in succession carried to the grave in the very infancy of the cause here. Within eighteen days after our landing at Serampore, Mr. Grant was carried off in a fever, the four brethren and sisters having arrived on the 13th of October, 1799, and he being removed on the 31st. The succeeding July, Mr. Fountain was removed by a bowel complaint, within four years after his arrival in the country, and just as he had become ready in the language. The next July beheld Mr. Brunssen carried off in a liver complaint, scarcely twenty-six years of age, and the most forward in the language, as well as the ablest English preacher, among all the four brethren who came out together.—And to complete the measure of affliction, the next October, Mr. Thomas himself, who had laid the foundation of the mission in Bengal, and had come out with brother Carey seven years before, was taken away at an age two years below that of our now deceased brother. At that critical period that four of the only seven missionaries then in this part of India, should be removed, and among them both the youngest and the oldest, the ablest and the most active, was indeed overwhelming, had we looked merely to human aid. Yet nearly all that has been done in this part of India has been the fruit of the divine blessing since experienced on humble and persevering effort, accompanied with constant prayer. Surely then in every affliction and bereavement, we ought to look directly and wholly to Him, with whom is the residue of the Spirit, who cannot be unmindful of his cause or of his promise, and who has declared that all nations shall be blessed in the Redeemer,—and that He, *Jehovah*, will accomplish this glorious work in his own time.

The work for which God pre-eminently raised our brother up was evidently that of printing the Scriptures in India; and we

believe that to him was shewn herein grace and favor granted before to very few men in that particular line. To the language of the apostle, which the brother who came out with him well recollects seeing in his diary in the course of his voyage, thus applied with reference to his own circumstances "unto me who am less than the least of all saints is this grace given, that I should print among the heathen the unsearchable riches of Christ,"—could he have foreseen the Divine goodness to him, he might have added—in *twenty of their languages*;" for the *twentieth* version of the New Testament in the languages of India printed under his eye, had advanced to the Book of Revelation at the time of our beloved brother's removal; and we believe it has been granted to few men in the church of God, ever to print the New Tes-

tament of our Lord and Savior Jesus Christ in twenty languages spoken among the heathen. But for the preparation of all those founts of types which they required, and most of which had never before been seen in India, was his thorough knowledge of the art, his nice discernment, his assiduity, his indefatigable diligence, his love for the cause of his Redeemer and the souls of the heathen, peculiarly suited. Yet all these founts prepared, and the difficulties attending these First Editions of the Scriptures overcome, the way is now made easy; Second and succeeding editions with the same types, involve so little difficulty, that the various native Christian brethren and others trained up by our beloved brother for so many years, can go on with the work under common European superintendence.

American Board of Missions.

PROCEEDINGS AND INTELLIGENCE.

PALESTINE MISSION.

JOURNAL OF MESSRS. FISK AND KING,
IN UPPER EGYPT.

(Continued from p. 350.)

March 5, 1823. Between 9 and 10 A. M. we took our leave of these immense and magnificent ruins, and set our faces again toward Cairo, highly gratified in having seen, though but hastily and imperfectly, these interesting antiquities; but still more highly gratified in having been permitted to supply so many nominal Christians, in this land of darkness, with the invaluable Word of God.—We had no wind, but floated along with the current. About 5 P. M. passed Negadeh.

Thursday, 6. About 9 A. M. we arrived at Kene, on the east bank. Went into the town with books for Mallem Boulus, (Paul,) who is mentioned in Mr. Jowett's Researches. *Mallem* is a title much used among the Copts. Its import is *learned*, or a *teacher*. Many of the Coptic Mallemes are clerks and writers for government. Mallem Boulus was with the Musselim. A man was sent to inform him of our arrival, and he immediately came to see us. We showed him the Patriarch's letter, and then our books. He looked at the books, kissed them, purchased several, and assisted us in selling to others. He is the chief man among the Copts, richly dressed, and

quite intelligent. He says there are 1500 houses in Kene, of which 150 are Coptic. They have no church or priest, but go to church at Goos, three or four hours off, where are also many Copts.

A Mallem, who teaches a school of 30 boys came in. To him we gave five copies of Genesis, to be given as premiums to such of his pupils as should make most rapid progress in their studies. Icarus, a learned Mallem, also called on us; and afterward accompanied us to our boat. He knows Turkish, Arabic, and Coptic. In the course of four hours we sold thirty-one books, and gave away seven, beside tracts.

Great numbers of Mussulman pilgrims pass through this place, on their way to Mecca. Their defiling influence on the people, is very manifest. We have no where seen so many Musselman women unveiled, or so bold and shameless as here. The place seems a perfect brothel.

Temple of Denderah.

We left Kene, about 1 P. M., and, in an hour after, moored on the west bank opposite the temple of Denderah, the Tentiva of the Romans. The modern village is near the Nile; the temple a half hour's ride from it. We found this temple in a better state of preservation, than any we had seen.

It was from this temple that a Frenchman, about three years since, took away

the Zodiac, which has excited so much interest among the learned. The walls, as usual, are covered with hieroglyphics, the mystical characters of the ancient Egyptians. Could we read these characters, we should no doubt derive much information about the ancient history, mythology, and customs of the country. Whether this knowledge will ever be attained, remains to be seen. Efforts are making, and hopes of success are cherished. We returned to our boat at 5 o'clock, and floated down the Nile till late in the evening; when we moored for the night.

Friday, 7. The wind very strong against us, so as almost completely to counteract the course of the current. This enabled us easily to believe what before seemed improbable, that a north wind blowing when the Nile overflows, has a powerful effect to increase the inundations, and keep the water longer on the land. Toward evening we arrived at Dishne, a small village on the east. Here one man told us there are forty, another said thirty Coptic houses; and probably about as many Mussulmans. We saw a number of Copts, only three of whom could read; and those three all purchased books. They have neither a church, nor a priest in the village. Left Dishne about sun-set, and floated down the current during most of the night.

Negro Slaves, Nunneries, &c.

Saturday, 8. At half past 12 we passed Haon, on the west, and a little below it we moored, the wind being contrary and very violent. Below us was a large boat, which had a cargo of negro slaves, carrying them down to Cairo; a sight, which could not fail to excite the most painful emotions in our breasts. A little before 3 P. M. we left our boat and walked to Bageoura, an inland town. Here are several learned Mallems, a Roumus, several priests, a church and nunnery with two or three nuns. We have seldom heard of a nunnery among the Copts. There is usually a convent connected with every church, but it is the dwelling of the priests, whether married or unmarried. Many of the priests are married, and we are told the people are best pleased when this is the case.

The Coptic Christians.

Monday, 10. We awoke in sight of the high minarets of Girge. Went first to pay our respects to the Bishop, and were conducted to his house through a narrow dark avenue. He was asleep, but the Roumus received us very kindly. The apartments were entirely without furniture,

except a mat of reeds spread on the floor, on which we sat; but they were cleaner than the rooms, in which we have usually been received by the Coptic clergy. After waiting a while, the Bishop awoke, and we were invited into his presence. He was in feeble health, as might be expected from his age, which is ninety years. For thirty-one years he has been Bishop of this diocese. The Roumus told us, that there were in Egypt twelve Bishoprics, two east of the Nile, and ten west of it. The whole number of Coptic priests we estimated at two hundred and thirty, or two hundred and forty; but others, we presume with good reason, set it much higher. The reason he assigns, why the number of Bishoprics is so small, is the poverty and tribulation, which the Christians are now in. They are indeed in bondage. We dined with the Roumus, the dinner consisted of boiled eggs, bread, and honey.

They received a letter, towards night, from Mr. Salt, requesting them, in the name of the Pasha, but in a very kind manner, to forbear arguing on points of religious belief with Mussulmen. They then remark as follows:

This letter implies that there is no impediment whatever on the part of the Mussulmen, or of the government, to the distribution of the Scriptures, or to missionary labors, except among Mussulmen themselves; and that the need of caution at the present moment, arises, in part at least, from the present political state of Turkey. Here then is a wide and promising field actually laid open before us for labors among nominal Christians and Jews. It seems improper to cause it to be shut against us, by attempting to force open a door, which Providence seems to have closed against us. Still opportunities may occasionally occur of giving the Scriptures to Mussulmen, and of speaking to them about Christianity. Now and then we meet one who has travelled in Europe, or who reads European books, who is liberal and tolerant in his ideas. To such persons, and to our teachers, and to men of letters with whom we became acquainted, we may speak of the Son of God, and give them the Gospel. Mussulmen, also, come sometimes to purchase the Scriptures of their own accord. By enlightening and reforming nominal Christians in Turkey, we are preparing the way, and raising up agents to bear a part when the way shall be prepared, in convincing the followers of the false prophet of their errors, and teaching them the truth: "Lord, teach us the way in which we should walk, for we lift our souls to thee."

Wednesday 12, they ascended a mountain, which rose immediately from the east bank of the river, for the purpose of surveying a grotto. After describing the grotto, they now speak of the interesting scenery in view.

Sitting down in one of the windows, we cast our eyes over one of the most enchanting scenes in nature. From an elevation of two hundred feet, we looked down on the Nile meandering through the plains that are enriched and fertilized by its waters; while these plains present to the eye a variety and richness of vegetation seldom seen. Flocks were grazing in every direction; numerous small villages, surrounded by groves of palm trees, increased the variety and beauty of the scenery; while, on the opposite side of the river, rose the barren hills that skirt the Lybian desert. It would have been a delightful scene for a landscape painter. It would have been a romantic spot for a sentimental poet. And surely a hermit, if truly pious, might in this cell contemplate the works of God with no ordinary degree of tranquillity and peace.

A Catholic Missionary.

In the afternoon we went to Tahta, half an hour's walk west of the river. We found several schools for boys; but in Egypt we no where hear of girls at school. To the Copts we sold the last books we brought from Cairo. There is a Catholic convent, at which we called, and found Padre Francesco, a missionary of the Propaganda, who has been here eight years. He received us kindly; and after we told him who we were, he took care to tell us that he is not one of the superstitious priests. We offered him an Italian Bible and some tracts, which he received with a thousand thanks, and afterwards gave us one of his Arabic sermons in manuscript. He has under his care about five hundred Catholic Copts in and around Tahta. There are four Catholic establishments in Upper Egypt, viz. at Tahta, Akmin, Girge, and Farshiout. Padre Francesco said there was no great difference between the Catholics and English, as to *doctrines*; and as to *ceremonies and matters of discipline*, he thought these were not essential. He hopes, therefore, that one day there will be a reunion. We expressed our hope, that the different denominations of Christians will renounce each its respective errors, and so all unite on the ground of primitive Christianity. To this he assented, and expressed great pleasure in having made our acquaintance.

Thursday, 13. At 5 P. M. arrived at Abutig. The Copts have a school for

boys. We inquired if there was not one for girls likewise. They said, no. We then asked, whether any of the women could read. As if surprised at such strange questions, they again answered, "No." "Is there not one in town who can read?" "No, not half an one," was the reply.

Thursday, 20. About 9 A. M. we passed the convent at Miriam, (Mary,) situated at the top of rocks apparently inaccessible, on the east bank. As we passed, we saw a man swimming toward our boat. He was from the convent, and came to ask alms. We gave him something. He told us there were ten monks in the convent. One of them was in sight on the top of the rugged rocks. When the man left us, we watched to see how he ascended to his habitation; but we lost sight of him behind a rock, as soon as he reached the shore. It is impossible to discover any passage. In the evening we passed a village on the east called Sheraroune, where our Rais says there are many Copts. The Arabs told us, that the Musselmans have both monasteries and nunneries, and that in the Faioum, a province in the west of Egypt, there is a nunnery, in which are forty nuns.

Between Cairo and Minie, are several convents and villages, at which we intended to stop on our return; but having distributed all our books, and being in haste, we passed by them all. We hoped, also, to find it convenient to visit the pyramids of Saccara, and the site of ancient Memphis which is near them. But this, too, we were obliged to relinquish.

Retrospect of the Tour.

Monday, 24. Took lodgings at the house where we were before, and where travellers usually lodge. In our journey to Thebes we were absent from Cairo forty-six days, and the expenses amounted, altogether, to about \$30 each. We sold in Arabic, two hundred and eleven Testaments, and one hundred and twenty-seven copies of Genesis, and seven Psalters; and gave away ten Testaments, forty-five copies of Genesis, and one Psalter. In other languages we have sold four, and given away five Testaments and Bibles. We also distributed two hundred and fifty tracts.

During the journey, we were both attacked with a fever, though at different times. Through the kindness of our Heavenly Father, we both recovered after an illness of only four or five days. When in ill health among strangers, and with bad accommodations, the mind begins to turn back to the friends we have left afar off.

With a mattress spread on the cabin floor, no chair but a box of books, none of the little comforts which mothers and sisters know so well how to provide, the wind blowing into our cabin, in this situation it was impossible not to recal to mind the kind attention we used to receive, when ill, from friends, whose names we cannot recollect without the tenderest emotions. But then we reflected, how much better was our situation than that of better men than we, has often been.

What must not Brainerd have suffered, when sick among the Indians? And what were Martyn's trials, with the heat, the dust, his savage guide, and no friend near him?

Our dear brother Parsons, likewise, suffered more than it would be easy to express, while at sea, and especially while at Syra, feeble, much of the time delirious, his physician trying to persuade him that his host wished to hasten his death, no faithful friend near him, no one to read, pray or converse with him, about divine things, and few of the attentions and comforts which we enjoy.

Instead, then, of murmuring, let us be grateful, that we enjoy so many more comforts than we deserve. And now that our health is restored, may we be more entirely devoted than ever to the service of our Preserver.

We have now been in Egypt near three months; and, in connexion with Mr. Wolff, have been permitted to preach the Gospel, and address men on religious subjects, in English, French, German, Italian, Greek, Hebrew, and Arabic; have distributed about eight hundred copies of the Bible, or parts of it, in twelve languages; and more than 2000 tracts. We have had fears, and some troubles; but the Lord has preserved us, and delivered us.

We are conscious of many imperfections and much sin; yet we have found peace and joy in our work. When we look forward, we anticipate new troubles, and new fears. We commend ourselves to the prayers of our Christian friends. We commend ourselves to the protection of our blessed Redeemer. To him be all glory for ever; and let the whole earth be filled with his glory. Amen.

LETTER FROM MR. KING.

We mentioned, at p. 336 of the number for October, that Messrs. Fisk and King had arrived at Jerusalem. Since that time a letter has been received from Mr. King, from which we make the following extracts:

Jerusalem, May 10, 1823.

Dear Sir,

Some days after my arrival at Grand Cairo from Thebes, I received your kind letter of Dec. 7th, enclosing my commission as a missionary of the American Board of Commissioners for Foreign Missions; for which the Prudential Committee will please to accept my grateful acknowledgments.

At the time your letter came to hand, I was busily employed in transcribing my journal to send to the Paris Missionary Society, and to the Missionary Society in Holland. This is my excuse for not having made an immediate reply.

We left Egypt on Monday the 7th of April, and after having suffered much from the scorching winds of the desert, and for want of water, we had the happiness to enter the "Promised Land." We arrived at Gaza, in the land of the Philistines, Saturday the 19th, where we spent the ensuing Sabbath, and distributed about forty copies of the New Testament, the Psalter and Genesis. Leaving Gaza, we passed by Ashkelon, through Ashdod, and arrived at Jaffa the 22d. Thursday the 24th, we left Jaffa [formerly Joppa,] and passing through Kamla [the ancient Arimathea,] arrived at Jerusalem on Friday the 25th, just one week before the Passover, as kept by the oriental Christians.

Mr. Fisk and myself have taken lodgings on Mount Calvary, in one of the Greek convents called the "Convent of the Archangel." Mr. Wolff has taken lodgings with his brethren the Jews, to whom he daily expounds Moses and the Prophets, "persuading them concerning Jesus from morning till evening."—We are all in pretty good health, though much wearied both in body and mind.

Our situation here is as tranquil, and our prospects as favorable, as we could expect. Since our arrival, we have sold about seventy, and given away about forty, New Testaments, besides between five and six hundred tracts. The greater part of these were distributed within four or five days after our arrival. We have sometimes had thirty call upon us in a day, to purchase the Holy Scriptures, with which we were unable to supply them, on account of our boxes of Bibles, which we sent from Alexandria to Bairoat three months ago, not having arrived.

I am, Dear Sir, yours affectionately,
JONAS KING.

Last Monday we kept our first Monthly Concert of Prayer on the Mount of Olives.

To the above, Mr. Fisk, after expressing much satisfaction with the appointment of

Mr. King as a missionary of the Board, adds:

We consider ourselves as having our Head Quarters now at Jerusalem, and we shall rejoice when some one of the brethren at Malta arrives to reside here while we travel about.

My health is good, and Jerusalem seems to me a very promising place for a missionary station, so far as I can judge after so short a residence here.

PERIODICAL MAGAZINE FOR THE MEDITERRANEAN.

THE Rev. William Jowett, Literary Representative of the Church Missionary Society at Malta, is about to commence a Periodical Publication, at that island, for the benefit of the surrounding countries. In furtherance of this important design, he is busily employed in gathering information and materials from distant quarters, which may prove useful and instructive to the inhabitants of those countries.—In a recent letter to the Corresponding Secretary, after speaking of this work, Mr. Jowett adds:

I REJOICE to see, in the activity of the brethren here, and in Palestine,—I mean the missionaries from your Board,—encouraging proof, that there is a call from God to the Christian churches of the West to visit those of the East. You have such full accounts from them, relative to their press and their journeys, (the two methods by which it seems most likely we should do good in this sphere, that I need not particularize. I will only say, that I feel my heart more and more drawn out toward them:—and I hope and believe they feel the same toward us. May you long continue to send out men, who, while they labor to communicate the truth to those who are without, shall also strengthen the bonds of love and peace among them that are within.—I send herewith a copy, my only remaining one, of the “Christian Researches in the Mediterranean.”

We are happy to learn, that the work mentioned in the last sentence of this extract, has gone into a third edition in England.

MISSION AT BOMBAY.

VARIOUS INTELLIGENCE.

LETTERS have been received from the missionaries at this place, bearing date from January to April last.

Mr. Nichols writes, that the boarding school taught by Mrs. Nichols consisted of sixteen scholars, for whose instruction a compensation was received. The profits of the school, from the April preceding, had been sufficient to support Mr. Nichols's family, including four charity children, and to pay his house-rent. There are four other charity children in the family, supported by the benevolence of Christians in this country, and two orphan daughters of a deceased English officer, for whose maintenance a moderate allowance was secured by their father. The care of these twenty-six children, in regard to their instruction, food, clothing, &c. &c. falls very heavily upon Mrs. Nichols; yet she assumes it cheerfully, under the full persuasion, that her labors of this kind, tend directly to promote the great object of the mission. “The school,” says Mr. Nichols, “though it requires incessant labor and care, is a very pleasant one. The children are lovely and promising, and appear to good advantage, when compared with those of their own age, in America.”

In December last an examination of the school took place, at which most of the parents were present, and were evidently gratified by the specimens of improvement, which were given. An association had been formed among the scholars to support, by their voluntary donations, two children in Ceylon; and this plan met the cheerful approbation of the parents. The children to be supported were, at the instance of their young patrons, to bear the names of the two deceased children of Mr. Nichols. One gentleman, who was present, wished to support a child to bear a favorite name; and a native Parsee has engaged to support another. Thus, the design of rescuing children from heathenism, and placing them where they will receive a Christian education, commends itself to the minds of men, wherever it is fairly proposed.

Several of the children, supported by charity in Mr. Nichols's family, are very docile, obedient, and apt to learn. Among the boarding scholars the following rare instance of proficiency is mentioned. A female pupil eleven years old, (Secretary of the Juvenile Association above described,) in two days committed to memory the whole of Emerson's Historical Catechism, containing five hundred and sixteen questions; and, in the evening of the second day, repeated the whole, without the mistake of a word.

Tannah is a growing place. Mr. Nichols

has experienced many kindnesses from the European residents there, and has often been useful to them by translating official papers for them. He expresses the opinion, that missionaries should seek retirement and seclusion from European society, and be devoted to their appropriate work among the natives. There seemed to be peculiar encouragement to labor among the people of Chand-nee.

The Rev. Mr. Jeffreys, (chaplain on the Bombay establishment,) has been exceedingly kind to Mr. Nichols and his family, ever since the acquaintance was formed. This gentleman, after a careful inspection of records, with reference to the average length of life, among the Company's civil and military servants in that Presidency, has come to the result, that the average life of a soldier in that climate does not exceed five years. Next to them, in point of shortness of life, are physicians and surgeons of the army; next, officers, missionaries, gentlemen in the civil service, in the order here stated; and, last of all, chaplains, the average length of whose lives does not exceed eight years and a half. It is to be considered that nearly all Europeans, who go to India, commence their residence there when young; that is, from sixteen to twenty-five years of age.

As a counterbalance to this mortality, it ought to be mentioned, that Mr. Townley, a very distinguished missionary in India, argues strenuously that one year's missionary labor at the present crisis in that part of the world, will be found, at last to have accomplished more for the cause of Christ, than ten years of ministerial labor in England.

From the semi-annual pecuniary accounts of the mission it appears, that the boarding school of Mrs. Hall, for the six months preceding last January, had afforded an income, which had been credited to the mission, equal to the stipend of Mr. Hall for the same time.

In a late letter to the Treasurer Mr. Hall writes as follows on the subject of salary.

It is deemed but justice to ourselves, and to the Board, and to those who contribute to our mission, to communicate the following facts relative to our personal support. In Bombay, a missionary of the Board receives, for the personal support of himself and wife, one hundred rupees a month, and ten rupees a month for each child, if he has any. This sum is to cover all expenses except house rent and teachers. The Edinburgh Mis. Soc. allow for a mis-

sionary in India, and his wife £200 a year and £15 for each child, besides house rent, teachers and travelling expenses, equal to 166 rupees a month, for a man and his wife, and 12½ rupees for each child. The London Society we understand, have raised the allowance of their missionaries in India to about the same, though we cannot speak with precision. We know for certainty, that they have raised their allowances, and we think it is one fourth.

While this is the case it deserves to be remarked, that living in Bombay, or Tan-nah, is at least one quarter more expensive, than at Surat and most other missionary stations in India. Of course, we have been obliged to practise the most rigid economy, in all that pertains to our personal support: and, in addition to other obloquy, we have not escaped the insinuation from Europeans here, that the extraordinary number of deaths* in our mission, has been owing to the want of the necessities and comforts of living.

I am not aware, that any of our number are prepared to admit the justice of the insinuation; but it is a fact, with which we conceive that the Board ought to be acquainted. These facts are not mentioned by way of complaint, or dissatisfaction; but merely that the truth of the case should be known; for we suppose there are some good people, who contribute to the Board, who think that the sum we receive for our support is very great, if not extravagant.

As the subject of the support of missionaries, has not been correctly understood by all readers of the Herald, it may be proper to say that when the first missionaries were sent abroad, the American Board of Commissioners for Foreign Missions, followed the example of the London Missionary Society, in allowing \$444,44 to an unmarried missionary, as his annual salary; and \$666,66 to a missionary with a family. This allowance, with a modification to be explained below, has remained unaltered to the present day, though the London Missionary Society increased the salary of its missionaries almost immediately after the time when the American mission commenced. On this plan the missionaries, at Bombay, Ceylon, Malta, and the Holy Land are supported; but the missionaries among the Indians, and at the Sandwich Islands, have no salary, or separate allowance, but simply food and clothing, from the re-

* But one adult of the American mission at Bombay has died there; viz. Mr. Newell; but the missionaries have buried eight or nine children, while only two survived, at the last intelligence, and their lives were very precarious.

sources placed at their disposal for the support of the mission. The different circumstances of these missions make this difference in the manner of affording a support expedient. There is no doubt, however, that the payment of a regular stipend, to be expended by the missionary for his own support, wherever it can be fairly and equitably fixed, is the best method of maintaining missionaries, and the one most favorable to strict economy.

The modification above referred to, consists in apportioning the allowance, with reference to the number of children in the family of a missionary. According to the ordinary rate of exchange ten Bombay rupees are equal to one pound sterling, or \$4.44. It follows, from Mr. Hall's statement above, that instead of \$666.66 to a married missionary, without regard to his having children or not, the sum of \$533.33 is allowed each married missionary, with an addition of \$53.33 for each child; so that a missionary, his wife, and one child, would receive \$586.66 annually, and so on, the sum increasing with the number of children. A similar modification has been adopted in Ceylon. It has been the opinion of intelligent Europeans, friends of missions, that the American missionaries, both at Bombay and Ceylon, carried their economy to as rigid an extent, as was compatible with the prosperity of their establishments.

As the time of the missionaries and their wives is all devoted to their great work, either directly or indirectly, the emoluments derived from their subordinate labors, such as teaching, printing, &c. &c. are placed to the credit of the mission.

A letter, addressed by Mr. Graves to his wife, has been received since she sailed, and opened according to a request which she left. It is dated April 14, 1823, and mentions, that the chapel is nearly completed, and would be speedily opened for public worship.

We make the following extract, containing an account of Mr. Graves's evangelical labors.

When I last wrote you in February, I had not long before recovered from a sudden, but mercifully short attack of fever; and was then about to take a tour of a month on the continent. That tour has been taken. I went first to Panwell, and then, by a circuitous route, to Rawadunda and a little beyond, returning by Allabag and Tull. As we are not allowed much time on the continent, I felt bound to

fill up the time I there enjoyed in obeying the great last command of our precious Savior. I therefore walked not unfrequently under the scorching sun at noon; and its reflection from the ground was many times not a little annoying. But I was very mercifully preserved in quite vigorous health. I undoubtedly said more for Christ than during any other month of my life, and to much greater numbers; for I invited the people together three or four or five or six times, in different places, daily. I was in general received kindly and heard with attention—not once obliged to lodge without a shelter. I had evidence enough of the opposition of the natural heart, and the strength of idolatry; trial enough of my meekness and patience; and great cause to mourn over so many thousand perishing souls, not inclined to receive their only remedy. But yet the pleasing fact was obvious, that truth approves itself to the conscience.

I had great occasion, as I ever have, to mourn my own want of love to Christ, and tender pity for the souls of the heathen. Yet, on the whole, it was a happy month; and I am not without hope that some fruit will appear in eternity.

The Bombay government had forbidden the distribution of tracts, &c. beyond the Ghauts, that is, the mountains near the coast. Mr. Hall was preparing a memorial on the subject; and, it was hoped, that all restrictions would be taken off. However that might be, the missionaries were desirous to execute their high commission as extensively as possible.

A letter from Mr. Garrett, dated April 19, mentions the fact, that Mr. Mitchell, from the Scottish Missionary Society, had not been allowed to settle at Poonah, but had fixed his residence at Bankote, on the coast.

About \$1,400 had been contributed in India for the Bombay mission chapel, of which Mr. Newton, of Calcutta, gave \$450. No more was expected from that part of the world, as the friends of missions there had a great variety of important objects pressing upon their attention.

American Indians.

For the following letter, written in answer to certain questions proposed by the Corresponding Secretary, we are indebted to Maj. JOSEPH H. VOSE, an intelligent officer in the military service of the United States.

*Fort Armstrong, Rock Island,
Upper Mississippi, July 26, 1823.*

My dear Sir,

On the 24th of this month, I had the pleasure of receiving your much esteemed favor of the first of April last. I take the earliest opportunity to reply, and will endeavor to give you all the information in my power on the several subjects of inquiry in your letter.

1. "What tribes of Indians are there, to whom an easy access can be gained from the mouth of St. Peters?"

The Sioux.

2. "In what direction do the Indians live, and at what distances?"

One small band have a village on the west bank of the Mississippi, about 120 miles above *Prairie Du Chien*. Another band reside about two miles above Lake Pepin, on the same side of the river. Another band, on the east bank, and about seven miles below the mouth of the St. Peters; and within sixty miles of its mouth, there are several small bands. The nearest is within four miles of the Fort.—There are other bands higher up on the St. Peters, and distributed on the prairies between the Mississippi and Missouri. I am of opinion that none of these bands on the Mississippi and St. Peters, consist of more than from thirty to forty families, and the families will average about four persons.

3. "How numerous are they supposed to be?"

It is very difficult to ascertain the number of the Sioux, on account of their scattered situation. I have heard several estimates of their number. One person on whom great reliance may be placed, is, of opinion, that they have not more than 3,000 warriors. At that rate, the whole number of the nation would be about 12,000. About one fourth part of the population of the Indian tribes are men capable of hunting, or going to war.

4. "Have they fixed habitations for a series of years; or are they migratory, changing their places of residence yearly, or in every few years?"

The Indians have fixed habitations, where they reside in summer, and where they raise considerable quantities of corn. Sometimes from finding a better situation, or from fear of their enemies, or from other causes, they are induced to change their station. Their huts are of bark, very easily built; they have no cattle, very little property of any sort, and no improvements on the land, which cannot soon be made elsewhere. Hence it is little trouble for them to remove; and they undoubtedly move oftener than the Indians who are further south, and more engaged in the cultivation of the soil.

Many of the Sioux who reside on the prairies, are as migratory as the buffalo, on which they depend almost entirely for subsistence. The meat, which is excellent, furnishes them with food, and the skins with clothing, and also with a covering for their lodges. The buffalo move south in the fall, and in the spring return to the north; and the Indians of the prairies keep always very near them. There are immense numbers of this animal on the extensive prairies between the two rivers. Herds of several thousands are often seen together.

5. "Do any whites live among them? If so, of what nation are they, and of what character?"

There are no white people among the Sioux, except the traders, who go there in the fall, and return in the spring. These traders are principally fitted out by the American Fur Company, of whom Mr. John J. Astor of New York is the principal. The clerks and head man of each party are generally decent men. Americans, Canadians, Scotchmen, and Englishmen are employed. The boatmen are principally Canadians, of French extraction, from Montreal. Ardent spirits are not allowed, by law, to be carried into the Indian country; but there is, notwithstanding, a great deal introduced among the Indians, who are all exceedingly fond of it, and become intoxicated whenever it is in their power. I do not believe, that it is the intention of the American Fur company to furnish Indians with ardent spirits; but ardent spirits find their way by some means or other.

6. "Would the Indians admit missionaries and teachers to reside among them?"

This question I cannot answer in a satisfactory manner. An establishment could undoubtedly be safely made in the vicinity of Fort Armstrong, and the Indians would not I believe, have any objection to it.

7. "Are they desirous of making improvement, and of imitating the manners of the whites?"

The Indians do not appear to be disposed to make any improvement, or to adopt any of the customs of our people, which might have a tendency to better their condition; but they are very ready to adopt the vices of the whites. The men are extremely indolent, except when hunting; they think it degrading to labor themselves, and all the drudgery is done by the squaws. I have been informed, that in places, where the Indians have had the least intercourse with the whites, there the men are the most temperate, and the women the most chaste.

8. "Would they assist in building school houses, if teachers were to reside among them?"

I am of opinion, that very little aid, if any, could be derived from the Sioux.

9. "Would they be willing, that their children should be governed and restrained in order to be taught?"

I have had but little acquaintance with the Sioux, and it is difficult to form an opinion upon this subject, but I believe the parents might be induced to let their children attend.

The Sioux are usually very poorly clad, and frequently they are much distressed in winter, and I believe they would be pleased to see their children provided for.

Very few Sioux remained near Fort St. Anthony last winter, having gone to their hunting grounds high up the St. Peters and on the prairies.

The Sioux of the St. Peters are at war with the Chippewas, and the Sioux of the prairies are at war with the Socks and Foxes. These wars have continued for several years, and many of the natives are killed every year.

10. "What is the best route of going from this place to the higher parts of the Mississippi; and at what time of the year can the journey be best performed?"

The season for travelling to Prairie Du Chien is the pleasantest and most practicable in the spring. From Boston to Buffalo, the roads are excellent, stages all the way, distance about 450 miles and travelled in six days.

From Buffalo on Lake Erie, by steam boat to Detroit 300 miles. From Detroit through Lake Huron, by Mackinaw and the head of Lake Michigan to Green Bay, distance about 500 miles. Good packets are employed on this route. From Green Bay the Fox River is ascended to the portage of the Ouisconsin, distance 150 miles. Portage a mile and three quarters over which boats are transported, by a man who resides at that place for the purpose. From the portage to the mouth of the Ouisconsin, where it unites with the Mississippi, is about 150 miles. The Ouisconsin and the Mississippi unite three miles below Prairie Du Chien. From Prairie Du Chien boats ascend the river to the St. Peter, in eight to fifteen days, distance about 240 miles, making the whole distance from Boston to St. Peters by the above route, about 1800 miles. Boats are frequently passing between the bay and prairie, and between the prairie and St. Peters, and it is always practicable to obtain Indians with large bark canoes to carry persons from Green Bay to Prairie Du Chien. A person leaving Boston; say from the 1st to the 10th of April, might calculate to reach Prairie Du Chien in about fifty or fifty-five days, and possibly in much less time. This would depend upon the delay at Detroit, waiting a pas-

sage to the bay and the length of that passage. The regular trips of the steam boat are every week to Detroit. Once in the season a trip is made to Mackinaw, and the year that Dr. Morse went up, the steam boat went to Green Bay.

By the other route, the journey may also be very pleasantly performed in the spring. Say by land from Boston via Philadelphia to Wheeling, Va., from thence by steam boat down the Ohio to St. Louis, and from thence up the Mississippi to Prairie Du Chien. Keel boats are constantly plying on this river, and the last spring (for the first time) a steam boat ascended this river to Fort St. Anthony, and it is probable that the attempt will be made again the next season.

Another route might be taken via New Orleans to St. Louis. This would be a very pleasant route, early in the season, and more baggage might be taken this way, on account of there being no land transportation.

The expense of the journey by the first route from Boston to Prairie Du Chien, would probably be from eighty to one hundred dollars. By the Philadelphia route something over one hundred dollars and by the New Orleans route about one hundred and fifty dollars. I am of opinion, that the route by the Lakes is the best; and can be performed in less time, and with less expense than any other. I arrived last fall at Prairie Du Chien, Nov. 9.; the river then being clear I remained there till Dec. 19th, and went in a sleigh to St. Peters. The ice was very strong, and the travelling excellent. It continued safe travelling on the ice till March.

About the first of April the St. Peters was nearly clear of ice, and on the 5th a trading boat came down. About the 5th of April the Mississippi was open above and below the Fort. But it is not often that the Lake (Pepin) is passable before the last of April. There being no current in the Lake, and the outlet narrow, it takes a long time for the ice to break up. In Dec. and Feb. at Fort Armstrong, it was very cold; the mercury at 29 degrees below zero at the coldest day. From zero to 5 below, we call moderate weather. January was pleasant.

I have endeavored, Sir, to answer all your inquiries, and to the best of my ability, and if I have communicated any information of importance, I shall be amply repaid for all the time I have been employed.

This fort is situated on Rock Island about 400 miles above St. Louis, and in latitude about 41° 30'. The situation is exceedingly pleasant and very healthy. In this vicinity are two very large tribes of Indians, the Socks and Foxes, the former

being able to number 1200 warriors, and the latter about 400. The principal part of them reside within four miles of this Fort. They are very friendly to us, and the chiefs visit us often; but they do not appear to be disposed to listen seriously to any thing about civilization. The men are intemperate, and indeed both the men and the women, are very far from being moral in their habits. They raise great quantities of corn, and some vegetables, such as beans, squashes, &c. and keep great numbers of horses. Almost every family has a horse, and some have two or three. They reside here only a part of the year. In the month of Sept. or October they all leave their villages, divide into small bands, and go to their hunting grounds to the west of the Mississippi, and a great distance from this place. They usually return in the month of April. A large party have now gone to the prairies on a hunt for buffaloe, and with a view of falling in with the Sioux. We have not heard from them since they left here. They are all mounted and armed with rifles.

It was expected that Mr. Giddings, a clergyman from St. Louis, would have made them a visit this summer to have a talk with them on the subject of a missionary establishment. But I believe he has given up the idea of coming the present year. These Indians are located on the Illinois side of the river, and on land that has been ceded to the government, so that it is not probable that they will long reside here. They are much attached to the situation, as the land is favorable for the cultivation of corn.

It was computed that in 1821, 25,000 bushels were raised by these tribes, and in this vicinity. The Socks are nearly all together. The Foxes have two or three small villages, some distance from this place.

In the winter, the Winchagoes visit this fort. Their summer residence is on the Fox and Ouisconsin rivers, and between the Mississippi and Lake Michigan. At Prairie Du Chien, there are a considerable number of inhabitants (four to five thousand) mostly French, and of the lowest order. No religious instruction or schools at the place. I have been informed that a Catholic priest was expected there this summer or fall; and that the Catholic bishop at St. Louis had obtained leave from our government, for making four missionary establishments on the Missouri and Upper Mississippi, in the Indian country.

Before I left Fort Armstrong, arrangements were made for procuring a library for that post, and \$300 appropriated, and also for procuring a suitable man as teacher and chaplain.

I am sorry that it is not in my power to give you a better view of the several subjects of your inquiry, but I shall use every exertion to obtain all the information I can, and whenever I can hear of any thing, which may be important for you to know, I will communicate it.

Jerusalem.

Dr. Richardson's Remarks on the Holy City and the Jewish people.

Much attention having lately been drawn to the city of Jerusalem, by the fact that missionaries from this country have visited it, and at length taken up their residence there, our readers will be gratified by the following remarks of Dr. Richardson.

In Egypt and Syria, it is universally called Goutas, or Koudeas, which means Holy; and is still a respectable, good-looking town. It is of an irregular shape, approaching nearest to that of a square. It is surrounded by a high embattled wall, which, generally speaking, is built of the common stone of the country, which is a compact limestone. It has six gates. One looks to the west; and is called the Gate of Yaffa, or Bethlehem, because the road to these places passes through it. Two look to the north: one is called the Gate of Sham, or Damascus: the other, the Gate of Herod. The fourth gate looks to the east, or the Valley of Jehosaphat; and is called St. Stephen's Gate, because here the protomartyr was stoned to death: it is close by the Temple or Mosque of Omar, and leads to the Gardens of Gethsemane, and the Mount of Olives, Bethany, Jericho, and all the east of Jerusalem: this gate leads into the Temple, or Harem Schereef; which was formerly called the Church of the Presentation, because the Virgin Mary is supposed to have entered by this gate, to present her Son, our Blessed Savior, in the Temple: on account of a turn in the wall, this gate, though in the east wall of the city, looks to the south, toward Mount Zion. Near to this, there is another gate, which is small; not admitting either horses or carriages, of which last, however, there is none in Jerusalem; and, from the wall resuming its former direction, looks to the east: it is called the Dung-Gate. The last is called Zion-Gate, or the Gate of the Prophet David: it looks to the south, and is in that part of the wall which passes over Mount Zion, and runs between the brook Kedron or Valley of Jehosaphat on the east, and the deep ravine called the Valley of the Son of Hinnom on the west; leaving about two-thirds of Mount Zion on the south, or outside of the walls: it is nearly opposite to the Mosque which is built over the Sepulchre of David. The longest wall is that on the north side of the city: it runs between the Valley of Gibon on the west, and the Valley of Jehosaphat on the east. I walked round the city on the outside

f the wall, in an hour and twenty minutes; and Lady Belmore rode round it on an ass, in an hour and a quarter: the whole circumference, as measured by Maundrell, a most accurate traveller, is two miles-and-a-half.

The population of the Holy City is estimated at 30,000 souls; 5,000 of whom are Mussulmans, 5,000 Christians, and 10,000 Jews.

The Jews reside chiefly on the edge of Mount Zion, in the lower part of the city, which, in the language of Scripture, is called the Daughter of Zion, near to the shambles, which are most dreadfully offensive: in passing them, on a summer morning, a person is almost afraid to draw his breath; the inhalation of the vapor produces such a deadening effect upon the whole system.

Many of the Jews are rich and in comfortable circumstances, and possess a good deal of property in Jerusalem; but they are careful to conceal their wealth, and even their comfort, from the jealous eye of their rulers, lest, by awakening their cupidity, some vile indecipherable plot should be devised to their prejudice. In going to visit a respectable Jew in the Holy City, it is a common thing to pass to his house over a ruined foreground; and up an awkward outside stair, constructed of rough unpolished stones, that totter under the foot: but it improves as you ascend; and, at the top, has a respectable appearance, as it leads to an agreeable platform in front of the house. On entering the house itself, it is found to be clean and well furnished, the sofas are covered with Persian carpets, and the people seem happy to receive you: the visiter is entertained with coffee and tobacco, as is the custom in the houses of the Turks and Christians. The Ladies presented themselves with an ease and address that surprised me, and recalled to my memory the pleasing society of Europe. This difference of manner arises from many of the Jewish families in Jerusalem having resided in Spain and Portugal, where the females had rid themselves of the cruel domestic fetters of the east; and, on returning to their beloved land, had very properly maintained their justly acquired freedom and rank in society. They almost all speak a broken Italian, so that conversation goes on without the clumsy aid of an interpreter.

It was the Feast of the Passover, and they were all eating unleavened bread; some of which was presented to me as a curiosity, and I partook of it merely that I might have the gratification of eating unleavened bread with the sons and daughters of Jacob in Jerusalem: it is very insipid fare, and no one would eat it from choice.

For the same reason I went to the Synagogue, of which there are two in Jerusalem, although I only visited one. The form of worship is the same as in this country, and, I believe, in every country, which the Jews inhabit. The females have a separate Synagogue assigned to them, as in the Synagogues of Europe, and in the Christian churches all over the Levant: they are not, however, expected to be frequent or regular in their attendance in public worship. The ladies generally make a point of going on the Sunday, that is, the Friday night or Saturday morning, after they are married; and, being thus introduced in

their new capacity, once a year is considered a sufficient compliance on their part, with the ancient injunction, to assemble themselves together in the house of prayer. Like the votaries of some Christian establishments, the Jewesses trust more to the prayers of their priests than to their own. The Synagogues in Jerusalem are both poor and small; not owing to the poverty of their possessors, but to the prudential motives above mentioned; yet it was delightful to mix with them in your devotions; and to see performed before your eyes that ceremonial worship, by the descendants of that very people, to whom it was delivered by the voice of God. I should look at the ceremonies of Pagan temples as a matter of little more than idle curiosity, but the ceremonies of the Jews dip into the heart. This is the most ancient form of worship in existence: this is the manner in which the God of Heaven was worshipped by Abraham and his descendants, when all the other nations in the world were sitting in darkness, or falling down to stocks and stones. To the Jews were committed the Oracles of God: this is the manner in which Moses and Elias, David and Solomon, worshipped the God of their fathers. This worship was instituted by God himself, and in Jerusalem the chosen and appointed city: and on the Rock of Sion, God's Holy Hill, to sing a Psalm of David, in company with the outcast race of Judah, winds to ecstasy the heart. The vital history of the Christian faith passes over the memory, and you feel as if you joined your voice with those chosen spirits who spoke through inspiration, and told the will of God to man. The time will come when the descendants of his ancient people shall join the song of Moses to the song of the Lamb; and singing Hosannah to the Son of David, confess His power to save.

I never see the fine, venerable aspect of a Jew, but I feel for him as an elder brother. I have an affection for him, that far transcends my feeling for a Greek or for a Roman; who have left the world but childish rhythms and sprinklings of a groundless morality, compared with that pure and lofty thought that pervades the Sacred Volume. I have a desire to converse with him; and to know the communings of a heart, formed by the ancient word of inspiration, unadorned and unannealed by the consummating affluents of Christianity. I would rather pity, than persecute him, for refusing the Gospel. The thunders of Sinai once rung in his ears—need we wonder that they have sunk deep into his heart? The rock must be struck, before the water will gush out. The coal must be warmed, before it can be fanned into a flame. The fort must be taken by gradual approaches. Sickness must be abolished by little and little. They are a hard-working and industrious people: the world has never been oppressed by their poor: the obstinacy with which they cling to their institutions shows the stuff that is in them. Plundered and expatriated for the long period of eighteen hundred years, they have earned their bread from under the feet of those to whom the writings of their fathers reveal the will of Heaven; and from which we derive the soundest rules of life and the

gladdening hopes of a future existence. One would say, that the son of Judah was a gem, whom every Christian would be anxious to polish and refine, by how much it is more blessed to give than receive: they have given to all; but, saving the buffetings of tyranny and adversity, what have they received from the world? The elements of Christianity are incorporated in their institutions: when they consider and know them, they will see that the Religion of Jesus is but the consummation of their own. Let us treat them like fellow-creatures: we owe them every thing; and they have not more of the original contamination of human nature than we ourselves.

The Jewesses in Jerusalem speak in a decided and firm tone, unlike the hesitating and timid voice of the Arab and Turkish females; and claim the European privilege of differing from their husbands, and maintaining their own opinions. They are fair and good-looking: red and auburn hair are by no means uncommon in either of the sexes. I never saw any of them with veils: and was informed that it is the general practice of the Jewesses in Jerusalem, to go with their faces uncovered. They are the only females there who do so. They seem particularly liable to eruptive diseases; and the want of children is as great a heart-break to them now, as it was in the days of Sarah.

In passing up to the Synagogue, I was particularly struck with the mean and wretched

appearance of the houses on both sides of the streets, as well as with the poverty of their inhabitants. Some of the old men and old women had more withered and hungry aspect than any of our race I ever saw; with the exception of the cowered dames at Gornow, in Egyptian Thebes, who might have sat in a stony field as a picture of famine the year after the flood. The sight of a poor Jew in Jerusalem has in it something peculiarly affecting. The heart of this wonderful people, in whatever clime they roam, still turns to it, as the city of their promised rest. They take pleasure in her ruins, and would lick the very dust for her sake. Jerusalem is the centre, around which the exiled sons of Judah build, in airy dreams, the mansions of their future greatness. In whatever part of the world he may live, the heart's desire of a Jew when gathered to his fathers, is, to be buried in Jerusalem. Thither they return from Spain and Portugal, from Egypt and Barbary, and other countries among which they have been scattered; and when, after all their longings, and all their struggles up the steep of life, we see them poor, and blind, and naked, in the streets of their once happy Zion, he must have a cold heart that can remain untouched by their sufferings, without uttering a prayer, that the light of a reconciled countenance would shine on the darkness of Judah, and the Day-star of Bethlehem arise in their hearts.

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<i>Dunbarton, N. H.</i> Mr. J. Mills, by dea. J. C. Proctor, 15 00	<i>Longmeadow, Ma.</i> W. White, Esq. for hea. youth in Ind. 5 00
<i>Dunstable, Ms.</i> Fem. read. so. for west. miss. by Mrs. R. Tolman, 1 50	<i>Manchester, Ct.</i> Orford hea. sch. so. for a school in Bombay, to be called "the Orford school," by Mr. D. W. Griswold, Tr. 60 00
<i>Durham, N. Y.</i> First Presb. chh. 10; mon. con. 6.50; Durham vill. m. f. 8.50; R. R. Post, and others, m. f. 2.87; two gratis vols. Miss. Herald, 3; Mrs. E. C. Manning, m. card, 3.50; dea. B. Chapman, 5; an old friend of missions, 5; Thos. Gray, 4; Abijah Pratt, 1; by Rev. S. Williston, 49 37	<i>Mansfield, Ct.</i> Fem. Newell so. Mrs. S. Atwood, Tr. mon. con. 3.88; Mr. P. Barrows, 1.12; by Rev. A. S. Atwood, 30 50
<i>Duxbury, Ms.</i> A friend, by Mr. N. Cushman, 1 00	<i>Marlborough, N. H.</i> Ed. so. for hea. chil. by Capt. W. Farrar, Tr. 14 69
<i>East Greenwich, R. I.</i> Mon. con. by A. M. Greene, 3 20	<i>Marshfield, Ms.</i> Two fem. friends, 2 00
<i>Elliot, Choc. Na.</i> W. R. Gould, 1; a fem. friend, 1; Mr. Macomber, 4.13; read. by Mr. Macomber, on his way to Elliot, 7.50; found in a box, 45c. David Folsom, 50c. 14 69	<i>Martinsburg, N. Y.</i> Mon. con. by dea. A. Thomas, 6 00
<i>Enosburg, Vt.</i> Mon. con. by Rev. Mr. Skelton, 5 00	<i>Maryland, N. Y.</i> Dea. A. Spencer, by Rev. S. Williston, 2 63
<i>Essex co. Ms.</i> A little boy, m. f. 4 06	<i>Mayhew, Choc. Na.</i> Five gent. from neigh. of Richmond and Petersburg, Va. 5 00
Mon. con. by Rev. R. Crowell, 18 88	<i>Mecklinburg, N. C.</i> Mon. con. in Sugar Creek cong. by Rev. S. C. Caldwell, 10 06
<i>Exeter, N. H.</i> Union con. by Rev. W. F. Rowland, 15 00	<i>Meridan, Ct.</i> Fem. miss. so. by Rev. C. J. Hensale, 10 02
<i>Fitchburg, Ms.</i> Ann. payt. for <i>Wm. Eaton</i> , in fam. of Mr. Thurston, at Sand. Isl. by Mary Thurston, Tr. 8 00	<i>Middlebury, Vt.</i> College m. f. 8; Miss D. Reed, 1; by Mr. S. Moseley, 9 00
<i>Fitzwilliam, N. H.</i> "W," 1 00	Prof. L. Hough 5; Cynthia Stewart, 1; Geo. Cleveland, 50c; indiv. 1.50; Mrs. Selick, 50c. Mrs. Noble, 1; I. Morton, 1; M. Foot, 1; Mr. Everts 1; a friend 12c. by Mr. A. Crane, 12 62
<i>Freehold, N. J.</i> Asso. of ladies for <i>John Woodhull</i> , in Ceylon, 24; fem. benev. so. for the mor. and intel. imp. of the Ind. 10; by Mrs. M. Seudder, 34 00	<i>Milford, Ms.</i> Mon. con. by Mr. P. Rockwood, 14 00
<i>Galway, N. Y.</i> Juv. asso. for a fem. sch. in Ceylon, C. Dauchy, Tr. by P. Dauchy, Esq. 36 00	<i>Millbury, Ms.</i> Relig. char. so. in the county of Worcester, by Rev. J. Goffe, Tr. 77.25; cash in box read. at Elliot, 4.44; do. do. 1, 82 69
<i>Genoa, N. Y.</i> Mon. con. in first Pres. cong. by Mr. W. Bradley, 10 00	<i>Milton, Ms.</i> The late dea. I. Tucker, by his widow, 10 00
<i>Gloicester, Ms.</i> Fem. cent so. Miss L. Dane, 10 00	<i>Milton, Pa.</i> Mr. G. Junkin, 1; Mr. T. Hood, 1; D. Kirkpatrick, 1; J. G. Laird, 1; T. Chesnut 1; P. Sanderson, 1; A. McLennahan, 1; W. Marr, 1; I. W. Moore, 1; Mrs. L. Woods, 1; Mrs. Woods, 1; fifteen indiv. each 50c. two

indiv. each 25c. by Mr. I. W. Moore, for Cher. and Choc. miss. fem. miss. so. by A. Hepburn, sec. 10,50,	29 50
<i>Monson</i> , Ms. Mon. con. 5; Miss L. Wood, 56c. Miss M. Wood, 44c. to purchase tracts for Ceylon, by Rev. A. Ely, 6; contrib. by Mr. A. Hitchcock, 5,42,	11 42
<i>Nashville</i> , Tenn. Mr. Craighead, by Mr. M. Hall, Newark, N. Y. Fem. miss. so. for ed. hea. chil. in India, by Miss Hannah, 50 00	1 00
<i>New Bedford</i> , Ms. Hea. sch. so. for <i>Betsy May-ker</i> , at Brainerd, by Mrs. S. Crocker, Tr. <i>New Canaan</i> , Ct. Mon. con. by Rev. Mr. Benedict, 3 09	22 00
<i>New Haven</i> , Ct. Mr. N. Whiting, by Mr. A. Hitchcock, 50	50
<i>New Haven</i> , co. Ct. West. dia. aux. so. Rev. E. Seranton, Sec. from the following towns and parishes, by <i>Woodbridge</i> , <i>Amity</i> par. 15,62; <i>Bethany</i> par. 8,68; <i>Columbia</i> par. 31,81; <i>Derby</i> 1st par. <i>Great Hill</i> , 3,54; <i>East Plain</i> , 5; <i>Milford</i> 1st par. 7,4; <i>Middlebury</i> par. 30; <i>Orange</i> , North <i>Milford</i> par. 41,47; <i>West Haven</i> par. 29,73; <i>Waterbury</i> 1st par. 11,40; <i>Salem</i> par. 12; <i>North Milford</i> par. 14,49; 277 73	
Young ladies' So. for <i>Samuel J. Mills</i> , by T. Dwight, Esq., 12 00	
<i>New London</i> , Ct. Sewing So. by Mrs. F. Smith, Tr., 72 00	
<i>New York city</i> , Mrs. Whitelaw, for <i>Thomas Whitelaw</i> , in Ceylon, by Mr. J. P. Haven, 12; a lady, to ed. a little girl in Dr. Scudder's fam. to be called <i>Harriet Louisa Lewis</i> , by do. 12, 24 00	
<i>New Rochelle</i> , Ct. Mrs. S. Mason 10; a lady 1; a friend, 5; by T. Dwight, Esq., 16 00	
<i>North Granville</i> , N. Y. Agri. miss. so. by Mr. G. C. Beckwith, 20 00	
<i>Northampton</i> , Ms. Through the Hamp. Chr. Depos. a friend, 5; a youth, m. f. for sch. at Brainerd, 1; <i>Chesterfield</i> , T. A. Phelps, 1; <i>Sunderland</i> , sm. chil. in M. B. Kellogg's sch. for Ind. chil. 40c. <i>Souhampton</i> , young ladies' so. for M. W. Gould, a cher. girl, 25; Young men's so. for <i>Vincent Gould</i> , a Cherokee, 22,67; west. sch. dis. 5,02; <i>Hadley</i> , part prem. for Amer. bonnet, by E. Kellogg 1; Gill, by Rev. Dr. Lyman, 15,40, 76 58	
<i>North Tarmouth</i> , and vic. Me. For. miss. so. by Mr. S. Sweetser, Tr., 25 51	
<i>Norwich</i> , Vt. Thos. Emerson, Esq. for six chil. in Ceylon, viz. <i>Thomas Emerson</i> , <i>Thomas Emerson</i> , Jr. <i>Abel Curtis Emerson</i> , <i>Lucy Emerson</i> , <i>Mary P. Emerson</i> , and <i>Elizabeth Emerson</i> , 72 00	
<i>Norwich</i> , and vic. Ct. For. miss. so. (of which \$1,81. for translations by F. A. Perkins, Esq. Tr. 86,81; A. Huntington, Esq. by do. 5; Cher. miss. so. A. F. Gilman, Tr. for west. miss. 50, 141 81	
<i>Orleans</i> , Ms. A friend, 5 00	
<i>Orwell</i> , Vt. Contrib. in cong. so. for Mrs. Graves by dea. Bassom, 5 00	
A friend, by Mr. A. Crane, 40	
<i>Owen co.</i> Ind. Rev. I. Reed, by Rev. S. Whitelsey, 10 00	
<i>Parsonsfield</i> , Me. S. Garland, Esq. by Mr. J. Sandborn, 12 00	
<i>Paxton</i> , Ms. Indiv. for a ch. in Ceylon, to be named <i>Larkin Bulkley Newton</i> , by Rev. J. Goffe, 18 75	
<i>Peacham</i> , Vt. Mon. con. 6,48; m. f. 11,25; by Rev. L. Worcester, 17 73	
<i>Pelham</i> , N. H. Fem. cent so. by Rev. J. H. Church, 13,40; Mr. E. Bradstreet, for S. Isl. miss. by do. 1,75; a friend, 1, 16 15	
<i>Phelps</i> , N. Y. Fem. miss. so. 5; a blind ch. 36c. by dea. A. Thomas, 5 25	
<i>Phillipston</i> , Ms. Coll. at prayer meet. by Mr. J. Chickering, 20 00	
<i>Pittsfield</i> , Ms. Ann. pay. ladies' <i>Pittsfield</i> Jews so. for a sch. of hea. chil. in India, by Mrs. F. J. G. Wright, Tr., 60 00	
<i>Plainfield</i> , Ms. Fem. char. so. by Mr. W. A. Hallock, 12 75	
<i>Plympton</i> , Ms. Hea. friend, so. by Miss J. Parker, Tr., 24 20	
<i>Richland</i> , and <i>Mexico</i> , N. Y. Found in a box at Elliot, 1 73	
<i>Rindge</i> , N. H. Fem. miss. so. 6th pay. for <i>Seth Payson</i> , by Mrs. P. Hunt, Tr., 12 00	
<i>Rupert</i> , Vt. Contrib. for Mrs. Graves, by Rev. W. Jackson, 5 20	
<i>Salem</i> , Ms. Tab. Thanksgiving so. for <i>Samuel Worcester</i> , and <i>John Norris</i> in Ceylon, by Rev. E. Cornelius, 24; mon. con. tab. chh. by Mr. E. Kimball, 10,31, 34 31	
<i>Sanborn</i> , N. H. Char. box at mon. con. for W. miss. by Rev. Mr. Bodwell, 2 37	
<i>Saugus</i> , Ms. Young ladies' of the sem. for <i>Joseph Emerson</i> , in Ceylon, 12; union con. for W. miss. 15,58; by Rev. L. Emerson, 27 58	
<i>Schaghticoke Point</i> , N. Y. Mon. con. for the "Bombay Chapel," by Rev. N. Patterson, 6 00	
<i>Shippensburg</i> , Pa. David McClure, Esq., 5 00	
Vt. Contrib. in the cong. so. 8,90; donations 3,45; by Mr. A. Crane, 12 25	
<i>Skaneateles</i> , N. Y. Found in a box at Elliot, 2 30	
<i>Spencer</i> , Ms. Miss S. Sumner, a reward for her services in singing at Worcester, by Mr. A. Hitchcock, 5 70	
<i>St. Albans</i> , Vt. H. James, Esq. 5; a friend, by do. 50c, 5 50	
<i>Stansford</i> , L. C. Fem. benev. so. by Mr. I. Smith, 3 34	
<i>St. Johnsbury</i> , Vt. Mon. con. by Mr. L. Clark, 5,76; cash in box at Elliot, 68, 6 44	
<i>St. Petersburg</i> , Russia, J. Venning, Esq. 500 francs, 2d. an. pay. for sup. of Rev. J. King, by Hon. W. Gray, 93 75	
<i>Taunton</i> , Ms. Mr. L. Dean, m. f. 1 80	
<i>Templeton</i> , Ms. Fem. cent so. 7 88	
<i>Thetford</i> , Vt. Mon. con. by Rev. A. Barton, 30 00	
<i>Tinmouth</i> , Vt. Contrib. for Mrs. Graves, by Rev. W. Jackson, 3 00	
<i>Tiverton</i> , Ms. Mon. con. by Rev. E. Colman, 62c. tithe of a small field, by do. 1,35, 1 97	
<i>Trenton</i> , N. Y. Sab. sch. chil. by dea. A. Thomas, 3 00	
<i>Tuscaloosa</i> , Ala. G. W. Blight, 5; N. H. Bolles, 5, 10 00	
<i>Upton</i> , Ms. Cash in a box at Elliot, 75	
<i>Utica</i> , N. Y. Mon. con. by dea. A. Thomas, 22 02	
<i>Uxbridge</i> , Ms. Two friends by Rev. Mr. Judson, 1 50	
<i>Vassalborough</i> , Me. Mite so. for <i>Thomas Adams</i> , in Ceylon, by Rev. T. Adams, 12 00	
<i>Wallingford</i> , Ct. Ladies' cent so. Mrs. Beebe, Tr. by T. Dwight, Esq., 16 27	
<i>Walpole</i> , N. H. Fem. cent so. Miss Bellows, Tr. 2 07	
<i>Warwick</i> , N. Y. Coll. in Dutch refor. cong., by Mr. S. Moseley, 4 39	
<i>Watersford</i> , Vt. Dea. N. Dewey, 11 00	
<i>Waterford</i> , N. Y. A mite box, by Mrs. Douglas, 4 00	
<i>Wethersfield</i> , Ct. Fem. for miss. so. Miss A. Marsh, Tr. by Rev. Dr. Chapin, 51 23	
<i>Westerlo</i> , N. Y. Dea. I. Holmes, by Mr. S. Moseley, 5 00	
<i>West Cambridge</i> , Ms. Mrs. E. Frost, by Rev. W. Fay, 2 35	
<i>Westfield</i> , Ms. Ladies so. for <i>Clarissa Knapp</i> , at the Sand. Isl. by Mrs. C. P. Collins, Tr. 25; Mr. C. Smith, m. f. 3, 28 06	
<i>West Haverhill</i> , Ms. Fem. benev. so. by Mrs. A. Chesnut, Tr., 14 57	
<i>Westminster</i> , Ms. Mon. con. semi-an. pay. for <i>Cyrus Mann</i> , in Ceylon, by Mr. N. Whitney, 15 00	
<i>Weymouth</i> , Fem. read. and relig. char. so. Miss L. Pratt, Tr. for <i>Betsy Balcom Tyler</i> , at Sand. Isl., 14 00	
<i>Whitesborough</i> , N. Y. Bible class, 2; sab. sch. 1,32; by dea. A. Thomas, 3 32	
<i>Williamsport</i> , Pa. Miss so. Henrietta G. Van Home, Tr. by R. Ralston, Esq., 13 75	
<i>Wilmington</i> , Ms. Mrs. R. M. by Rev. Mr. Raynolds, a friend, 2 00	
<i>Wilton</i> , Ct. M. Marvin, Esq. by T. Dwight, Esq., 23 33	
<i>Winchendon</i> , Ms. Young men in Rev. Mr. Clark's so. for two chil. in Bombay to be named <i>Levi Pillsberry</i> , and <i>Eber L. Clark</i> ; by Rev. E. L. Clark, 20 00	
<i>Windham</i> , co. Ct. Char. so. (of which for Aborigines, 24; for Pal. miss. 1; for for. miss. sch. 1;) by T. B. Chandler, Tr., 41 00	
<i>Windsor</i> , Vt. Three young men, 1 50	
<i>Woodstock</i> , Ct. (west par.) Newell so. Mrs. A. Potter, Tr. 16,55; (south par.) Fem. cent so. Mrs. F. McClellan, Tr. 13,19; by T. B. Chandler, Esq., 29 74	
<i>Woodstock</i> , Vt. For the support of a child in the family of Mr. Poor, Ceylon, 13 00	
<i>Wolcott</i> , Vt. T. Taylor, Esq., 4 30	

chester, Ms. Three indiv. 2; char. box of E. P. a little girl, for hea. chil. 2; by Rev. R. Baseom, 4 00
 ington, Ms. Cash in box at Elliot, 2 69
 k Town, N. Y. Mr. J. H. Parry, for Bombay miss.; by Mr. J. F. Haven, 3 80
 known, read. Oct. 16th, 5 00
 A friend for hea. chil. in Mr. Poor's fam. 25 00
 ington, read. Oct. 18th. 25 00
 Read. Oct. 29th, by E. Brown, 2 80

ount of donations acknowledged in the preceding list, \$4,185, 31.

NATION TO THE PERMANENT FUND.

hington, Ct. Rev. William Robinson and family,* 1,000 00

LEGACIES.

of the legacy of the late Dr. Everfest of Canton, Ct. (4,275, having been acknowledged previously) by Benjamin Ely, Esq. Exr. 180 00
 ey of the late Miss T. Phillips, dec'd, of Exeter, N. Y. for the For. miss. school, by dea. A. Thomas, 25 00

DONATIONS IN CLOTHING, &c.

ay, N. Y. A box forwarded by Rev. Dr. Chester, for the Sand. Isl. miss. 86 12
 N. H. A box from fem. for west. miss. 30 00
 rry, Ms. A small box.
 ington, Vt. A box from fem. char. so. by Mr. A. Hale, for Brainerd, 30 00
 o, N. Y. Sundry articles of clothing, by Mr. S. Moseley.
 terfield, Ms. 31-2 yds. tow cloth, for west. miss. through Hamp. Chris. Depos. 16 17
 ntry, Vt. A box fr. fem. char. so. for Brainerd, by Mr. A. Hale,
 sbury, Vt. A box fr. fem. by Miss C. Clark, for Turnip Mountain.
 ington, Ms. A box for west. miss. through he Hamp. Chris. Depos.
 field, N. H. A box fr. fem. benev. so. by Mrs. I. Simpson, Sec. 12 16
 stable, Ms. A box fr. fem. read. so. by Mrs. I. Tolman, for west. miss. 14,58; sundry articles, fr. fem. Juv. so. by Miss R. Taylor, or west. miss. 4, 18 58
 Haven, Vt. A box fr. fem. juv. char. so. for west. miss. 31 12
 burg, Ms. A box fr. fem. so. by Mr. J. Jaws, 38 00
 ort, Me. A box fr. ladies in the cong. so. or west. miss. by Rev. E. Merrill.
 am, Me. A box fr. fem. benev. so. for Turnip Mountain, by Rev. T. Pomeroy, 43 00
 ton, Vt. A box fr. fem. by Miss S. Taylor, or west. miss. 22 30

The following letter to the Treasurer, accompanies the above donation. The letter bears date of Oct. 23.

r.—We herewith make to the American Board missionaries for Foreign Missions, a donation of thousand dollars, to which we, as a family, are conors in the following proportion, viz. Rev. William ison, \$300; Mrs. Elizabeth Robinson, 175; Ed- Robinson, 150; George Robinson, 150; Charles ison, 150; and Elizabeth Robinson, 75.
 his sum we desire to have considered as a *Perma-Fund*, the interest of which, shall be appropriated to Board, to the support of a school, or schools, for en children, either in Bombay, or in any other where it may be productive of a greater amount d, so long as the Board shall deem it expedient to any portion of their funds to that object.
 r humble and fervent prayer is, that the Great of the Church will graciously accept this our and cause that it may be but the smallest of those housand rills, that shall unitedly produce the y stream of life, and light, and joy, which we, is one day to spread over all the nations."

Greenfield, Ms. A box fr. 2d cong. chh. by Eliz- abeth F. Brigham.
 Hadley, Ms. A small box, for Ceylon miss. by Mrs. E. Smith.
 Hardwick, A box fr. fem. char. so. by Miss C. Mandell, Tr. 40 39
 Hartford, Ct. Two leghorn hats, and one ditto from a lady in Massachusetts, for the Queen and principal women at the Sand. Isl.
 Hatfield, Ms. A one horse waggon, for west. miss. from fem. char. so. 35 00
 Mrs. L. Graves, three garments for for. miss. sch.; mite so. eight do. for do.
 Heath, Ms. A box fr. ladies for west. miss. 36 18
 Hillsborough, N. H. A box fr. fem. benev. so. for west. miss. 15,76; articles from sch. chil. 1,50; by Miss S. Symonds, 17 26
 Hollis, N. H. A bundle of tow cloth, for west. miss.
 Hopkinton, Ms. Sundry articles fr. Dorcas so. Miss L. A. Howe, Sec. for west. miss. 20 86
 Ludlow, Ms. 24 yds. fulled cloth, fr. fem. benev. so. for west. miss. through the Hamp. Chris. Depos.
 Ludlow, Vt. A box fr. fem. miss. so. by Mrs. L. Fletcher, Tr. 27 08
 Marlborough, Ms. A box fr. fem. benev. so. by Miss S. M. Witt, Tr. for Cher. miss.
 Middletown, Ct. A box fr. fem. domes. miss. so. by Sarah Southmayd, for Brainerd, 40 07
 New Haven, Ct. West. dis. aux. so. articles of clothing from Woodbridge, (Amity par.) 1,57; (Columbia par.) 8,22; Great Hill, 6,47; Orange (North Milford par.) 23,74; Water- bury, 1, 41 00
 Norwich, Ms. A box fr. fem. char. so. through the Hamp. Chris. Depos. 40 00
 Peacham, Vt. A box fr. fem. miss. so. 14,71; fem. asso. 62,71; for Brainerd, 77 42
 Pelham, N. H. Fem. char. so. a bundle by Han- nah Church, for west. miss. 8 68
 Randolph, Vt. A box fr. ladies, by Mariam Ed- son, for Dwight, 127 72
 Saco, Me. A box fr. fem. by Mrs. S. Boynton, for Mayhew, 46 00
 Sandbornton, N. H. A box fr. ladies, by Mr. A. Kimball, for west. miss.
 Southampton, Ms. A box fr. young ladies so. and young gent. so. for Brainerd, 40 00
 Thetford, Vt. A box fr. fem. char. read. so. by Lucy Fletcher, Tr. for Jerusalem, 77 00
 Westminster, Vt. (W. par.) a box, fr. fem. char. so. by Mrs. M. Harlowe, for Cher. miss.
 Woburn, Ms. A box of clothing fr. fem. char. read. so. containing also a set of commu- nion furniture, fr. the cong. chh. by Mrs. M. Bennett, for west. miss. 73 50

Committed to the care of Henry Hudson, Esq. Hartford, Ct.

Glasterbury, Ct. A box fr. D. and N. Hubbard, for west. miss. 46 45
 Sundry articles fr. ladies' benev. so. for do. 7 67
 Gilead, (Hebron,) Ct. A cask fr. Corban so. and other fem. by Polly Sumner, Tr. 42 92

Committed to the care of Mr. John P. Haven, New York city.

Castleton, Vt. A box for west. miss.
 Columbia, Ct. A box for Elliot,
 Connecticut, Three boxes.
 Great Bend, Pa. A box for Brainerd.
 Ogden, N. Y. A box.
 St. Albans, Vt. A box fr. ladies, for west. miss. 77 82
 Two boxes for Arkansasaw miss.

Committed to the care of Dea. A. Thomas, Utica, N. Y.

Cazenovia, N. Y. A box fr. miss. so. by Mr. L. Burnell, Tr. for Elliot, 90 94

EXTRACTS FROM CORRESPONDENCE.

A LADY writes to the Treasurer as follows:

The addresses in the *Missionary Herald* for July, determined me to send you a small sum

I had by me, which I had thought of appropriating to another object. I have annually, for a number of years, paid my subscription; but I think the present state of your funds, calls for increasing exertions among the friends of missions. O, dear Sir, may not I, nor any of the friends of this blessed cause, in any part of the Christian world, keep back that aid, which the cause of Christ requires. I envy not the Christian, if such he may be called, who has not the cause of missions, Foreign and Domestic, identified with all his exertions for doing good,—and I am quite agreed with the Rev. Mr. J., on the subject of females acting *systematically* in regard to all benevolent objects, as far as they have it in their power to do any thing.

We give the following, without any comment, and without expressing any opinion of our own.

It is a matter of regret to those friends of missions, with whom I have conversed, that the Board incurs the expense of *postage* for a written receipt for donations they receive. We should be glad, that no written receipts should be sent to us. We are entirely satisfied with the printed acknowledgments of our little items given us in the *Missionary Herald*: and we cannot see why any donor, would wish for more:—and every donor may have access to that work.

We now give an extract from the letter of a friend in North Carolina, which reminds us of one, on which we made some comments, at p. 47 of our present volume.

I enclose \$15, and shall perhaps be excused, if I state the manner, in which I obtained the money.—Reflecting on the numerous Christian enterprises, by which the present age is distinguished; and contemplating the obligations of all the professed friends of Christ, to do all in their power, to promote the interests of religion at home, and abroad; I inquired if I could not do something. After

some reflection I devised a plan, which has enabled me to do much more than I had expected.

It is this. After making as good calculations as I could, in respect to the probable result of my labors for a year, I determined, that all I should receive above a certain sum, should be devoted to benevolent objects. I thought if this plan should afford me twenty or twenty-five dollars, it would enable me to do much good, and I should be well satisfied. But I have already expended thirty-two dollars, in numerous ways, such as the purchase of religious tracts, and other small books for gratuitous distribution, or to be loaned, where they promise to be useful; contributions to missionary and bible societies; small donations to the poor, &c. And I shall be able to do something, for the American Education Society, and some other objects; so that all my little earnings saved, in one year, for benevolent purposes, will be about seventy dollars.

The advantages of this simple plan, have, in my case, been considerable. It has enabled me to do two or three times as much, as I should have thought it my duty to do, under existing circumstances, without a plan. Nor do I feel impoverished by these contributions, which, however small they may seem to the affluent, would, probably, if known, expose me to the censure of some of my neighbors. On the other hand, it has afforded me a higher satisfaction, a nobler pleasure, than I can well express, to be able to aid, in promoting the eternal interests of men, and the glory of God our Savior.

Our readers will not be displeased, if we add one more extract, which is from a letter enclosing one dollar.

It is from an old revolutionary soldier; and he cheerfully gives it out of his pension, on which alone he is dependent for support, having long observed with pleasure the growing success of the army of Immanuel, in promoting "peace on earth and good will towards men."

Foreign Intelligence.

Burma.

AMERICAN BAPTIST BOARD.

Journal of the Rev. Dr. Judson.

THE following extracts from Dr. Judson's journal, describe the manner of his reception by the king and his principal men, on a late tour to Ava, the capital of Burma.

AFTER much tedious detention, resulting from our connexion with government, brother

Price and myself set out from Rangoon, on the 28th of August, 1832, in a boat furnished at the public expense; and on the 28th of Sept. reached Ava, the present capital, a few miles below Ah-mah-rah-pore. We were immediately introduced to the king, who received brother Price very graciously, and made many inquiries about his medical skill, but took no notice of me, except as interpreter. The Atwenwoon Moung Zah, however, immediately recognised me, made a few inquiries about my welfare, in the presence of the king, and after his majesty had withdrawn, conversed a little on religious subjects, and gave me

some private encouragement to remain at the capital.

Oct. 1.—To-day, the king noticed me for the first time, though I have appeared before him nearly every day, since our arrival. After asking some inquiries, as usual, about brother Price, he added, "And you, in black, what are you? a medical man too?" "Not a medical man, but a teacher of religion, your majesty." He proceeded to make a few inquiries about my religion, and then put the alarming question, whether any had embraced it. I evaded, by saying, "Not here." He persisted, "Are there any in Rangoon?" "There are a few." "Are they foreigners?"

I trembled for the consequences of an answer, which might involve the little church in ruin: but the truth must be sacrificed or the consequences hazarded, and I therefore replied, "There are some foreigners and some Burmans." He remained silent a few moments, but presently showed that he was not displeased, by asking a great variety of questions on religion and geography and astronomy, some of which were answered in such a satisfactory manner, as to occasion a general expression of approbation, in all the court present. After his majesty retired, a than lau-tsen (a royal secretary) entered into conversation, and allowed me to expatiate on several topics of the Christian religion, in my usual way.

3.—Left the boat, and moved into the house ordered to be erected for us by the king. A mere temporary shed, however, it proves to be, scarcely sufficient to screen us from the gaze of the people without, or from the rain above. It is situated near the present palace, and joins the enclosure of Prince M—, eldest half-brother of the king.

4.—On our return from the palace, whither we go every morning after breakfast, Prince M— sent for me. I had seen him once before, in company with brother Price, whom he called for medical advice. To-day he wished to converse on science and religion. He is a fine young man of twenty-eight, but greatly disfigured by a paralytic affection of the arms and legs. Being cut off from the usual sources of amusement, and having associated a little with the Portuguese padres, who have lived at Ava, he has acquired a strong taste for foreign science. My communications interested him very much, and I found it difficult to get away, until brother Price sent expressly for me to go again to the palace.

16.—Had a very interesting conversation, in the palace, with two of the atwenwoons and several officers, on the being of God, and other topics of the Christian religion. Some of them manifested a spirit of candor and free inquiry, which greatly encouraged me.

21.—I proceeded to the palace, but met with nothing noticeable; and thence to the house of Prince M—, with whom I had an hour's uninterrupted conversation. But I am sorry to find, that he is rather amused with the information I give him, than disposed to consider it a matter of personal concern. I presented him with a tract, which he received as a favor: and finally I ventured to ask him, whether Burman subjects, who should

consider and embrace the Christian religion, would be liable to persecution. He replied, "Not under the reign of my brother. He has a good heart, and wishes all to believe, and worship as they please."

23.—Had some pleasant conversation with Moun Z, in the palace, partly in the hearing of the king. At length his majesty came forward, and honored me, with some personal notice for the second time, inquired much about my country, and authorized me to invite American ships to his dominions, assuring them of protection, and offering them every facility for the purpose of trade.

24.—In the afternoon, went out of town to visit Moun Shwa-tah, former viceroy of Rangoon. During our absence Prince M— sent to our house to call me, saying the learned pundit was in attendance, with whom he wished to hear me converse. I mention the circumstance as somewhat indicative of the Prince's mind.

26.—While I lay ill with the fever and ague, some days ago, a young man, brother of an officer of Prince M—, visited me, and listened to a considerable exposition of gospel truth. Since then, he has occasionally called, and manifested a desire to hear and know more. This evening he came to attend our evening worship, and remained conversing till nine o'clock. I hope that light is dawning on his mind. He desires to know the truth; appears to be, in some degree, sensible of his sins, and has some slight apprehension of the love and grace of the Lord Jesus Christ.

28.—Spent the forenoon with Prince M—. He obtained, for the first time, (though I have explained it to him many times,) some view of the nature of the atonement, and cried out "good, good." He then proposed a number of objections, which I removed to his apparent satisfaction. Our subsequent conversation turned, as usual, on points of geography and astronomy. He candidly acknowledged, that he could not resist my arguments in favor of the Copernican system; and, that if he admitted them, he must also admit, that the Boodhist system was overthrown.

30.—Spent part of the forenoon with Prince M— and his wife, the princess of S—, own sister of the king. Gave her a copy of Mrs. Judson's Burman catechism, with which she was much pleased. They both appear to be somewhat attached to me, and say, do not return to Rangoon, but, when your wife arrives, call her to Ava. The king will give you a piece of ground, on which to build a kyoun (a house appropriated to the residence of sacred characters.) In the evening, they sent for me again, chiefly on account of an officer of government, to whom they wished to introduce me.

31.—Visited the atwenwoon Moun K—, whom I have frequently met at the palace, who has treated me with distinguished candor. He received me very politely, and, laying aside his official dignity, entered into a most spirited dispute, on various points of religion. He pretended to maintain his ground without the shadow of doubt; but I am inclined to think that he has serious doubts. We parted in a very friendly manner, and he invited me to visit him occasionally.

Nov. 11. Understood that, according to the public registers, 40,000 houses have removed from Ah-mah-rah-pore to Ava, the new capital, and that 30,000 remain. The Burmans reckon ten persons, great and small, to a house, which gives 700,000 for the whole population of the metropolis of Burmah.

12.—Spent the whole forenoon with Prince M— and his wife. Made a fuller disclosure than ever before, of the nature of the Christian religion, the object of Christians in sending me to this country, my former repulse at court, and the reason of it, our exposure to persecution in Rangoon, the affair of Moung Shwa-ngong, &c. &c. They entered into my views and feelings with considerable interest; but both said, decidedly, that though the king would not himself persecute any one on account of religion, he would not give any order exempting from persecution, but would leave his subjects, throughout the empire, to the regular administration of the local authorities.

After giving the Prince a succinct account of my religious experience, I ventured to warn him of his danger, and urge him to make the Christian religion his immediate personal concern. He appeared, for a moment, to feel the force of what I said, but soon replied, "I am yet young, only twenty-eight. I am desirous of studying all the foreign arts and sciences. My mind will then be enlarged, and I shall be capable of judging whether the Christian religion be true or not." "But suppose your highness changes worlds in the mean time." His countenance again fell. "It is true," said he, "I know not when I shall die." I suggested, that it would be well to pray to God for light, which, if obtained, would enable him at once to distinguish between truth and falsehood; and so we parted. O, Fountain of Light! shed down one ray into the mind of this amiable Prince, that he may become a patron of thine infant cause, and inherit an eternal crown.

14.—Another interview with Prince M—. He seemed at one time almost ready to give up the religion of Gaudama, and listened, with much eagerness and pleasure, to the evidences of the Christian religion. But presently two Burman teachers came in, with whom he immediately joined, and contradicted all I said.

The remainder of the journal is principally occupied with an account of negotiations with the king and his officers, for a piece of land, on which to erect a house. In this negotiation Dr. J. was at length successful, so far as to obtain the use of a small portion. The government would not sell him any,—for reasons which appear in the following dialogue with the principal *woongyee*.* The *woongyee* begins:

* The *woongyees*, of which there are four, rank next to the members of the royal family, being *public ministers of state*, and forming the high court of the empire. The *atwenwoons*, of which there are six or seven, may be termed *private ministers of state*, forming the privy council of the king. Next in rank to the *woongyees* are the *woondouks*, assistants or deputies

"Understand, teacher, that we do not give you the entire owning of this ground. We take no recompense, *lest it become American territory*. We give it to you for your present residence only; and, when you go away, shall take it again." "When I go away, my lord, those at whose expense the house is to be built, will desire to place another teacher in my stead." "Very well; let him also occupy the place; but when he dies, or when there is no teacher, we will take it." "In that case, my lord, take it."

By the middle of January of the present year, Dr. J. had built a small house, sufficient to accommodate a family, and began to think of a temporary return to Rangoon.

Jan. 22.—Took leave of Prince M—. He desired me to return soon, and bring with me all the Christian Scriptures, and translate them into Burman; "for," said he, "I wish to read them all."

24.—Went to take leave of the king, in company with Mr. L., collector of the port of Rangoon, who arrived last evening. We sat a few moments conversing together. "What are you talking about?" said his majesty. "He is speaking of his return to Rangoon," replied Mr. L. "What does he return for? Let him not return. Let them both (that is, brother Price and myself) stay together. If one goes away, the other must remain alone, and will be unhappy." "He wishes to go for a short time," replied Mr. L. "to bring his wife, the female teacher, and his goods, not having brought any thing with him this time; and he will return soon." His majesty looked at me, "Will you then come again?" I replied in the affirmative. "When you come again, is it your intention to remain permanently, or will you go back and forth as foreigners commonly do?" "When I come again, is it my intention to remain permanently." "Very well," said his majesty, and withdrew into his inner apartment.

On the 2d of February, Dr. J. arrived at Rangoon.

Mediterranean.

EMPLOYMENT OF THE PRESS.

From Jowett's Christian Researches.

IN Greece, the operations of the press have been very limited; the Patriarchal press at Constantinople having been the chief source of domestic supply, and that principally for the use of the church. The Greeks have indeed, availed themselves of foreign presses, for the promotion of general knowledge. They have translated, with this view, into Modern Greek, some of the principal European Authors. The best poets, and philosophers, and historians of England, France,

of the *woongyees*. The subordinate officers, both of the palace and of the high court, are quite innumerable.

ally, as Milton, Thomson, Tasso, Locke, Fenelon, Beccaria, Rollin, Goldsmith, with many others innumerable, are to be had, printed chiefly at Vienna or Venice. The celebrated Coray, a native Greek, who has for a long period lived at Paris, has published also, in succession, the ancient classical authors, accompanied with prefaces and notes, in Modern Greek, of considerable value. It should be added, that the same spirit, which has so eagerly caught at the wide compass of our Western Literature, has not been wholly inattentive to the translation of some of our theological works. It has been already stated, that Vienna supplies Greece with three newspapers, in the vernacular tongue. As knowledge increases, the Greeks will doubtless establish presses, in various parts, among themselves.

Of all the eastern Christians, the Armenians appear to have made, in proportion to their number and means, the most assiduous use of the press. The quantity of books which have been translated into Armenian, and otherwise prepared for students in that language is very considerable. Not only does no prohibition exist in that church against the unlimited reading of the Scriptures, but every Armenian is under obligation to make himself acquainted with the Sacred Volume, as soon as he is able to read, and can obtain a copy: two editions of the entire Bible, and one of the New Testament, have, in consequence, issued from their presses. In works of this nature, the Arminian College of St. Lazaro, established at Venice, is actively engaged; and from its presses, chiefly, the Armenian books are issued.

On the Asiatic and African shores of these seas the use of the press is but little known. It is confined, indeed, on the three continents, to Christians; Mahomedans no where, as yet, availing themselves of this powerful disseminator of knowledge: they have, in fact, a strong prejudice against printed books, which retards not a little, the circulation of the Scriptures and other books among them.

Great Britain.

BRITISH AND FOREIGN BIBLE SOCIETY.

Extract from the Nineteenth Report.

THE British and Foreign Bible Society, through the favor of Divine Providence, has existed and prospered for nineteen years. It is now deeply rooted in the affections of the religious public. Bishops, nobles, and princes, adorn it with their patronage; munificent donations have been received from the wealthy; literature has freely opened her invaluable treasures; eloquence has poured forth her animating strains; industry has revelled from kingdom to kingdom; and piety has not ceased to implore and to obtain the indispensable blessing of the Almighty.

Among the happy results of its arduous, and continually increasing labors may be enumerated—the establishment of seven hundred *Auxiliary and Branch Societies*, and a thousand *Bible Associations* within the Brit-

ish dominions, and of eight hundred similar institutions in foreign countries; the expenditure on the sacred object common to them all, of nine hundred thousand pounds; the dispersion of four millions of Bibles and Testaments; the aid afforded or promised to the printing of the entire Scriptures or integral parts of them, in a hundred and thirty-nine languages and dialects, in eighty-eight of which no part of the Scriptures had been printed previously to the formation of the society; the spiritual instruction, comfort, and benefit, thus offered to an unknown multitude of accountable and immortal fellow creatures; the harmony of feeling, without compromise of principle thus diffused through all religious denominations; and the exhibition of a glorious example of zeal and love imitated as well as admired in every quarter of the globe.

Missions in India.

Extract of a letter from the Rev. Dr. Carey, dated Serampore, Jan. 23, 1823.

I SHALL now mention some few circumstances relative to the progress of the Redeemer's cause in India. The most prominent, and one of the most encouraging things in the present state of Indian missions, is the harmony which subsists between all engaged in the work. We and the junior brethren are cordially united, and I believe sincerely love one another; this is also the case with the independent brethren, and the same friendly disposition exists between the evangelical clergymen and the different dissenting ministers.

The reports from the different stations are, perhaps, as gratifying as they ever were at any former time. The additions within the last year were very considerable. Beerbhoom, being about sixty miles from Cutwa, could be but seldom visited; it is now separated and forms a distinct church, and must in a little time form two churches, one at Soori, and the other at Bhoori or Doobersajpoor. Brother Hampden is now settled at Soori, and preaches to both congregations, as well as in the surrounding neighborhood. In Jessore (Jashur) all the inhabitants of one village, except five houses, have either made open profession of the Gospel, or are in a pleasing train towards it. Several villages near Dhacca (Dhako) are full of inquirers and inquiry. Brother Thompson has baptized a learned brahmun, at Dhelle, the first fruits of that city. Several have been added to the churches at Dinagapore, Chittagong, Calcutta, Serampore, and other places. Schools are much encouraged, and generally well attended. Female education, especially in Calcutta, is carried on with great success.

Unless we greatly mistake, there has been, in the missionary successes in Bengal, at least for a number of years, a constantly accelerating progress, which promises to continue and increase, and opens before the patrons of missions a most pleasing prospect.

Domestic Intelligence.

Domestic Missions.

MAINE MISSIONARY SOCIETY.

Sixteenth Anniversary.

THE meeting was held in Portland, June 25th; sermon by the Rev. Harvey Loomis of Bangor, from Mark xiv, 8.

Rev. William Allen, D. D. *President.*

Hon. Ammi R. Mitchell, V. *President.*

Rev. Eliphalet Gillet, *Cor. Secretary.*

Rev. David Thurston, *Rec. Secretary.*

Daniel Campbell, Esq. of Winthrop, *Treas.*

The following brief extract from the Report gives a summary view of the proceedings of the Society.

The Trustees have had in the employ of the Society, in the course of the year, thirty missionaries; whose labors together amount to about three hundred weeks. Supplies have been afforded to the destitute in every county of the state; to some in a greater, to others in a less proportion, as the condition of the people and other circumstances seemed to require. The object of the Trustees has been to furnish aid, in those places especially, where a settlement of the Gospel ministry might be effected; and where, from unusual attention to religion, there was a prospect of greater usefulness. They have had regard also to the efforts made by people to support the ordinances of the Gospel; being desirous of contributing assistance to those who, so far as they possessed the means, were endeavoring to assist themselves.

NEW-HAMPSHIRE MISSIONARY SOCIETY.

UNDER the direction of this Society, about 280 weeks of missionary labor were performed, during the year ending Sept. 4th, 1823. This Society has existed twenty-two years, and its labors are employed principally, if not entirely, among the destitute places of New-Hampshire. The good effected has been great and various. By means of its missionaries, libraries have been established, and tract societies formed. Revivals have also been witnessed, and unexpected and successful efforts have been made by some parishes to continue to themselves the blessings of a preached Gospel.

Methodist Church.

From the Connecticut Courant.

It appears by the minutes of the Methodist Episcopal Church in America, for the year 1823, that there have been one hundred and eighty-two preachers admitted on trial—ninety-eight admitted in full connexion—one hun-

dred and eighty-seven deacons—fifty-nine ordained elders—forty-four located—forty-seven supernumeraries—fifty-nine worn-out preachers: and it also appears, that America is divided into twelve Conferences, and these Conferences into seventy-two districts, with a presiding elder in each. In the recapitulation, the whole number of members in each Conference stands as follows:

	<i>Whites.</i>	<i>Col'd.</i>	<i>Total.</i>
Ohio Conference	35193	179	35372
Kentucky do.	21328	2937	24265
Missouri do.	10488	294	10782
Tennessee do.	18665	2581	21246
Mississippi do.	6960	1364	8324
S. Carolina do.	23121	13895	37016
Virginia do.	19931	5962	25893
Baltimore do.	39331	9103	48434
Philadelphia do.	26648	7709	34357
New-York do.	26646	511	27157
N. England do.	20699	227	20926
Genesee do.	27448	240	27688
	367,618	44,922	312,540

Increase this year, 14,908—Travelling Preachers, 1246.

Anniversaries.

MASSACHUSETTS.

Second Anniversary of the Plymouth County Palestine Missionary Society.

THIS meeting of this Auxiliary was held in Halifax, on the 18th of June; when a sermon was preached before the Society, by the Rev. Daniel Huntington, of North Bridgewater, from Rom. xi, 3, 31. This sermon, with the pecuniary accounts of the Society, has since been printed.

Eliphalet Loud, Esq. *President,*
 Rev. Abel Richmond, } *Vice Presidents,*
 Mr. Seth Hunt, }
 Rev. Jonas Perkins, *Secretary,*
 Ebenezer Alden, M. D. *Treasurer.*

Anniversary of the Foreign Missionary Society of Hampden County.

THIS Auxiliary held its annual meeting at Springfield, on the 28th of August, at the same time with the Bible Society and Education Society of the county. A sermon was preached on the occasion, by the Rev. William B. Sprague, of West-Springfield, from John xii, 5.

We have not been informed who are the officers.

CONNECTICUT.

Anniversary of the Hartford County Missionary Society.

THE Annual meeting was held on the 29th of October, when an alteration was made in the Constitution, rendering the Society exclusively Auxiliary to the American Board of For-

eign Missions, and identifying its objects with those of that institution. It before embraced several objects.

Thomas Day, Esq. *President*,
 Rev. Abel Flint, D. D.
 Rev. Calvin Chapin, D. D. } *Vice Pres.*
 Rev. Thomas Robbins,
 Rev. Joy H. Fairchild,
 Daniel P. Hopkins, *Secretary*,
 James R. Woodbridge, *Treasurer*.

In the evening, a sermon was preached before the Society, by the Rev. George E. Pierce, of Harwinton, from Acts xx, 25. *It is more blessed to give than to receive.*

Revivals of Religion:

As the result of a revival of religion in Westford, Mass. 60 persons are said to have been admitted into the congregational church in that place, and about 20 into the Baptist church in Chelmsford, a contiguous town. A revival has recently commenced in Colchester, Con. and in Millington, a parish in East-Haddam.

The Boston Recorder contains the following estimate with respect to the revivals of religion, which have recently blessed the United States. Perfect accuracy is not, from the nature of the case, attainable.

During the last year, Boston, New-York, and Charleston; thirty-six Congregational and Presbyterian Churches in Massachusetts; nineteen in Connecticut; forty-five in New-York; twenty in New-Jersey; thirty in Pennsylvania; twenty-two in Virginia, are reported as having been favored with revivals of religion. During the same time, twenty-eight congregations, in the Presbyterian church; one hundred and seven, in the Baptist; one hundred and thirty-nine, in the Congregational; fifty-five, in the Methodist; and eight in the Dutch

Reformed; in all the different denominations, 407 congregations, are reported as having shared in the same gracious and Divine influences. The number of hopeful converts, in these revivals, is estimated at more than twenty-six thousand.

Missionary Discourses.

We understand that the Rev. Enoch Pond of Ward, Mass. is about publishing a small duodecimo volume, consisting of short Missionary Discourses, or Monthly-Concert Lectures, on the following subjects:

Paul a Missionary to the Heathen—The Work of Missions a Divine Institution—Our Indebtedness to Missions a reason for supporting them—The importance of attending to Missionary Intelligence—Christian Idols—The Missions abroad, dependent on the Churches at home—The comparative advantages and disadvantages of the primitive Christians, and Christians now, for spreading the Gospel—The power of prayer in relation to missions—The importance of Perseverance in prayer—The way to be rich, is to be liberal—Our obligations to the Jews; &c. &c.

It is designed, also, in several discourses to expose and refute some of the more popular objections to missions, particularly missions to the heathen.

From the specimen originally published in the Christian Spectator, and copied into the October number of our work;—we mean the discourse entitled “Paul a Missionary to the Heathen;”—we cannot doubt but that this little volume will meet with a cordial welcome from the friends and patrons of the missionary cause.

Miscellaneous.

DOMESTIC DEVOTION OF THE GREEKS.

THE four articles which follow, are extracted from Jowett's Christian Researches in the Mediterranean.

THE services of Baptism and Marriage are indifferently performed, in the church or in the house. Nor is it in these instances only that the offices of Ecclesiastics are required in the houses of individuals.

On reading their Prayer-Book, we shall be struck to observe in what numerous cases the church has provided religious services to be performed. A collection of all their books of worship, in number nearly twenty, was brought to England by the author, and deposited in the Library of the Society: of these, twelve are for the different months of the year.

But the volume which gives the most comprehensive view of their different offices, is a thick octavo, entitled “Euchologion;” part of which furnishes the materials of King's History of the Greek Church in Russia; in which works, however, many of the shorter offices are omitted. It may suffice to note the titles of a few of these: such as, “On the opening of a church polluted by heretics”—“On the opening of a temple, which had been polluted by the heathens”—“On setting up a new picture”—“The order when any pollution falls into a well of water”—“A prayer over corrupted wheat, barley, or other sort of corn”—“On laying the foundation of a house”—“On entering a new house”—“For a house haunted by evil spirits”—“At seed-time”—“For salt-grounds”—“On the planting of a vineyard”—“On grape-gathering”—“On the blessing of wine”—“On drought”—“On pestilence”

—"On stormy weather and a raging sea"—
 "On the incursions of the heathen"—"For a
 plantation, vineyard, or garden, hurt by in-
 sects"—"For baths"—"For a furnace"—"On
 opening a well"—"On blessing nets."

In these, and many others of the same kind,
 there is so constant a recurrence to the facts
 recorded in Scripture, that, by their use,
 those of the people who understand something
 of ancient Greek must be, in a measure, kept
 acquainted with Sacred History.

We may take for example the following simple
 and touching sentences, extracted from a
 prayer used on "a child's coming to learn sa-
 cred learning,"—probably the Psalter, or
 some portion of the church service;—in which
 the allusions to Scripture facts are appropriate,
 and with these the Greek prayers abound: its
 composition is evidently to be referred to those
 more ancient times, when the spirit of piety
 dictated obvious thoughts and natural lan-
 guage:

"O God, our God, who hast honored us
 men with Thine image! Thou that didst enter
 into the temple in the midst of the feast,
 and teach the people, while they wondered,
 saying, *Whence hath this man letters, having
 never learned?* David also saith, *Come, ye
 children! hearken unto me, and I will teach
 you the fear of the Lord.*—O Thou, who didst
 teach Solomon wisdom! Lord of all, Word Su-
 preme! open the soul and the heart, the mouth
 and the understanding, of this Thy servant, that
 he may understand, and receive, and do Thy
 will. And redeem him from all assaults of the
 devil; keeping him all the days of his life; and
 evermore making him a proficient in all Thy
 commandments. For Thou art the Bishop of
 our souls, and of our bodies, O Christ, the Lord!
 and to Thee do we ascribe the glory, with the
 Father, and with thy Holy Spirit, now and
 ever, and from generation to generation!
 Amen."

When these various services are reverently
 performed, they may often leave on the minds
 of the hearers a very solemn and salutary im-
 pression. It is much to be feared, however,
 that this is not generally the case. Yet I
 have been present at an entertainment, at
 which, while the three sacred orders of the
 Church assisted, according to the prescribed
 manner, in invoking a blessing, I could not
 but feel the levity and haste of many of my
 own countrymen strongly reprov'd.

The manner of saying Grace before and af-
 ter dinner was this:—

We all stood. The deacon repeated the
 Lord's prayer, the Bishop pronouncing the
 doxology, *For thine is the kingdom, &c.* The
 Priest next pronounced the Doxology, "Glory
 be to the Father, &c." Then the deacon
 says, "Give the blessing, my Lord." Upon
 which the Bishop says, "God be merciful to
 us, and bless us, and cause the light of His
 countenance to shine upon us, and have mer-
 cy upon us!" Then all cross themselves three
 times, and sit down.

After dinner, all rise; and the deacon says,
 "Thou hast comforted us, O Lord, in thy
 works; and in the operations of our hands
 have we made our boast. The light of Thy
 countenance, O Lord, hath shone upon us.
 Thou hast put gladness into their hearts, from

the time that their corn, and wine, and oil
 increased. I will lay me down in peace and
 sleep; for thou, Lord, makest me to dwell in
 safety." The Bishop, "Glory be to the Fa-
 ther, &c." The Priest blesses, and says,
 "God be with us in his grace and mercy, now
 and ever, from generation to generation!
 Amen." Then all cross themselves three
 times, and sit down. The form is in ancient
 Greek.

SCENE ON THE ISLAND OF CORFU.

AFTER having rested three hours, we set for-
 ward, to ascend a high chain of mountains.
 At the summit, our fatigues were rewarded
 by a fine view of the whole island. Its ge-
 neral character is mountainous and romantic;
 but, in the centre, to the south-west, there is
 a valley, about eight miles long, and two wide,
 which at a distance gives an elegant variety
 to the scene. The harbor, the citadel, and
 the curvilinear sweep of the eastern coast to
 the southern extremity, lay like a map be-
 neath our view. To the north appears the
 sea toward the gulph of Venice—in this fine
 weather, a calm surface, with the islands of
 Fano, &c. scattered upon it. In very clear
 days, the opposite coast of Calabria is said to
 be visible. To the north-west, a few miles
 distant from the shore, stands one of those
 durable monuments of antiquity, which seem
 to prove that Homer had been a traveller in
 the scenes which he has described: ask any
 person what he sees—and if the sun is shin-
 ing brightly upon it, as was the case when I
 first saw it, he will readily answer, "A ship in
 full sail: not only the sails, but even the po-
 sition of the mast is ap-arent." It is, however,
 the rock, upon which Homer has grounded
 his fable, in the 13th Book of the *Odyssey*,
 respecting the ship which was returning to
 Phœacia, after having conveyed Ulysses thence
 to his native island.

With that, the god, whose earthquakes rock the
 ground,
 Fierce to Phœacia crost the vast profound.
 Swift as a swallow sweeps the liquid way,
 The winged pinnace shot along the sea.
 The god arrests her with a sudden stroke.
 And roots her down an everlasting rock.
 Aghast the Scherians stand in deep surprise;
 All press to speak, all question with their eyes—
 What hands unseen the rapid bark restrain!
 And yet it swims, or seems to swim, the main! *Pope.*

This island was mentioned to me by Baron
 Theotoky. It may be proper to notice, how-
 ever, that another place is generally shewn
 under the name of the "Ship Ulysses." This
 is a small island standing at the mouth of
 a little inlet of the sea, about two miles south-
 west of the city of Corfu.

SOIL OF EGYPT.

IN journeying on the Nile, a remark struck
 me in reference to the soil of the land of
 Egypt. The water of the river is sufficiently
 pure; and its thickness at any time can scarcely
 be such as to make any considerable deposit on
 the land: that rich mud which is found as the
 waters retire, seems to be some natural conse-
 quence of water long resting upon the land be-

death a blazing sun. That so much of the land of Egypt is now abandoned to sand and unfruitfulness, is the manifest consequence of the neglect of the canals; while the effect is a fulfilment of the threatening—*I will dry up her rivers*: the annual supply of enriching and fertilizing water being now lost to an immense tract of country on both sides of the Nile, sand, the natural soil, prevails: vegetation, which once bound together the earth by the roots and fibres of grass, is burnt up. It is very easy to conceive, that when these two, water and vegetation, leave a parched soil for a few years, what was once a fruitful field would become desolate, overwhelmed by flying blasts of sand, and consigned to ages of solitude.

LANGUAGES IN WHICH THE SCRIPTURES ARE WANTED FOR THE MEDITERRANEAN.

THE languages, in which it is desirable that the Holy Scriptures should be prepared, may be divided into three classes.

1. Languages already fixed.

These are both ancient and modern; and into all of them the Scriptures have been translated.

The ancient languages have been used, and in many cases still continue to be used, in Ecclesiastical Affairs. They are, the *Hebrew*, *Greek*, *Latin*, *Syriac*, *Arabic*, *Coptic*, and *Ethiopic*. To these may be added the *Persian* and *Armenian*.

The more modern languages—*French*, *Italian*, *Spanish*, &c.—have been long fixed by the numerous authors of the respective nations.

2. Languages not wholly fixed.

These are languages or dialects new, in a considerable degree, to the learned. In most cases, the Scriptures are not yet translated into them, or only in part and imperfectly.

Under this head may be comprised such as the following:—

Modern Greek—which has advanced to a very considerable degree of cultivation; but is likely to arrive at a more standard character, as soon as the version of the Scriptures shall have been completed, which has been commenced by the Archimandrite (now Bishop) Hilarion, under the auspices of the lamented Patriarch Gregory.

Amharic and *Tigré*—The vernacular dialects of Abyssinia.

Turkish—in which the British and Foreign Bible Society has recently printed the New Testament.

Albanian—into which the New Testament is translated, but not yet printed.

It may here be remarked, that several versions of the Scriptures must be printed, in order to more extensive use, not only in the proper character of the language, but in that of other languages—the Turkish, for example, in the Greek character.

Le Long's *Bibliotheca Sacra* may be consulted to advantage on the two preceding classes.

3. Languages partially known, or nearly unknown.

While some of these languages are known, the present vernacular use of them remains to be ascertained.

Of this description the author notices the vernacular use of that ancient and copious language, the Arabic.

DOMESTIC SCENE AMONG THE INDIANS.

THIS article, and the three which follow, are from Long's Expedition to the Rocky Mountains.

THE assiduous hunter often returns to his temporary residence in the evening, after unsuccessful exertions continued the live-long day; he is hungry, cold, and fatigued, with his mockasins, perhaps, frozen on his feet. His faithful squaw may be unable to relieve his hunger, but she seats herself by his side near the little fire, and after having disposed of his hunting apparatus, she rubs his mockasins and leggings, and pulls them off, that he may be comfortable; she then gives him water to drink, and his pipe to smoke. His children assemble about him, and he takes one of them upon his knee, and proceeds to relate to it the adventures of the day, that his squaw may be informed of them. "I have been active all day, but the Master of Life has prevented me from killing any game; but never despond, my children and your mother, I may be fortunate to-morrow." After some time, he retires to rest, but the wife remains to dry his clothing. He often sings until midnight, and on the morrow, he again sallies forth before the dawn, and may soon return with a superabundance of food. Such is the life of the Indian hunter, and such the privations and pleasures, to which his being is habitually incident.

HUMAN SACRIFICES OF THE PAWNEE LOUPS.

THE Pawnee Loups heretofore exhibited the singular anomaly, amongst the American natives, of a people addicted to the inhuman, superstitious rite, of making propitiatory offerings of human victims to Venus, the *Great Star*. The origin of this sanguinary sacrifice is unknown; probably it existed previously to their intercourse with the white traders. This solemn ceremony was performed annually, and immediately preceded their horticultural operations, for the success of which it appears to have been instituted. A breach of this duty, the performance of which they believed to be required by the Great Star, it was supposed would be succeeded by the total failure of their crops of maize, beans, and pumpkins, and the consequent total privation of their vegetable food.

To obviate a national calamity so formidable, any person was at liberty to offer up a prisoner of either sex, that by his prowess in war he had become possessed of.

The devoted individual was clothed in the

gayest and most costly attire; profusely supplied with the choicest food, and constantly attended by the magi, who anticipated all his wants, cautiously concealed from him the real object of their sedulous attentions, and endeavored to preserve his mind in a state of cheerfulness, with the view of promoting obesity, and thereby rendering the sacrifice more acceptable to their Ceres.

When the victim was thus sufficiently fattened for their purpose, a suitable day was appointed for the performance of the rite, that the whole nation might attend.

The victim was bound to a cross, in presence of the assembled multitude, when a solemn dance was performed, and after some other ceremonies, the warrior, whose prisoner he had been, cleaved his head with the tomahawk, and his speedy death was insured by numerous archers, who penetrated his body with their arrows.

A trader informed us that the squaws cut pieces of flesh from the deceased, with which they greased their hoofs; but this was denied by another who had been present at one of these sacrifices. However this may be, the ceremony was believed to have called down a blessing upon their labors of the field, and they proceeded to planting without delay.

CUSTOM WITH RESPECT TO SONS-IN-LAW.

It is a great singularity in the manners of the Omawhaws, that neither the father-in-law nor mother-in-law will hold any direct conversation with their son-in-law; nor will he on any occasion or under any consideration converse immediately with them, although no ill will exists between them; they will not, on any account, mention each other's name in company, nor look in each other's faces; any conversation that passes between them is conducted through the medium of some other person.

The Big Elk, Ongpatonga, otherwise named Ar-re-cat-ta-wa-ho, which means Big Elk in the Pawnee language, married the daughter of Me-chah-pa, or the Horse-head. One day, on a visit to his wife, he entered the lodge of her father, unobserved by him, who was busily engaged in play with his dog, rubbing him with his hand, and frequently repeating his name which unfortunately happened to be the same with that of the Big Elk in Pawnee. Me-chah-pa's wife hearing her husband repeat this name in the presence of the son-in-law; after making many winks and signs without effect, arose from her seat and struck him violently with her fist upon the back, exclaiming, "you old fool! have you no eyes to see who is present? you had better jump up on his neck, (meaning that of the Big Elk) and ride him about like a dog." "Wah!" ejaculated Me-chah-pa, in surprise, at the sudden and emphatical salutation, and understanding the meaning of the address, he ran out of the lodge in confusion.

This extraordinary formality is carried to a great length, and is very rigidly observed. If a person enters a dwelling in which his son-in-law is seated, the latter turns his back, covers

his head with his robe; and avails himself of the first opportunity to leave the presence. If a person visit his wife, during her residence at the lodge of her father, the latter averts himself and conceals his head with his robe, and his hospitality is extended circuitously by means of his daughter, by whom the pipe is transferred to her husband to smoke. Communications or queries intended for the son-in-law are addressed aloud to the daughter, who receives the replies of her husband. The same formality is observed by the mother-in-law; if she wishes to present him with food; it is invariably handed to the daughter for him, or if she happens to be absent for the moment, it is placed on the ground, and she retires from the lodge, that he may take it up and eat it. A ten years' separation will not change this custom. The Pawnees have no such formality, and on that account, are said to be great fools.

A Frenchman married and resident with the Omawhaws, one day, inadvertently mentioned the name of his father-in-law, in presence of several people, who immediately declared him to be as great a fool as a Pawnee, thus to have so little respect for his father-in-law, as to treat him with as little ceremony as he would a dog.

The more distinguished and respectable the parties are, the more rigidly is this rule observed; and if either of the parties should be treated otherwise, the departure from the observance would be regarded as a mark of disrespect for a trifling fellow.

FRATERNAL AFFECTION.

Two Omawhaw brothers had stolen a squaw from an individual of their nation, and were on their journey to seek a refuge in the Puncaw village. But they had the misfortune, in a large prairie, to meet with a war party of Sioux, their implacable enemies. They immediately concealed themselves in a deep ravine, which, at bottom, was covered with dry reed grass. The Sioux surrounded this spot, and set fire to the windward side of the reeds, in order to drive them out. When the conflagration had nearly reached the fugitives, one of the brothers remarked, that the Wahconda had certainly not created him to be smoked out like a raccoon; (the Indians smoke this animal out of hollow trees by kindling a fire at the root); he urged his brother to attempt his escape in one direction, whilst he would attract the attention of the enemy, by sallying out upon them alone, and endeavored to destroy as many of them as possible, in anticipated revenge for that death which he considered as inevitable; "one or both of us," said he, "must certainly be sacrificed, save yourself if you can; I will be the victim, and may fortunately receive a death blow in the conflict, and thus escape the disgrace of captivity." He then rushed forth amongst the Sioux, shot one, and with his knife wounded several before he was dispatched. His brother availing himself of the abstracted attention of the enemy, effected his escape, but the squaw was burned to death.

SCRIPTURE ILLUSTRATIONS.

From Jowett's Christian Researches.

The earth brought forth by handfuls. Gen. xli, 47.

THIS I witnessed. I plucked up, at random, a few stalks out of the thick cornfields. We counted the number of stalks which sprouted from single grains of seed; carefully pulling to pieces each root, in order to see that it was but one plant. The first had seven stalks; the next, three; the next nine; then eighteen; then fourteen. Each stalk would bear an ear.

Exodus v, 6—9.

The Mallems transact business between the Bashaw and the peasants. He punishes them if the peasants prove that they oppress; and yet he requires from them that the work of those who are under them shall be fulfilled. They strikingly illustrate the case of the officers, placed by the Egyptian task-masters over the children of Israel; and, like theirs, the Mallems often find that their case is evil.

Judges v, 10.

Speak, ye that ride on white asses, ye that sit in judgment and walk by the way.

We met, one day, a procession, consisting of a family returning from the pilgrimage to Mecca. Drums and pipes announced the joyful event. A white-bearded old man, riding on a white ass, led the way with patriarchal grace; and the men who met him or accompanied him, were continually throwing their arms about his neck, and almost dismounted him with their salutations. He was followed by his three wives, each riding on a high camel; their female acquaintances running on each side, while they occasionally stooped down to salute them. The women continually uttered a remarkable shrill whistle. It was impossible, viewing the old man who led the way, not to remember the expression in Judges v, 10.

Jeremiah ix, 17, 18.

Consider ye, and call for the mourning women, that they may come; and send for cunning women that they may come: and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

These mourning women are universally hired, on occasion of funerals in Egypt: the art of wailing is indeed a matter of skill with them. The same mourning is mentioned in Amos v, 16. The official mourning in England is a perfect contrast to theirs. The silence of the mutes is our expression of grief.

Jeremiah xlii, 7, 8.

These verses point out one of the most effectual ways of subduing Egypt. The countless multitude of date trees, which form even forests about some of the villages, furnish a great source of subsistence to the people. To cut these down (as it is said the French were proceeding to do, and would have done, but that the people surrendered at the prospect of this utter ruin,) would be to cut off the sup-

port of the present, and the hopes of a future generation. Nothing could be more terrible than this denunciation against Egypt:—*They shall march with an army, and come against her with axes as hewers of wood: they shall cut down her forest, saith the Lord, though it cannot be searched; because they are more than the grasshoppers, and are innumerable.*

COTTON MATHER'S DESIDERATA.

THE following catalogue of desirable things was published by the excellent Dr. Cotton Mather of Boston, more than a hundred years ago. "Many of Dr. Mather's suggestions," says the Christian Observer, "are in remarkable coincidence with the actual benevolent exertions of the present day. Truly, prophets and righteous men of old have desired to see the things which we see, and have not seen them; and to hear the things which we hear, and have not heard them. And if an individual, in an age of very feeble missionary exertions, had a heart so large as to project the great objects mentioned in the following Catalogue; how much warmer should be our wishes, how much larger our aims, who live at a period distinguished by far more powerful efforts and much brighter hopes!"

1. The propagation of the holy and glorious religion of Christ, a religion which emancipated mankind from the worst kind of slavery and misery, and wonderfully ennobles it; and which alone prepares men for the blessedness of another world. Why is this not more attempted by its professors? Protestants, will you be outdone by popish idolaters? Oh the vast pains which those bigots have taken to carry on the Romish merchandize and idolatry! No less than six hundred clergymen in the order of the Jesuits alone, have, within a few years, embarked for China, to win over that mighty nation to their spurious Christianity. No less than five hundred of them lost their lives in the difficulties of their enterprise; and yet the survivors go on with it expressing a sort of regret that it fell not to their share to make a sacrifice of their lives in attempting the propagation of their religion. Oh my God, I am ashamed, and blush to lift up my face unto thee, my God! Who can tell what great things might be done if our trading companies and factories would set apart a more considerable part of their gains for the work, and would prosecute it more vigorously. The proposal which Gordon has made at the end of his geography, that all persons of property should appropriate a small part of their wealth to this purpose, should be attentively considered. What has been already done by the Dutch missionaries at Ceylon, and the Danish missionaries at Malabar, one would imagine sufficient to excite us to imitate them.

If men of zeal for evangelizing and illuminating a miserable world, would learn the lan-

guages of some nations which are yet unevangelized and wait on the providence of Heaven to direct them to some apostolical undertakings, and to bless them therein, who can tell what might be done?

2. Why is nothing more effected for the poor Greeks, Armenians, Muscovites, and other Christians, who have little preaching, and no printing them? If we were to send them Bibles, Psalters, and other books of piety in their own language, they would be noble presents, and God only knows how useful.

3. Poor sailors and poor soldiers call for our pity. They meet with great troubles, and yet their manners seldom discover any good effects of their trials. What shall be done to make them a better set of men? Besides more books of piety distributed among them, other methods must be devised. *Cadit asinus, est qui sublevar: perit anima, et non est qui manum opponat.** Let Austin awake us.

4. The tradesman's library should be more enriched.

5. Universities which shall have more *collegia pietatis* in them, like that of the excellent Franconia in the lower Saxony. Oh that such institutions were more numerous! seminaries in which the scholars may have a most polite education, but not be sent forth with recommendations for the evangelical ministry till, upon a strict examination, it be found that their souls are fired with a fear of God, the love of Christ, a zeal to do good, and a resolution to bear poverty, reproach, and all sorts of temptations, in the service of our holy religion. Such characters would be the wonder of the world; and what wonders might they do in the world.

Let charity schools also increase and multiply. Charity schools which may provide subjects for the great Savior, and blessings for the next generation; charity schools not perverted to the ill purpose of introducing a defective Christianity.

RELIGIOUS CHARITIES IN ENGLAND DURING THE YEAR 1822.

THE following table is given on the authority of the Christian Observer. We have only translated the English currency into our own.

British and Foreign Bible Society,	-	£431,777
Hibernian do.	-	19,302
Naval and Military do.	-	8,560
Merchant Seaman's do.	-	2,882
Society for promoting Christian Knowledge,	-	286,507
Society for propagating the Gospel,	about	89,000
Church Missionary Society,	-	143,400
London do.	-	138,962
Wesleyan do.	-	134,454
Baptist do.	-	64,000
Moravian do.	-	11,961
General Baptist Society,	-	5,333
Home Missionary Society,	-	19,160
Baptist Home Missionary Society,	-	4,710
Hibernian Society,	-	39,887
Sunday School Society for Ireland,	-	8,375
Irish Evangelical Society,	-	10,112
Irish Religious Book and Tract Society,	-	16,668
Irish Society of London,	-	1,792

Carried forward, £1,406,842

* The ass falls, and there is some one to raise him up: but the soul perishes, and there is none to help.

Brought forward, £1,406,842

National Education Society,	about	11,000
British and Foreign School Society,	-	9,139
Sunday School Society,	-	2,400
Sunday School Union Society,	-	7,708
Soc. for prom. Rel. Knowledge among the Poor,	-	3,670
Society for the conversion of the Jews,	-	80,664
Prayer-book and Homily Society,	-	9,255
Religious Tract Society,	-	39,154
Church of England Tract Society,	-	2,328
Continental Society,	-	6,338
African Institution,	-	5,040
Society for Relief of Poor, Pious Clergymen,	-	10,144

£1,564,736

The British and Foreign Bible Society, the London Missionary Society, the Church and Wesleyan Missionary Societies, and others of the institutions above-named, are indebted, for their comparatively large annual income, very much to a regular organization among their patrons.

In regard to the appropriation of the above sum, the following is a pretty correct estimate:

To Foreign Nations,	-	515,192
To Domestic Improvement,	-	435,020
To both indiscriminately,	-	614,514

£1,564,736

The similar charities of the United States, added to the above sum, would make it about 1,750,000 dollars;—which, though large in itself, would not support *ten* of the 200 first rate ships of war, belonging to the British Navy.

MISSION CHAPEL AT BOMBAY.

OUR readers are reminded of the proposal, in the number for October, p. 314, for a collection at the Monthly Concert in January, to defray the expense of the Chapel at Bombay. The missionaries at that interesting station have erected a house for the worship of God, confiding in the liberality of their brethren at home to discharge the debt. Shall this confidence deceive them? Will not every friend of the Redeemer, who shall have an opportunity to contribute to this object, be forward to exert some agency in providing the first Protestant place of public worship, designed for the natives, on all the western side of India? Will not multitudes determine, each one for himself, that they will cheerfully give the avails of a day's labor in this country, towards the erection of those walls, which are to stand as a testimony to the importance of missions and a monument of American liberality, as well as the house of God, and the gate of heaven, to future inquirers respecting the true method of salvation.

ERRATUM.

Wherever the word *Romus* occurs in the journal of Messrs. Fisk and King in Upper Egypt, read *Kumus*.



